

together with Him. Can you be perfectly in rest in this great city, with all its sin and sorrow and sighing and restlessness? Then you know nothing of His life in your soul. God cannot rest while men are restless. Can you?

NO TRUCE WITH SIN

This unrest expresses itself in unceasing conflict with sin. I thank God that He has never made peace with sin. I thank God that He has never signed a truce with it in this poor heart of mine! How I have tried to persuade Him to! How, ever and anon, in the years that have gone, I have tried to excuse some darling sin, but He has never made peace with it. I have had to say with the Psalmist, "When I kept silence, my bones waxed old through my roaring all the day long; for day and night thy hand was heavy upon me." Thank God for His heavy hand wherever sin abides in the life. And so the man of God is filled with anger in the presence of sin. It is told of Hannibal that when he came in utter amazement and grief into the presence of his father, crucified by the Romans, he lifted his hand in the presence of the Roman cross, and swore by all his gods that he would fight to the death the power that had crucified his father. The Christian man is a man who has been to the Cross, and he has seen what sin has wrought for his God, and he lifts his hand in the presence of that Cross, and swears to fight sin to the death in his own heart, in his home, in his city, and in the world. My Father worketh against sin in ceaseless activity, and I work. We also are the sworn foes of sin, even as our God is. Why is God the foe of sin? In order that He may save the sinner. I love the word save. Do not let us drop it out of our speech in these days. It is not a narrow word, shallow and meaningless. It is a great word. God is the foe of sin in every order that He may save men. So, if we are workers ~~together with Him~~, the purpose of our conflict with sin is that we may make Sabbath for the man who has none, that we may lead the restless into rest, the wounded into healing, the wearied home, and the lost back again to the heart of God.

GLORY OF CHRISTIAN SERVICE

My young brothers in the Christian faith, I would to God that I might help you to see the glory of Christian service. There are some, perhaps, who are a little weary and tired. You teach in the Sunday-school, and you wonder whether the toil and the drudgery are worth while. Lift your service and look at it in the light of these great words: "My Father worketh even until now, and I work." "Working together with Him." Therein is the glory of service, and except for the blessed assurance I think it could not be continued, but that the burden of it would crush out the very heart and life. But when I know that this little life of mine, with all its uncertainty of duration, in the comparative insignificance of its sphere, can yet be a life cooperative with God, then I am conscious of the dignity and the glory of my service, and I know that the weariness and the toil are abundantly worth while, and the scars of battle seem glorious.

MAGNIFY YOUR WORK

"Working together with Him." That is the story of what you are doing, dear, tired heart. It is not just a class in the Sunday-school. Do not speak of your work that way. Some one will meet you tomorrow, perhaps, and ask you what part you take in the church's work. Do not say that you only take a class. Say that you work with God. If you can so work through all the years as to get one child-heart and teach it to trust, you have done work that angels might envy. If I can make one Sabbath day for one broken heart, it is God's work, and Christ's work. Why should I want rest? Talk not to me of your Sabbaths.

"My Father worketh," said Christ, "and I work," and one apostle took up the word and said, "working together with Him." You and I may be in the same glorious and gracious succession.—From "The Simple Things of the Christian Life," published by Fleming H. Revell Co.

THE BREAKING OF THE DAY

"And Jacob was left alone, and there wrestled a man with him until the breaking of the day, and the angel said, Let me go, for the day breaketh. And he said, I will not let thee go except thou bless me." Gen. 32:24-31. After that long night of wrestling, how beautiful the concluding words that, "as Jacob passed Peniel the sun rose upon him."

In many respects the life of Jacob was prophetic of the entire history of the twelve tribes of Israel. Jacob had been banished to Syria and was now returning to the land of Canaan, but he had to undergo many fears and a great wrestling with Jehovah through a long night, and got the victory at the breaking of the day. This foreshadows that the twelve tribes of Israel, after being scattered for their sins, through all the nations of the earth for so many centuries, are again to return to the land of their fathers; but, in doing so, they will have to undergo many trials and great tribulation. But they will cry mightily to the God of Israel; and when that dark night has passed away, at the breaking of the great morning of millennial glory, they will prevail, and the sun of Divine favor will again rise upon them as on their father Jacob, after his night of prayer.

"And Joseph came in unto the two prisoners in the morning and looked upon them, and behold, they were sad. And Joseph said unto them, 'Tell me your dreams. For do not interpretations belong unto God?' And Joseph expounded to them the meaning of their dreams, that one should be delivered and the other should be slain. Gen. 40:5-13. Here we have a prophetic type of Jesus; for just as Joseph was sold and put in a cave—a type of burial—and went down into Egypt and into the prison—a type of Hades—and preached to those two men in prison, telling each of them what his destiny would be, so the Lord Jesus was sold, killed, and buried, and went down into Hades, both the upper Hades where the souls of the righteous dead were kept, and then into what David calls the lower Hades, where the souls of the wicked were kept, and He proclaimed unto them the facts of His death and what their various destinies would be. As Peter tells us, He preached to spirits in prison, though the word "preach" does not there mean to evangelize, but to proclaim their various destinies.

And now Joseph went unto these prisoners in the morning, so when Christ descended into Hades, among the spirits of the dead, it was at the time when He was going to rise from the dead and bring the morning of salvation, and bring life and immortality to light by the Gospel, and take the spirits of the righteous dead from inside the earth, where they had been retained, up to the bright regions of paradise. For Paul tells us that when Christ rose from the dead, He came up from the depths, that is, the heart of the earth, and took with him a great multitude of captives—that is, the souls of the righteous who had been retained in the shadows of the underworld; but when Jesus descended among them, He took the great morning of a new dispensation down to them, and brought them up into the light of a paradise of God.

When the people of Israel were passing through the Red Sea, they went out in the night; but they journeyed toward the sunrise; "and it came to pass that in the morning watch, the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians," and later on Moses stretched forth

his hand over the sea, and the sea returned to its strength "when the morning appeared, and the Lord overthrew the Egyptians in the midst of the sea" Ex. 14:24-27. What wonderful teaching we have in this Scripture, setting forth salvation—the new birth and the resurrection both. They went out from the great night of darkness, and crossed the Red Sea in the night; but they were going toward the sunrise; and thus the penitent sinner leaves the darkness behind him and, in the night of his guilt and fear, turns to Jesus; and every prayer he utters, and every penitent tear he sheds, and every step of faith is toward the sunrise of a new life; and as he is pursued by Satan and his spiritual foes, the Lord looks out for him in that morning watch, and chases his enemies from his soul; and as he comes up from the Red Sea of repentance and faith into the new birth, the morning appears, and the sunrise of a new spiritual creation dawns upon him. This is also a type of the resurrection from the dead, that at the second coming of Christ, the righteous dead will leave the Egypt of the grave and the darkness of death and rise unto immortality, which will be the morning of the life of glory for the redeemed.

Later on in their history we read that "when the people of Israel took their journeys, the cloud would abide from even unto the morning, and that the cloud was taken up in the morning, and that they journeyed and the Lord went before them to select the place where they should pitch their tents" Num. 9:21. Thus we see that not only is it the morning when we are born again and enter the new life, but that as we journey in further degrees of faith and prayer, every new start that we take in the life of faith is a fresh morning.

When the believer is sanctified, it is not only another morning but an epochal morning in the days of his pilgrimage; and every epoch of added faith and increase of Divine knowledge is another morning to the advancing soul, until he reaches the last great morning of eternal day.—*God's Revivalist*.

CONDITIONS OF PRAYER

BY GEORGE MUELLER

THERE are conditions under which we are warranted to look for the answers to our prayers, and they are as follows:

1. We must ask for things that are according to the mind of God.—1 John 5:14,15.
2. We have to believe that God is able and willing to give to us our requests.—Mark 11:24.
3. It is needful that we do not go on habitually in an evil course.—Psalm 66:18.
4. Then supposing these things are found in us, it is absolutely needful that we continue waiting on God, patiently, quietly, believing, expectantly till the answers come. And invariably I have found it times without number, tens of thousands of times, the answer *has* come, and I have had to praise God.

You may be astonished when I speak of tens of thousands of answers to prayer, and one of the other of you may suppose what an exceeding great magnification it is. "That is impossible, tens of thousands of answers to prayer!" I mean it literally, and I will show at once how it comes. Every day I have answers to prayer. Again and again before I leave my room in the morning I have two or three answers to prayer, and during the day it goes on. I speak to my Heavenly Father, I commune with my precious Lord Jesus about everything; about the most minute things of life, and I get perhaps in the course of the day three, four, five answers to prayer, and so, when it comes that year after year it is thus day by day, you

can easily see that in the course of every year I have thousands of answers to prayer, and this has been going on for sixty-nine years and six months.

Sometimes the answer may come the same hour that we ask God, or on the same day, or in a few weeks; but in other instances we may have long to wait. Again, and again, and again, not once or twice, but hundreds of times, I have had to wait for months, sometimes for years; sometimes for many years, fifteen years, twenty years, I have had to wait before certain answers came to my oft-repeated prayers. I have had sometimes to ask hundreds of times, yea, thousands of times, before these answers came; but *they came at last*.

For the exercise of our faith God may delay the answers to our prayers. That we may glorify Him by our patient submission to his holy will, therefore the answer to our prayers is delayed. But whatever be the reason why our prayer is not granted for a season, our business is to quietly wait God's time, thereby we glorify God; and when at last the answer comes it is a hundred times sweeter and more precious than if the answer had been given immediately.

And very frequently that God may bestow blessing on our souls is the very reason why our prayers are not immediately answered; and often, I may say, times without number, I cannot tell you what a precious impetus has been given to my soul when at last the answer came to my prayers; and instead of being dissatisfied because I had to wait so long, I blessed and praised God that He had enabled me to submit myself to his holy pleasure and to be perfectly satisfied with his holy will. And I thanked Him that now only at last the answer had come.—*Exchange*.

PREPARING FOR THE MIRACLE

BY J. H. JOWETT

"And Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me."—John 11:42.

That is a very strange and unusual order. Lazarus is still in the grave, and the thanksgiving precedes the miracle of resurrection. I thought that the thanksgiving would have risen when the great deed had been wrought, and Lazarus was restored to life again. But Jesus gives thanks for what He is about to receive. The gratitude breaks forth before the bounty has arrived, in the assurance that it is most certainly on the way. The song of victory is sung before the battle has been fought. It is the sower who is singing the song of harvest home. It is thanksgiving before the miracle!

Now if we ever observed this order in our spiritual life we seem to have largely lost it. Sometimes, but I am afraid only very rarely, we gather for praise when the battle is over and we are surrounded by the visible spoils. We hold our thanksgiving service at the close of the campaign. We have counted our converts and we are ready to sing. But who thinks of sounding the silver trumpet before the mission begins, and of gathering a congregation for praise before a single convert is penitently knocking at the door? Who thinks of announcing a victory-psalm when the crusaders are just starting out for the field? Where can we hear the grateful song for the answer which has not yet been received?

And after all, there is nothing strange, or forced, or unreasonable in the Master's order. Praise is really the most vital preparatory ministry to the working of the miracle. Miracles of all kinds are wrought by spiritual power. Spiritual power is always proportioned to our faith.—*Exchange*.

LIVING WATER

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EDITORIAL

WEEKLY TEXT

*"God is faithful by whom ye were called unto
the fellowship of His Son Jesus Christ our Lord."*
I Cor. 1:9.

Christ with me, Christ before me;
Christ behind me, Christ within me;
Christ beneath me, Christ above me;
Christ on my right, Christ on my left;
Christ in the front, Christ on the chariot seat;
Christ in the sloop (traveling at sea);
Christ in the heart of every man who thinks of me;
Christ in the mouth of every man who speaks to me;
Christ in every eye that sees me;
Christ in every ear that hears me.

THE SCOPE OF THE PSALMS

How the Psalms abound in messages of comfort and cheer. There is a suggestion of helpfulness for every mood and every struggle of the human life. There is first of all the truth that points men and women to the Cross of Calvary—to the Crimson tide that cleanses from all sin. In the present European war a Russian princess was visiting a hospital in Petrograd. She found the wounded soldiers reading the Psalms, and was very much surprised to see their pleasure and joy in reading them. She inquired, "Why are you so fond of them?" A soldier answered, "I had a Psalter with me at the front. It was in my pocket during many battles. We read the Psalms in our company before we went out to fight; they helped us; they prepared us to die; many of us are dead." What a testimony to the real vital truth found in this wonderful compilation of scriptures. They really met the need. They were the necessary thing in the testing time when these poor soldiers were being shot down and lay dying upon the field of battle. They gave such strength and courage that the soldiers read them before going into battle. No doubt the twenty-third was the one most frequently read on these occasions. How applicable and comforting the, "Yea though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." How blessed that the soldiers are reading these truths around their camp-fires, and are being cheered and comforted, but towering above all is the fact that they are learning how to die, how to meet God in peace and to enjoy Him forever.

Throughout the Psalms there is a glorious note of praise.

What so thrills the soul as the victorious peans of praise uttered by these psalmists. They become the inspiration that causes the stirring within the soul of the individual, that brings to mind with a freshness the many things for which there is reason for deep gratitude. We need to be reminded of the praise feature of our experience. How few of us are really in the advance guard along the praise line, and are not camping with the rear? The Psalmist tells us to praise the Lord according to his "excellent greatness." It would seem that in our finite minds we should never be able to do this, but we can do it according to our ability with our finite limitations. What we should do is to see to it that we keep our hearts tuned to praise, not forgetful of the greatness and goodness of God. "Let everything that hath breath praise the Lord."

In Psalms twenty-five, fourteen there is that most blessed truth that the "secret of the Lord is with them that fear Him." Not only there, but throughout, is the thought made prominent that the secret of salvation, the supreme glory of the abiding Comforter is the heritage of those who fear God, who are wholly yielded, who are obedient and trusting. This puts the individual in the place of fellowship, in the intimate relation where Jesus can whisper the secrets that He desires to make known to his faithful child. There is the exhortation to confidence—the implicit confidence that is so pleasing to God and that brings such rich blessing to the soul, and overflows in joy in the life.

The one hundred twenty-first Psalm is richly impregnated with the promise of the Wonderful keeping power of God. Who would not be made stronger, become more established, and really thrilled to read, "He that keepeth Israel shall neither slumber nor sleep;" "He will not suffer thy foot to be moved;" "The Lord shall preserve thee from all evil, He shall preserve thy soul." There is that in these promises that causes the soul to stay upon its God, and begets within a security that anchors the soul and causes it to triumph—glorious victory.

No part of sacred writ contains more vital and blessed truths than the long Psalm—the 119th. There is that paramount statement, "Forever, O Lord, thy word is settled in heaven." There is the reiteration of the faithfulness of God, the portrayal of our Father as a shield, and as a hiding place. It is indeed a source of comfort to meditate upon our Christ as a hiding place—a refuge of safety from every stormy blast; a retreat where the soul is kept secure from the fiery darts of Satan, if there is implicit trust and confidence in the keeping power of God.

There is here, there and everywhere throughout the message of comfort for every condition of life and every experience of the soul. The cares that infest every day may find a remedy in this marvelous division of sacred writ. There is hope and cheer for the discouraged; there is comfort for those who are sorrow-stricken, there is the assurance of the never-failing promises of God to be verified in everyday living.

Then there is the promise of the life to come that thrills every child of God and spurs him on to increased faithfulness and zeal in the cause of his Lord. There is the embedded truth that gives the trusting soul the upward gaze and impels him to cry out from the depths of his being, "Come, Lord Jesus, come quickly." There is given an insight into the glorious rule of righteousness when the Lord of glory will reign without a rival.

Who would not desire to read the Psalms since they contain so much for every individual life. He who reads them believingly will be made to rejoice and to triumph at all times and under all conditions.

"BILLY" SUNDAY AND MISSIONS.

The devil is just as great a menace in Africa and Asia as in America. People are not born heathen or Christian. They become heathen under conditions that could be remedied if the people of Christian lands would do their duty by their less fortunate neighbors. The world is so small now, and we have become so dependant upon the people of these other lands for labor and special materials that enter into our manufactures, that we cannot repudiate our moral responsibility for their welfare. A man would be a fool to suppose that God intended to save Americans or Englishmen only.

The devil is not dead until he is dead all around the world. Much of the devilment we see in America comes from other lands, and every year we ship enough rum to Africa to send the whole continent to hell. Think of it—rum from Boston and brass gods from Philadelphia. If we can send them brass idols we surely ought to be able to send some live men.

I believe in the whole missionary business from top to bottom. If I didn't, what the Turks have done to the Armenians and Syrians would fix me. Was there ever such a record in all history? Such atrocities are a blot upon civilization. So long as such things are possible *anywhere*, missionaries are needed. One mad dog is a menace to a community. So long as one saloon exists our boys are not safe. Freedom for the Turk or anybody else to butcher his neighbor creates a situation calling for attention. Shall we apply the Turk's medicine to himself? No, that is not the Christian way. But it is Christian to make him behave. Encourage our missionaries among the Armenians and Syrians and throw such a cordon of good around those Turks that they will have to be good or die in the attempt.

President Wilson says that the whole country—every man, woman and child—must be mobilized for war. So every Christian of every Christian Church must be mobilized for the Christian conquest of the world. Don't wait to be drafted. Do your duty. Give your money. Pray for the men and women on the firing line in Armenia, China, Africa, India, and the Islands of the sea.

Take hold and help to clean up the whole world. If you leave a bad spot anywhere its filth will run over on the good places. To make any one part of the world really safe, we must make all parts safe. In order to be sure that one man is safe, Christ must save all. That is what the missionaries have always said. The great war has proved that they are right.—*Sel.*

God has not opened up my way thus far to leave me now; He does not so work. The kingdom of God is not meat and drink, but righteousness, peace and joy—not earthly comforts but heavenly and spiritual things. My greedy flesh shrinks from banishment for a "Little while" from kin and kin, but there are better things remaining to me. Let my one desire be to possess to the full those "Better things" at whatever loss to the lesser. It is ours to lay aside the "Honey" of this life and let Him who filleth all things, fill us with Himself.—*Arnot.*

What a poor, blind, weak and miserable creature is man, at his best estate! We are like poor helpless sheep. What is our strength! What is our wisdom! How ready are we to go astray! How easily are we drawn aside into innumerable snares, while in the meantime we are bold and confident, and doubt not but we are right and safe! O how unfit are we to be left to ourselves! And how much do we stand in need of the wisdom, the power, the condescension, patience, forgiveness, and gentleness of our good Shepherd.—*Edwards.*

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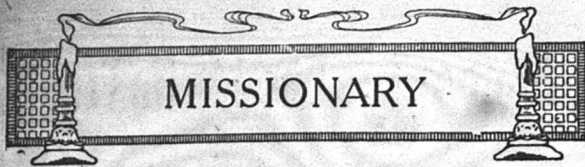
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MISSIONARY

A WORD FROM CUBA

We are very grateful that helpers have gone to Cuba to join Miss Leona Gardner, who for so long has stood alone in that needy field. We give below a word from Miss Mendell, one of these new missionaries. Her account of the people is very encouraging. It follows:

We arrived at Trinidad early Sunday morning, one week after leaving the United States. Sister Gardner was waiting for us and gave us a very warm welcome. We felt at once that it will be a great pleasure to work with her. My heart was so full of rejoicing when we really set foot into the mission that I could scarcely do anything but cry.

There is certainly a splendid crowd of people here. I never received a heartier welcome from Americans than these people have given me. I have several good friends among the girls already. We have quite a time trying to carry on a conversation. One little boy said that he wanted me to hurry up and learn the language so he can talk to me. We certainly appreciate the friendship of the people and are anxious to get out and reach more. We are at a disadvantage until we learn the language and mean to work hard so as to learn fast. Brother Hinds knows the language now. Sister Hinds and I, with the help of the Lord, intend to know it soon.

People in America seem pleased to hear others sing a foreign language. The people here asked us to sing in English last Sunday night and seemed pleased with the song.

We feel that the Lord wants us to have a school here and intend to start one in the near future. Our plans are not definite yet. We're trying to get our rooms arranged and things in working order. Pray for us that the Lord will help us to do things for His glory.

GRACE MENDELL.

Trinidad, Cuba.

A MESSAGE FROM GUATEMALA

We are sure our friends will be glad to hear from Brother and Sister Anderson, who for so long have been our faithful missionaries in Coban, Guatemala. The letter gives an insight into real missionary touring. The letter:

On Thursday, June 14, at about 1 o'clock in the afternoon, Mrs. Anderson and I mounted our faithful ponies for a trip to San Pedro and Caquiton. In each of these places we have a Sunday-school and preaching services as often as convenient. We reached San Pedro about 2:30 and soon had arrangements made for the night meeting. Don Pedro Alvarado and wife are stationed in this place. People here are very fanatical, and some who would like to attend the meetings are afraid to on account of the priest. One woman was attending the meetings with some regularity, but quit coming after the priest scolded her on the street and threatened to excommunicate her if she came to the services any more.

It rained in the afternoon and early part of the night, but a small congregation gathered. I preached them the Word and one man stood after the sermon and said he wanted to be born again. Two young fellows inside the house and some boys in the yard disturbed the meeting some.

After the meeting we placed five benches together and

spread our saddle blankets and a piece of quilt on them and had a good night's rest. It rained a great deal during the night but quit in time for us to start on to our next stop by 7 a. m.

From here to San Pedro is about five miles and from there to Caquiton is about ten miles, and up hill almost all the way. Soon after starting Friday morning a young German overtook us and we rode along together almost all the way to the village. I had the privilege of preaching to him as we rode along over the stony road. He gave us a very cordial invitation to come to his coffee plantation to preach to his workmen. This is another call and another opportunity.

The people were not expecting us in the village of Caquiton, but gave us a hearty welcome. At this place there are believers in three families. They meet and have their Sunday-school and services of reading and prayer. The most interested man has given land and is building a hut to be used as a mission and school house. Some of the neighbors have helped with poles, a little work, sugar cane fodder, etc. The mission has helped them with a little money. There are about twenty children of a teachable age within easy reach of the school and Sunday-school. The plan is for the brother on whose land the house is to teach school half of the day and the others are to pay what they can with corn, chickens, or eggs or in whatever way they can to enable the children to learn to read.

After resting awhile we ate some food that we carried and started out to visit the families and see the new mission house. This took the entire afternoon. On arriving we advised the lady of the house where we stayed that we had enough food with us and asked her not to go to any trouble for us. However, she prepared a nice supper for us, and would have us eat what she had prepared, telling us that it was a pleasure to her to do it. Notwithstanding the rain they gathered for the meeting and God met with us and blessed us. We slept on a pole bed and came home this morning, finding all the children well and the work going on finely.

R. S. ANDERSON.

Coban, Guatemala, C. A.

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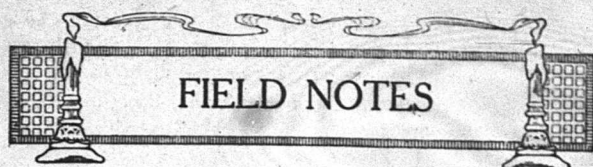
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Rev. J. L. Neiller is at Salem, Ark., in a meeting.

Rev. J. L. Brasher will be in a meeting at Salem, Va., from Sept. 30, to Oct. 14.

Revs. John, Joseph and W. W. Owen are engaged in their home town, Boaz, Ala.

Rev. Andrew Johnson is at Bethamy, Oklahoma, in a meeting, the date of which is Sept. 20-30.

Rev. F. W. Johnson is holding revival services with Rev. Leige Weaver, pastor of the Nazarene Church at Shelbyville, Tenn.

Rev. J. B. Miller of Nashville preached at the Blakeville Nazarene Church, near Petersburg, Tenn., on Sunday, September 16.

The Tennessee District Assembly of the Nazarene Church will meet with the First Nazarene Church, Nashville, Tenn., Oct. 3-7, 1917. Rev. R. T. Williams will preside.

Well, Hallelujah! I am still on the firey firing line. I have preached two hundred and eleven times; had 150 professions; baptised thirty-seven souls and traveled 2,669 miles in nine months. Have had a battle at every place that I have been. The last place before coming here I drew the line so clear that a fellow jumped to the rostrum and yelled, "You all know that we believe in close communion, immersion, and once in grace always in grace, and if anybody has any better stuff than that, let him bring it up." I held up my Bible and said: We don't have "stuff," we have the Bible, and his crowd cried in this order, "Great is Diana of the Ephesians." They had brought their preacher over to the meeting to help them out. People took sides. The drunkards and gamblers and worst characters stood by him and threatened to rotten-egg and stone me for saying that all the preachers who for the last two thousand years had preached "once in grace, always in grace," and "sin every day" had caused all the death and suffering that the war is producing.

They have sowed sin and drilled it in, and the harvest is on, and death and hell following is their wages. This world could have been a paradise if men had tried to make it so. They have made the laws and licensed sin to operate. Preachers have preached we can't quit. Women have screamed for mercy, and have been forced to furnish material for them to slaughter, Rev. 6. The white horse, pure Gospel, opposed by the red horse, has taken peace from the earth. The black horse souls. No quarters. The pale horse brings death, and hell follows. The preaching of Holiness as Jesus did brings the same result that crucified him and His disciples. But the saints in white robes will be avenged when we preach it straight enough to be killed like they were. The same devil lives today, and the same preaching will bring the same result. Try it and see. I am hastening the day when Jesus shall be worshiped in spirit and in truth throughout the whole world. I am praying to see the bells on the horses and every pot in the Lord's house have Holiness unto the Lord inscribed upon them. Don't be weak-kneed. The Man child must be born, and we

don't want a lingering case but quick, strong birth of a nation born in a day. Let every saint pull the line to the plummet, and let the old ship set sail. We can't preach Holiness too strong.

MRS. M. FORD DIXON.

OBITUARY

Miss Lute J. Andrews fell asleep in Jesus, July 8, 1917, and thus ended a long and useful earthly life. She will be greatly missed, for those who knew her loved her. She was a sincere, consecrated Christian, interested in the cause of the Master, and gave liberally for its support. The poor found in her a friend. From her infancy she had been accustomed to a family altar in the home, and when she built a home of her own, she dedicated it to the Lord, and the custom of her childhood was maintained to the time of her death. She loved God's word and read it prayerfully every day. How sweet it must be to her after the long journey to be forever with her loved ones and the Savior she loved so well. It can be well said of her, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

TWO WHO LOVED HER.

REQUESTS FOR PRAYER

Prayer is desired for the salvation of an aged man in Nashville.

Prayer is desired for the healing of a woman in Nashville.

A sister at Plantersville, Miss., asks prayer that she may triumph over all obstacles and trials.

A reader of Living Water asks prayer that she may accept Christ as her savior.

W. H. HUDGIN'S SLATE.

Baltimore, Md.—September 9-23.

Address, New Cumberland, W. Va.

J. L. BRASHER'S SLATE

Oneonta, Ala. (White Cross Camp-meeting)—September 17-30.

Home Address, Atalla, Ala.

JOHN F. OWEN'S SLATE

Boaz, Ala., September 20-30.

Conotton, Ohio, Route 2, October 5-14.

Ruskin Cave College, Ruskin, Tenn., October 18-28.

Perkins, Pa., November 2-11.

Wilmore, Ky., November 15-December 2.

Home address, Boaz, Ala.

Those who do not openly profess Christ, and thereby disavow complicity with His murderers on Calvary, will be judged as participants in that crime.—Selected.

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NUGENT, RICHMOND, VA.
 LESSONS OF DELIVERANCE
 LESSON FOR OCT. 7, 1917
 Psalms 85 and 126

Golden Text: "They that sow in tears shall reap in joy."
 Ps. 126:5.

Verses 1-3. "Hast" in these verses evidently refer to some past favors from God that were not being enjoyed at the time the psalm was written. The fact that these favors have taken place is, to the writer, a ground, or cause, for a petition that they should be granted again, for what God has done is a source of instruction as to how to pray. God's acts reveal His character, ways and ability, and prayer takes all this into account. When we know God has done something before it is an encouragement to ask Him to act in the same, or similar, way if there is need.

Vs. 4-7. The people were evidently suffering some punishment on account of sin. Backsliding has brought trouble—God's anger instead of His favor. The prayer recognizes that, 1. God is the source of salvation because He is the "God of our salvation." He is the only one with authority and power to save. Therefore expectation must be removed from all others and centered on Him. 2. The need for mercy (?). A plea for mercy is also an acknowledgement of sin, or failure, or both, and is, therefore, of the nature of confession. This is necessary to restoration. Only those who confess and forsake sin can find mercy from God. 3. The need for being turned from sin to God. (4).—This servant of God was praying for others. "Us" applies to His people with whom he identifies Himself. The backsliding was a national matter and he prays that the restoration might be also. 4. Thorough dependence upon God. "Turn us." They could not turn by themselves. They must have God's help. People who are under God's disfavor and anger are also under the influence of evil powers that will not, and cannot, work upon them for good. So if God does not interpose for sinners they have not the strength (probably not even the inclination) to turn from sin. 5. There is no place for self justification, no disposition to make excuses. 6. A Godward side. "That thy people may rejoice in thee." His thoughts were not wholly taken up with man's need. The people were rightfully the Lord's and should be His in practice. And God was their true source of joy, and for them to be in condition to rejoice in Him would be glorifying to God before men and pleasing to God Himself. Much of prayer for the conversion of souls overlooks, or ignores, God's glory, satisfaction, pleasure and joy in the matter. People are so much taken up with man's need that they have no thought of God's side. In praying for those who are offending God we should recognize God's justice by confessing that the offender deserves punishment but that God is glorified in the exercise of mercy. 7. Salvation comes after mercy, for mercy makes it possible. Saved people, because they are saved by the mercy and grace of God, have nothing in themselves to glory in.

V. 8. This shows an attitude of expectant, humble faith and of hope based upon it. After speaking to God we are to hear what God will speak to us through His word or providence or both. We have been often so busy letting God hear from us that we have not been still enough and respectful enough, to hear what God might wish to speak to us. The petitioner's faith is seen in this: he expects his prayer for mercy to be answered by a word of peace—the

peace that comes through reconciliation and pardon. There is also a warning. God's mercy must not be lightly esteemed and people become careless to turn again to sin.

V. Salvation is near those who fear God because those who fear Him depart from evil. "Land" is the Land of Israel.

V. 10. Matthew Henry gives several explanations of this verse. 1. In the restored nation the government is such that these graces result from its right ways in administering laws. 2. God's mercy meets with truth (instead of Satan's lies) in restored backsliders, and through the practice of righteousness there comes peace to the one who lives thus. 3. All these excellencies are in the Messiah through whom salvation and glory come.

V. 11. Truth springs up in the earth from the seed God has planted in human souls. Upon this God, the righteous one, can look with favor.

Vs. 12, 13. "Land" here is, as before, Israel's land, and the time of fulfilment is when the Lord Jesus comes. Righteousness going "before Him" may refer to His righteous judgments on the world before He sets up His kingdom. And this righteous course against sin is to be followed by His people. "Make His footsteps a way to walk in" is the R. V. of the last part of the verse.

Yieldingness, in our passage, is in fact selflessness. It is meekness, not weakness; the attitude of a man out of whom the Lord has cast the evil spirit of self. It is the discovery and practice of the blessed secret how to put Jesus Christ upon the throne of life, and let that divine fact within work upon the life without. It is the grace which manifests itself in a calm, bright, willing superiority of thought and purpose to considerations of self's comfort, credit, influence. It is the noble, the blessed readiness to rejoice, for instance, in the success of others in the field of Christian work, as simply and naturally as in our own.—Sel.

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