

# Living Water

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

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## Responsibility for Souls

A SERMON BY REV. J. WILBUR CHAPMAN.

Text: "Where is Abel thy brother?" (Gen. 4:9.)

**G**OD'S first question recorded in the Bible is addressed to one who has sinned against Him, and is in hiding. If men only knew God, they would never try to hide from Him. There is no recorded instance in the Bible and none in history where He has been other than loving to a repenting sinner, however deep his sin; and so, with infinite pathos, He is saying to Adam: "Where art thou?"

The second question which we find Him asking has to do with one's brother, and thus we learn at the beginning of the story of the human family of our responsibility one for another. The questions must always stand in this order. Daniel Webster once announced that the most important question for him, and he thought for everyone, was his personal responsibility to God; but I am sure that the great statesman would have agreed that the second question almost equaled the first in importance, and this is: "Where is thy brother?" for we are saved to serve.

Selfishness has no place in the Christian life. We do not pray, "My father which art in heaven," but always, "Our Father," and he only is a consistent follower of Jesus Christ who realizes that he must seek another's welfare, and strive to make his brother's burden easier to bear, and seek to bear the lost to Him. Cain and Abel were brothers. They met in the field, and Cain in a passion slew his brother, and from that day on he bore the mark of his awful sin. It is the distinguishing characteristic of sin that it always leaves its mark.

The man who is selfish, sensual, dishonest or untrue in any way, however carefully he may try to cover the fact, will show in his face, in his voice, or in his physical bearing, the fact that he is a sinner.

### CAUSE AND EFFECT.

If we seek to cover sin we make a miserable failure of it. The other day a man was tried for murder. He killed his victim twenty years ago, and as they were digging for the foundation of a new building they found the skeleton of the murdered man, and easily traced the crime to the one who for a score of years had thought himself free from the claims of justice. Sin always leaves its mark and no human effort can cover it over. It is extremely sad also to realize that the mark passes on to others, and the sinful, sensual life of today touches children yet unborn.

Not long ago I spoke in a penal institution, and learned that one-half of the inmates were affected in one way or another by the sins of their parents, and they were in prison not altogether because of what they had done themselves, but, in a certain sense, because of what others had done before them. God as truly asks the question concerning our brother today as He did when He faced Cain.

He has set the solitary in families, and we are supposed each to influence the other.

When William A. Sunday was associated with me in my work at the beginning of his remarkable career, I heard him speaking to a young man as we walked away from the tent towards the hotel, and calling him by name, he said: "Your mother wants you to be a Christian, for I know she is a Christian, and your father would be pleased, because he is an officer in the church." And the boy said nothing, until at last, just as they said "Good-night," the boy replied to Mr. Sunday's urging, "Possibly you may not believe what I am to say, but neither my father nor my mother have ever asked me to be a Christian, and I never expect to be until they do." God has made us social beings, and we have certain responsibilities for those about us which we cannot shirk. I must not fold my arms and put forth no hand to rescue when others are drifting to eternity unsaved. I must not stop my ears when on every side the cry is heard for assistance in times of suffering, because of the pinch of poverty and because of sin, and I must not seal my lips and say no word to the unsaved about me. If I do, I shall be called to an account.

Not long ago the ex-Governor of a Southern State was brought to Christ. He had sinned grievously, and, according to his own confession, had shocked the moral sensibilities of the people of the state and had hurt those whom he loved. A minister whom I know wrote to him and asked: "Dear Governor, why do you not accept Christ in your time of trouble?" The answer came back to him: "You are the first person in all my life who has ever asked me this question." That governor is today a Christian and a mighty force for righteousness. We are disloyal to Christ if we given no word of invitation to the unsaved about us. The same interest bring us together, and there is no Christian so humble and none so distinguished but he must, if he be true to Christ, speak a word for his Master. One of the greatest business men in Chicago was transacting a bit of business, involving an investment on his part of a quarter of a million dollars, and in the midst of the conversation he stopped and said to the gentleman with whom he was dealing, "Are you a Christian?" and then said, "Before we proceed with the other business, let us give attention to this." Such a spirit would revolutionize the whole business world.

Two hundred and fifty years ago a pedler selling books gave a pamphlet to one who was supposed to be an ordinary young man, but he was Richard Baxter, and under the influence of that pamphlet he wrote "The Saints' Everlasting Rest." This fell into the hands of Philip Doddridge, and he wrote, "The Rise and Progress of Religion in the Soul." This book fell into the hands of Wilberforce and he wrote "A Practical View of Christianity." This book came

to Leigh Richmond, and under the power of it he was led to write "The Dairyman's Daughter." This in turn fell into the hands of Thomas Chalmers, the mightiest Scotch preacher of his day, and after he became a minister, it was the means of his conversion and of his mighty spiritual transformation. A pedler on the one side and Thomas Chalmers on the other—what a marvelous story!

Why in the world should there be an apparent indifference on the part of the church people to the unsaved about us?

It is a burning shame that I should be obliged to waste one minute of my time or one ounce of my strength to try to persuade fathers and mothers to speak to their children about Christ and to impress you as Christians with the necessity of warning others who, if they should die tonight, would go into eternity unsaved!

#### SEEKING THE LOST.

One reason why so comparatively little of this work is done in the church is found in the fact that we have grown too formal. The church is not always fitly representing her Master. There is too much of red-tape in the service she renders, and too much of formalism in her worship, and while there is no design upon the part of church members to be inconsistent, formalism inevitably breeds inconsistency. Not long ago, in the Berlin papers, there appeared the story of two people bathing in the sea, and they got beyond their depth. One man sprang to rescue them and he was pushed to death upon the rocks. The two were good swimmers and they kept afloat, but they could not reach the shore. The harbor authorities were notified, but they said it was not their business, and notified the police. They, in turn, shirked responsibility and sent word to the district authorities. For two hours the people were floating and crying for help. At last the harbor police decided to give assistance, but they had to change their clothes before they could do the work properly. Then they found that the life-saving appliances were out of order. Finally an individual sprang into the sea and battled through the waves, but when he reached the two they were insensible, and a little later they were dead.

I am aware that this is an exaggerated story when applied to the church generally, but it is a good representation of some churches I know. Suppose you should hear that a boy in the next block from your home was seriously, if not fatally, ill. The doctors had given him up, but your boy had the same disease and you knew a cure; and suppose you should not give to the stricken household the secret of your boy's cure, what would you think of yourself? Suppose you should see a blind man walking along the streets of your city, feeling his way with his cane, and unconsciously approaching a swift-running automobile or street car, and you should stand with folded arms and sealed lips, and not cry out: "Danger! danger!" what would you think of yourself? And what do you suppose Christ thinks of us when we know that men are sick unto death with sin and do nothing to help? When we see the multitudes rushing headlong to destruction, and we know the way of escape, and do not tell of it what, can He think of us but this: that we are faithless, and almost, if not quite, heartless? It is because I would correct this if possible that I bring you this text: "Where is Abel thy brother?" It is perfectly natural to be concerned because of one's physical condition in the hour of danger.

A New York business man lived on an island, where he had his summer home. He determined to spend the late fall in his island home with his wife and children, and he and his son, leaving New York, started late in the evening

to row across the Sound to the island. The boat capsized. The father could swim and the boy could not: He caught his boy by the collar and swam to the boat, but the boat turned over and he lost his hold upon his boy, and the boat was too slippery for him to keep hold of. For an hour he did his best to rescue his child. Once he got hold of his coat with his teeth and held on, battling vigorously with his hands, but the coat tore away and the boy sank out of sight. The father barely made his way to the shore; he is now a physical wreck, they say. Such a brave struggle is perfectly natural in a case of physical danger, but why in the world should there be so little concern when the danger is spiritual?

#### THE REBUKE OF THE UNSAVED.

There are some conditions which must be met if we are to answer this question of the text properly. We must right ourselves. Inconsistency, worldliness and hypocrisy—these things choke back the words we try to speak, but a godly life is an unanswerable argument for Christ, and a consistent life is an appeal to an unsaved person which cannot be gainsaid, nor can it be resisted.

A business man in a Southern city told me that he spent one entire day speaking to his business associates. He made seventy-five calls and was repulsed by no one.

For twenty years Edmund Tuttle was a deacon in the First Congregational Church of Meriden, Conn., and I have been told that every Friday night he wrote a letter to some man in the city. This was the letter he wrote:

"Dear friend: I am writing to ask you to attend the morning service in the First Congregational Church next Sunday. We have one of the best of pastors. Our singing is beautiful. I will be at the door to welcome you, and I shall expect you to sit in my pew. Do not disappoint me.

"Earnestly yours,

EDMUND TUTTLE."

The pastor said he always had him in mind when he prepared his sermon, and this one man led a host of people to Christ.

We must also realize the danger of those about us before we feel a measure of responsibility and before we can answer the question regarding our brother. What if we should die, and no word had been spoken by us to our household? What if your boy should die and you had never warned him? What if you were the only person in the world who could speak to him, and your lips should be sealed, and he should be lost for eternity? I feel like making the question personal: "Where is thy son? Where is thy daughter? Where is Abel thy brother?" Where is he as regards the invitation which he may never have had?

Where is he as regards eternal life? If he does not know Christ, if he has not been saved, if his sins have not been forgiven, then he is lost. Where is he as regards the judgment? He must face his sins; he must meet the record of an evil life; he must stand before his Judge; and it will be a sad thing if your son, your daughter, your husband, your wife, your brother, should say, "I was never warned; I live in a so-called Christian home and was never invited; I dwell beneath the shadow of the church and no man cared for my soul."—*Christian Herald*.

It is not darkness the Christian goes to at death, for God is light. It is not lonely, for Christ is with him. It is not an unknown country, for Jesus is there; and there the vast company of the just made perfect shall be one with Him in the fellowship and blessedness of heaven forever.—*Charles Kingsley*.



# The Works of the Devil—How Destroyed

BY C. C. CAREY.

SIN is unquestionably the work of the devil. By this statement is certainly not meant that man who is involved in sin is irresponsible, or that he is a sinner by compulsion, but simply that sin had its origin in the devil; that the original instigator of man's sin was the devil; that the devil was the original sinner. "He that committeth sin is of the devil, for the devil sinneth from the beginning." Now just as sin is the work of the devil, so "the Son of God was manifested to destroy the works of the devil." And so the end of Christ's atoning work is to effectually save man from all sin; and thus destroy this work of the devil.

Sin exists in two forms. There are two phases of sin. First, *actual sin*, sin as an act, the transgression of God's law by the consent of the will. "Sins" in the plural number. These are the acts of the will which are wrong, contrary to God's law, things voluntarily done by consent.

Secondly, *original sin*, or depravity. This is the sin of our nature. Not only have we *done wrong*, but we *are wrong*. Sin is not only a wrong act, but it is an evil state of being. Not only are the lives of men wrong. Their natures are evil. Not alone do they consent to do wrong things. Their hearts are evil, disposed to evil, prone to leave God, with a wrong propensity, a bias away from God. The "carnal mind" is in man at enmity with God. There is a sinwardness in every man, growing out of a carnal, unrenewed state.

Now Jesus Christ was manifested to destroy these evil works of the devil. Yes, that is the word, "destroy," for this is the salvation which He has provided and promised to sinful and sinning man. His is a sin-destroying work.

The question arises, "How does Christ destroy sin?" We answer, there is in the atonement an effectual and specific antidote for every form and phase of the devil's works. So for actual sin, to begin with, justification is the remedy for man's actual transgressions, for justification deals alone with and rids man of his actual sins. It relieves man of his guilt, blots out his sins, and delivers him from the penalty due his voluntary crimes. About this work of the devil, and the antidote for it in Christ's work, there is no dispute. Quite all are agreed that far. It is only when we come to original sin, or inherited depravity, that we find controversy.

Just as there are actual sins to be destroyed, so also there is original sin to be got rid of, despite all that objectors to this phase of sin may say, for the sin of our nature is a fact, not a theory nor an opinion. Scripture, observation and experience prove it. And just as there is a way by which actual sins are destroyed in justification, so original sin is to be destroyed by regeneration and sanctification. This is the antidote for man's sin by nature. Not only has provision been made in Christ's atoning work to destroy all past sins, to remove all guilt and give full relief from divine wrath in pardon or justification, so also must the danger of man's yielding again to sin in the future be provided against. So man's sinful nature must be changed, and he must receive a new nature, yea, even be made a partaker of the Divine nature. Not only must the guilt and penalty of sin be destroyed. Sin's power in the heart must be broken, and Satan's dominion over man must be overcome, the carnal mind must be brought into subjection to the reign of grace in the heart, with a view to the ultimate and utter destruction of inbred sin. And this is the work of regeneration, or the new birth, whereby a new life is divinely given to man, the new man is created within, and

the "old man" subdued. Thus it is true, "Sin shall not have dominion over you."

"He breaks the power of canceled sin,  
He sets the prisoner free;  
His blood can make the foulest clean,  
His blood availed for me."

Inbred sin, or depravity, the sin of our nature, must first be met by renewing grace. Its fearful power must be broken, and man must be set free inwardly in order that he may do God's will with pleasure. And this is done in regeneration, for this inward, divine work of grace breaks down and overcomes the power of inward sin.

The first blow struck by the Son of God in the believing heart looking to the destruction of inward or inherited sin is in the new birth, and rest assured it is indeed a severe blow given to the "old man." It is a Divine stroke driven home by the Son of God Himself, through the direct agency of the Holy Spirit, which falls on man's fallen nature with tremendous power, the effect of which is marked, is readily discerned, and which leaves its evidences behind. It is a blow which staggers the evil nature, and puts it under the complete control of the inward reign of grace. The "old man" is dispossessed, bound hand and foot, and brought into subjection to the work of grace in the heart.

And this leads me to say that the work of the Spirit in regeneration is no small affair, nor is it superficial in its results. It is radical, thorough, renewing.

But the destructive work of the Son of God in the process of salvation does not stop here. There is a further work in the renewed heart to be accomplished, even the complete deliverance from all inbred or original sin. Not only does Jesus contemplate the subjection of all inward sin. He designs its utter destruction. He plans the death of the carnal mind, the crucifixion of the "old man, with his deeds," the casting out of the "old Adam." All pollution is to be washed away. The very fountain head of man's moral being is to be fully cleansed.

"Refining fire, go through my heart,  
Illuminate my soul;  
Scatter Thy life through every part,  
And sanctify the whole."

The Divine remedy in the atonement is designed to go as far as the disease. Far as the curse is found does the work of grace go. As deep seated as is the disease, so far goes the Divine cure. The remedy reaches as far as sin's malady. As deep as is the filth of sin, so deep goes the cleansing blood. Though sin dyes the heart like scarlet, and makes it red like crimson, there is virtue sufficient in the blood of Christ to remove the stain and make the soul as white as snow. As ugly and as offensive and long standing as is the leprous sore of sin, so efficacious and far-reaching is the Divine, atoning salve. As deep as the roots of inbred sin are fixed in man's nature, so deep goes the eradicating, sin-destroying grace of God. The atonement is the only and effectual antidote for man's sin.

How glorious is this atoning, sin-destroying work of the Son of God! The disease goes on deeper than the saving grace of God. The moral sickness reaches no further than the provided cure. The malady is no greater than the efficacy of the Divine medicine. The sore is no larger than the plaster. There is no more vileness than there is power to cleanse. "Is anything too hard for the Lord?"

The Son of God was manifested to effect the entire destruction of sin, the work of the devil. He proposes nothing less than a full and complete salvation from sin, both inward and outward. "The blood of Jesus Christ, His Son, cleanseth us from all sin." "O glorious hope of perfect love!"

What a heritage we have in Jesus Christ, the all-atoning

Saviour! How exceeding great and precious the promise of salvation through faith in Him, the all-sufficient Saviour, "able to save unto the uttermost!" What a glorious object is this for our faith and expectation! How earnestly, continuously, and faithfully should we wait and seek for this sin-destroying work of the Son of God in our hearts!

Atlanta, Ga., April 22, 1905.

## Measurement of Gentile Times

BY A. T. PIERSON.

(This article, written some years ago by Dr. Pierson, will still be of interest to prophetic students, affording, as it does; practical help in marshalling the evidences of the Lord's nearing return.—Editor.)

THERE is a remarkable consensus of opinion that it is from Nebuchadnezzar—the world king and head of gold—that "the times of the Gentiles date." His time was about 600 B. C. If the "seven times," or seven years of Dan. 4:25, represent, as is supposed, seven periods of 360 days each (or seven times twelve months of thirty year-days), then the full seven times from Nebuchadnezzar to the end would be 2,520 years, and reckoning 600 B. C., this brings us to 1920 A. D., or thereabouts.

These 2,520 years appear to be divided into two exactly equal periods of 1,260 years each, or "forty and two months," or "a time, times and half time," (*i. e.*, three and a half of these prophetic years). (Rev. 11:2, 3, and 12:14.)

As to the filling up of the 1,260 of the latter half, the historic correspondences are so remarkable, that at least ten different methods of computation seem to point to the same precise period—an interval of time lying somewhere between 1880 and 1920, the uncertainty of the exact time of the end resulting from the difficulty of fixing the exact date of the beginning. But it is this convergence of prophetic and historic times, at some point within these forty years, which has awakened such a widespread interest in the imminence of our Lord's coming. And, surely, as our Lord has taught us, if it behooves us to observe the signs of the weather, we should not be indifferent to the signs on God's greater horizon, which, to watchful souls, indicate the approach of the day of the Lord. (Matt. 16:3.)

Upon the ten different methods of computation referred to, it may be well to expand a little, without committing one's self to the position taken. No one, however, can appreciate the argument, whatever be its worth, who does not understand the numerical system which manifestly pervades the whole Word of God, and which constitutes a sort of mathematical framework, upon which the whole written Revelation is constructed; and not only so, but this same numerical structure pervades also all the works of God in creation, and all the workings of God in human history. Astronomy, chemistry, botany, biology, theology, all obey one mathematical law, and it must be a prejudiced mind that refuses to recognize this fact. The orbits of the planets, and the spiral course of the leaf, buds on the trees, the proportion and dimension of the crystals, the octaves of sound and of color, these and many other operations, forces and forms of nature, conform to strict mathematical laws.

From Sirius down to the invisible atom, there is a uniform system, and it tells of the one Designer and Creator. Once let this fact be admitted, and it becomes no novelty to us to find evidences of similar mathematical precision in the periods of history. Let us, therefore, in conclusion, glance at the various positions taken by devout students of history and prophecy, and impartially survey the outlook from their point of view.

1. The first method of computation, already referred to, as fixing the present period as approximately "the time of the end," is known as "the times of the Gentiles," seven times or years, each consisting of 360 year-days, or a sum total of 2,520 years. Of this period, Prof. Totten, of New Haven, following the lead of the British Chronological Association, says: "Nabopolassar shook off the yoke of Assyria, and, by thus assuming the crown of Babylon, commenced the times of the Gentiles. His accession took place in the seventh civil (first sacred) month of the year 3377 A. M. The times of the Gentiles, therefore, ran out 2,520 years thereafter, or in March, 5897 A. M. (1899 A. D.)"

Thus, by another method of computing the times of the Gentiles, he arrives at the present period, or, at least, the beginning of the end. Joshua's long day was the last day in broad, prophetic chronology which is to be wholly counted as solar time.

2. The Sabbatic system impressed off the whole face of Scripture history affords, as many think, a very obvious key to the divine chronology. This Sabbatic system reaches back to Eden, and characterizes the whole annals of the world. There was first consecrated the seventh day, then the seventh week, then the seventh month, then the seventh year, then the seventh seven of years—introducing the "jubilee"—then the seventh seventy of years, the Grand Jubilee. This number,  $7 \times 70$  equals 490, appears in, at least, two conspicuous places: in 1 Kings 6:1, where, adding the ten years of the temple building to the 480, between the exodus and the beginning of the work, we have 490; and in Dan. 9:24, where again the seven sevens re-appear, as the sacred typical number, between the exodus from the captivity and the building of the new spiritual temple of God under the Messiah. This number 490 is doubly a type of completeness; it is not only the product of 7 multiplied by 70, but of 7 times 7 (49), the interval from jubilee to jubilee multiplied by ten, another sacred number.

These jubilee periods must be obviously reckoned from the time of Moses, when the law of the jubilee first appears. And counting the exodus from 2515 A. M., the full seven periods of 490, or 3,430 years, would bring us to 5945 A. M., or somewhere this side of the middle of the twentieth century as its extreme limit; and if the years are to be reckoned by the prophetic-year standard of 360 days (twelve equal months of thirty days each), the limit would be reached earlier.

3. A third method of computation, "The Millennial Standard," is thought to point to the same approximate terminus. "One day is with the Lord as a thousand years, and a thousand years as one day" (2 Peter 3:8). This is regarded by many as another not very obscure hint as to God's chronology, and they therefore reason that the predicted millennium, of thousand years of Sabbath rest, crowning the six millenniums of the world's toil cannot be far off.

4. The fourth method of computation is "the historical." The number 1,260 ("forty-two months," "a time, times,



and a half time") is, as we have already seen, conspicuous both in Daniel and in Revelation.

Those who accept the "historical" method of interpreting the Apocalypse, believe that the beast and the false prophet represent the papacy and Mohammendanism, or the crucifix and the crescent. They mention that it is a curious fact, to say the least, that both these systems date from the period between 606 and 620 (the degree of Phocas and the first Hegira), as the *terminus a quo*, and adding 1,260 they reach a *terminus ad quem* somewhere between 1866 and 1886 as "the beginning of the end" of these systems, as world powers or kingdoms.

5. A fifth mode of computation is that of the "Antichrist Period." The number 666 is divinely given as the number of the lawless one . . . who is to be revealed in the last week of years. This number thus inseparably linked with the Man of Sin, in whom personally all the anti-Christian systems of history are to "head up," is thought by many to stand for the period of the race's rebellion, and to be the symbolic number of perpetual unrest and incompleteness. There is a show of reason in this, for 666 is a repeating decimal that ever approaches, but never reaches *seven*, the number of completeness and rest.

Six times this number 666 gives 3,996, the grand crises—the year of Christ's birth, reckoning from creation; and again, reckoning from Abraham's birth, as father of the faithful, brings us to the beginning of this century as a new crisis in history.

6. A sixth road by which the same terminus is reached is the condition of *world witness*. (See Matt. 24:14; Mark 13:10.) Christ distinctly stated that the gospel must first be published among all nations, and then would come the end.

With no little force many argue that there never was a period of such world-wide evangelism as now. Over 300 missionary societies at work, about 12,000 missionary workers, and nearly 50,000 native helpers employed, the Bible translated into over 400 tongues, and "published to all nations." It is also very noticeable that the motto of the present "crusade" is "the evangelization of the world in this generation."

7. A seventh road is that of the Laodicean lukewarmness. By noting Matt. 13:47-50 and Rev. 3:14-22, it will be seen that the last state of "kingdom" previous to the end, is world-wide evangelism, as indicated by the dragnet; and the last state of the church is deep-seated apathy, as indicated by the Laodicean lukewarmness. And those who hold this view contend that both conditions are to co-exist as the end draws nigh. They point us to the startling fact that never before has the church shown signs of such extensive evangelization on the one hand, and such extensive deterioration on the other. Many regard this latter as the "falling away" which is to precede the end. (2 Thess. 2:3.)

8. An eighth road seems to end at the same goal—it is the development of *anarchism*.

The hints in the epistles to the Thessalonians, in 2 Peter, Jude and the Apocalypse, it is contended, all agree in showing us that, as the end approaches, there will be a peculiarly lawless spirit prevailing—an uprising of an organized resistance to all authority in Church and State, a combination of forces to supplant all government, and at the same time an arbitrary attempt to compel men to limit even trade and commerce by a certain "mark," that alone authorizes to buy or sell. (Rev. 13:16, 17.) Those who emphasize this as a sign of the end point triumphantly to the recent and unprecedented growth of communism, socialism, nihilism, and to the simultaneous growth of trades-

unions and protective organizations, monopolies and trusts, which restrict all trade or labor to their "mark."

9. The ninth argument presented for the near approach of the end is *redentism* or the drift of the Jews toward Palestine and the rehabilitation of their natural life. This is, as the advocates of this view contend, the blossoming of the fig tree (Matt. 24:32, 33) which marks the end as "near, even at the doors." Certainly there is something very startling in the modern movement known as "Zionism," and which has developed within the last five years, summoning these great conferences of leading Jews to the European capitals. Never before has the national spirit of the Israelites had such a revival since Christ ascended.

10. The tenth line of argument converges at the same point; namely, the Spirit's withdrawal. There is a mysterious passage in 2 Thes. 2:7, where we are told that there is some great hinderer, whose presence prevents the final outbreak of the "Mystery of Iniquity," and who must be withdrawn before the end of lawlessness can come, in the reappearing of the Lord.

Whatever grounds, above presented, may seem untenable or unsafe, one thing seems undeniable; *there is a convergence of signs upon this our day*, such as has never indicated any previous period as the probable time of the end.

Upon this subject we can no longer, within these narrow limits, expatiate. But it may, at least, stir up the thoughtful reader to individual search into the signs of the times. What are the indications above the prophetic and historic horizon? If the signs of the coming of the Son of Man are, indeed, to be seen, it may well incite us to be among the watchers who, while others yet sleep, are awake and looking for the dawn.

#### SINCERITY.

The origin of the word "sincerity" is profoundly interesting and suggestive. When Rome flourished, when her fame was spread the world over, when the Tiber was lined with noble palaces built of choicest marbles, men vied with each other in the construction of their habitations. Skillful sculptors were in request, and immense sums of money were paid for elaborate workmanship. The workmen, however, were then guilty of practicing deceitful tricks. If, for example, they accidentally chipped the edges of the marble, or if they discovered some conspicuous flaw, they would fill up the chink and supply the deficiency by means of prepared wax. For some time the deception would not be discovered, but when the weather tested the building, the heat or damp would disclose the wax. At length those who had determined on the erection of mansions introduced a binding clause into their contracts to the effect that the whole work from first to last was to be *sine cera*—that is, "without wax." Thus we obtain our word *sincerity*. To be sincere is to be without any attempt on our part to mislead, misrepresent, deceive, or impose on another; to be, and appear to be, what we are; to say what we mean, and mean what we say.—*The Presbyterian Record*.

#### HOLINESS.

It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language, and burns in the spirit of the whole scheme, from the alpha to the omega, from its beginning to its end. Holiness! holiness needed, holiness required, holiness offered, holiness attainable, holiness a present duty, a present privilege, a present enjoyment—is the progress and completeness of its wondrous theme.—*Bishop Foster*.

## The United Heart

SCRIPTURE and philosophy are one whenever Scripture touches philosophical territory. All philosophy will be found to be wrong which differs from the Word of God where the Word of God speaks on matters pertaining to philosophical problems.

God alone knows the ways and methods of the human heart. Men know them but in part. His knowledge is intuitive, so to speak, and infinitely comprehensive. We know in fragments. We classify our facts, and project our theories from partial data, guess as best we can at the unexplored, and call ourselves philosophers, ready to contradict Scripture when Scripture conflicts with our theories.

If we allow David to speak from inspiration—and we must—then what of the philosophy of the human heart is revealed must be on the line of a true philosophy of human nature. When we find Moses, Jesus and Paul all in unity we have cumulative evidence that the human spirit must all go, or there is no go at all. And what is this but another name and philosophy for what we call "consecration?" Uniting the heart is concentration, which is only another name for consecration. In consecration we put away, and put away till all but what pleases God is left. This is concentration. That is, we put out of the heart all controversy. This reaches heart unity.

Now what have we here but the soundest working formula for business, love or religion? In each case there is no success unless we reach Paul's "Give thyself wholly to it." The practical Joshua, facing a vacillating throng, realizes the futility of indecision and cries out, "Choose ye this day whom ye will serve." A man at the forks of the road can do but two things, he must take one of the roads or stop. He cannot go both. The moral man is much like the material man.

### L. WHY DID DAVID PRAY "UNITE MY HEART?"

Evidently because he saw there was neither peace nor success with divided affections. The untutored Red man found the same trouble when he voiced his trouble thus: "There are two Indians in me." No house divided against itself can stand. The soul house is no exception. The devil in the cellar or garret means the Lord is not in the parlor. In the material body if one member is out of joint the disturbance affects all the other members. This means that in order to health and comfort there must be no schism in the body. The human spirit cannot maintain normal life when its moral equilibrium is broken. When conscience says "this ought to be done," and the heart says, "I don't want to," the man is in trouble. When the heart and the will combine a majority vote against the judgment of conscience, the man has lost his inward peace. From the deep sea of his own nature the waves continually cast up mire and dirt, and his conscience continually sings a sad refrain whose dirge-like chorus is, "There is no peace to the wicked, saith my God." This means that a divided heart is a failure. A failure from the nature of the case.

### II. THERE IS NO SCHISM IN GOD. "THE LORD OUR GOD IS ONE LORD."

Man was made like Him in this respect. He remained that way till sin came. Sin therefore is the schism in the heart of the race. Sin made war in heaven. Sin made war in man against God. Sin makes war on God, and sooner or later must fail. Sin puts a man at variance with himself, and sooner or later sin must go or the man be lost. If the lost motion of the human spirit cannot be restored heaven can never be his. If sin cannot be expelled from the soul, then hell would be in heaven, should the soul be

taken there. If the doctrine of full salvation from sin is a myth, then are both heaven and hell myths, or else, so far as man is concerned, all is hell, for sin cannot enter heaven. If there was no revelation of the plan of salvation, it would all the same be demanded by the nature of man's sad condition. An undivided heart is as much demanded by the necessities of a heart with the sin-schism in it as it is demanded by the command of God, "Be ye holy." There is that in the nature of the case, in every man's heart, which says to the "Be ye holy" of God's Book, "That is so; I ought to be holy. My divided heart is my misery. Its daily cry is for peace."

### III. IN THE HEART OF THE HEART THERE IS A WAR ON WHEN IT CANNOT HAVE ITS OWN WAY.

Every soul is already in a kind of an ante-chamber of hell, when it wants to and can't. When the heart cannot have what it wants, and go where it wants, and be what it wants and in short, have its own way, it already knows there is such a thing as hell, and already its first fruits are being harvested. You see God made us so that we would always have had right desires had there been no sin. So that what we wanted, always being a right thing, and a good thing, He could always fulfil our desires. But when sin came and we wanted what He could not allow us to have, the creation harmony was destroyed. Sin got into the desires, and biased them. We wanted what we could not have, and the non-realization of our desires made us miserable. We wanted to sin and retain our happiness. So we kept sinning and then lamenting because we were not happy. All the fair apples of our Sodom turned to ashes. All the while the instinctive cry of our hearts was that it might find what it wanted. It could not until its desires changed. So real redemption is a need, yea, a necessity of the heart whether or not God had ever said, "Ye must be born again."

As soon as the heart union returns again to the soul, immediately real happiness begins to set up its banners. The sin bias is gone. The heart is full of new desires and aspirations. It wants that which pleases God, and God is always pleased to do what He wants to do, and so the soul begins at once to have what it wants. So the kingdom of peace begins. The sin-schism has gone out of the soul and it returns to its native place where it loves to please God. So that whenever conscience says, "I ought," the heart says, "I want to," and the will responds, "I will."

Thus the heart finds its native unity. The disturbed moral equilibrium passes, and the lost moral motion no longer exists.

### IV. THE LOVE-PRINCIPLE IN US DEMANDS THE SAME UNDIVIDED CONDITION OF THINGS.

It is of the very nature of love that it cannot divide affection on its highest ideal. The ideal must have its best love. It demands a realm where there is no party of the third part. The quality of nature is in the human soul, which exists in God, the soul too, as He says, of its own supreme devotion or lover, "My glory I will not divide with another." "Thou shalt have no other gods before Me." This vestige of the lost image is a universal inheritance of the race, through all ages and all conditions.

Every soul has a certain chamber, so to speak, which is for its king only, be he whoever he may be. One condition of that king is that he may not only equal, but exceed the soul's desires. The lover must always be ideal, at least in the estimation of the bride. If the bridegroom falls below expectations the bride is in trouble. The desired soul



union is marred. It is of the very nature of love that if it goes at all, it must all go. What is true of it in the lower realms is true of it in principle, in the higher realms. In relations purely spiritual, every longing, need, and legitimate expectation, must be met. There can be no heart unity unless this is so. If Christ is unable to meet the deeper and deepest needs of the soul, it, from the nature of the case, will want another Christ.

In the world of experience what would this mean? This, that the soul has in it a hunger which only God can meet. And from the very nature of love it must have a perfect ideal. There can be no real heart unity if God has put a hunger in the soul and there be no God to answer the hunger. So out of the great deep of our human nature comes the cry for God himself. In vain does humanity try to get away from the idea that there is no God. Since all humanity knows what love is, all humanity has it manifest in them, that no soul-peace can come to them unless this soul-call and want can be met. It is the stir in them to seek after God. It is a tacit intimation that there is a God who can meet the soul's wants. They cannot rest with a divided heart. Out of the soul's depths comes the first real witness for the existence of God. The Bible is secondary and is rather the wording of the inward suggestion or intimation. Humanity was before the Bible. The Bible is for humanity, not humanity for the Bible. The Bible voices, explains, suggests, and forecasts, enlarges and makes addition to the idea of God deeply laid in the constitution of the human spirit. The "Divine urge" laid deep in the soul is as much of God, and by the same God of the Bible, as the Bible is of God. The unity for which the heart calls is the call of God.—Selected.



"I, THE LORD, DO KEEP."

MRS. MAY MABBETTE ANDERSON.

**A**RE you, weary soul—writing me for prayer and advice—trying to "keep" yourself? So many are doing so, even while they profess they are trusting God as their Keeper.

One must trust Him without a doubt, even in the darkest places that yawn to engulf. This takes "grit," beloved. And real faith is, in one sense, true grit. Or, as the boys put it: "sand." No warrior—worthy the name—lacks "sand." Nor must a soldier of Jesus lack it.

As has already been stated many times on this page, these are days when those who walk by faith are being sorely, sorely tested. The weight on spirit and body is now intense, for the powers of darkness are pressing closer and closer on God's "separated ones." And often the weight and pressure come from wholly new quarters, and the unexpectedness of the attack causes such a shock—for a time—that the strongest believer staggers. Aye! and almost feels that his feet and faith are slipping down the incline towards unbelief.

This being the case, and the air being murky with the diabolical presence and machinations of the hosts of evil, is it any cause for wonder that the most ardent follower of Christ often finds himself minus the feeling of joy and

of security which, in earlier days, encompassed him as with a visible shield?

Prayer—as many of you write me—seems to have largely lost its power. Trials multiply. Barriers that seem impossible to scale, rise to intercept the service to which one has been divinely called. And, hardest of all to bear with equanimity and with praise, one does not always know the exact path the Master would have His tested child follow. Two ways stretch before him, both seeming to have opened by Power from above. Which is the one he must take? To make a false step at this juncture may involve irreparable loss and lasting confusion.

But it is richly true, beloved, in this hour of perplexity and of seeming darkness, that God "will be your Guide, even unto death," as it was in the palmiest days of your experience, when, instead of walking by naked faith, you were forging ahead under an "open vision," feeling, rather than faith, being the standard by which you measured your progress.

Let your troubled heart rest upon the following promises which, in the past, you have often tested. . . . "I will guide thee with Mine eye." "I, the Lord, do keep." Also prove afresh the Divine assurance: "When the enemy cometh in like a flood, the Spirit of the Lord shall rise up a standard against him." The writer knows, from very recent experience, that it may seem for a time, to the senses, that no "standard" has been raised. Yet it is there. And the command has been given to the hosts of evil: "Thus far, and no farther."

As it takes many hours, troubled heart, for the tide—which has risen to its highest point—to fully recede, so it is often a weary season of waiting before the besieged soul is able to realize that, according to promise, the "standard" is in its place, and that, before its commanding presence, the foe is sullenly retiring. . . . Even as these words are written, it comes like a flash of sweet illumination, that your faith, beloved, and mine, is used to raise and hold the "Standard" in its position. Neither you nor I may know it at the time. We may even feel that we are void of faith. Feeling gives no evidence that it is viable, or even alive. But as we keep our eyes fixed on Jesus—as on our *one hope*—He quietly feeds faith, though without our knowledge. We do not need to know. We need only trust Him.

Cease looking and thinking of your crushing trials, dear ones, lest they truly crush you. To dwell on a trial always adds to its power to hurt. To ignore and pass it by with songs of praise, cuts its sinews and extracts its poison.

Look to Jesus—"the Author and Finisher of your faith"—and let His strength, His courage, His love and His wisdom so infiltrate and penetrate your deepest being that your consciousness will become enthused with Him, rather than with your perplexities and sorrows. "Where Christ abides unrest cannot enter." And He can only abide where faith claims Him, and counts Him as abiding.

Give the Enemy who so persistently pursues and harries you a blow between the eyes, by singing, or whispering:

"There is music in my soul today, a carol to my King,  
And Jesus, listening, can hear the songs I cannot sing."

No matter how barren you may feel, keep on. After awhile the melody will truly be in your soul, and you can shout the victory from and with a full heart.

(Those wishing an answer will kindly remember to enclose a stamped and self-addressed envelope and slip of paper. Pardon this repeated request. Necessity causes it.)

# LIVING WATER

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## EDITORIAL

### WEEKLY TEXT.

"There is no wisdom, nor understanding, nor counsel  
against the Lord." Prov. 21:30.

### TIME PROVES GOD'S WAY THE BEST.

Humbly I asked of God to give me joy;  
To crown my life with blossoms of delight;  
I plead for happiness without alloy;  
Desiring that my pathway should be bright.  
Prayerful, I sought these blessings to attain,  
And now I thank Him that He gave me pain.

I asked of God that He would give success  
To the high task I sought for Him to do;  
I asked that all the hindrances grow less,  
And that my hours of weakness might be few.  
I asked that far and lofty heights be scaled,  
And now—I meekly thank Him that I failed.

For with the pain and sorrow came to me  
A dower of tenderness in act and thought;  
And with the failure came a sympathy,  
And insight that success had never wrought.  
Father, I had been foolish and unblest,  
If Thou hadst granted me my blind request.

—Selected.

### REVIVALS ON MISSION FIELDS.

The revival spirit is very manifest in the Korean Church. In the Methodist mission and school the revival was very marked. The students in the school were so stirred that recitations had to be suspended and the time was given to meditation and prayer. Strong men with great sobbing and crying unto God were cleansed and filled with the Spirit. A preacher remarked that one could imagine himself back in the days of Whitefield.

This revival originated in the prayer life of one of the Methodist pastors. The need of his people became such a burden to him that he began to arise very early in the morning and go out on the mountain to pray for them. On rainy mornings he would go to the church. After a time he made an announcement that all who desired to join him in prayer could meet him at the church at five o'clock in the morning. A number responded and soon the revival began. People would go to five o'clock prayer-meeting and stay till noon. The revival fires spread from church to church. All the churches soon had five o'clock prayer-meet-

ings, and the revival increased. Other towns caught the inspiration of prayer, and revivals followed. In Pyengang large numbers of men and women confessed Christ.

In China spiritual tides are rising. In the larger cities there have been the great mass movements, but in the smaller centers as well there have been the revival efforts with very marked results. The most encouraging feature is the large number who have joined Bible classes and are making a systematic study of the Word. Nothing will so establish the people in the faith and ballast them in their religious experience as a knowledge of the Word of God. If the Gospel is woven into the woof and warp of the mind and heart of the individual the Holy Spirit can use it when the emergency demands. It will make the future church of China a strong church.

In other mission fields the revival spirit is abroad and souls are finding God. In sections of India the evangelistic fervor has been very marked in the missionaries and the native preachers and helpers. A spirit of prayer has possessed them, and this always results in a revival spirit. The church at home could learn a very valuable lesson from the churches on mission fields.

Why not have a share in these revivals that are going on in heathen lands? By way of the Throne we may have no small part in this great onswEEPing movement of salvation.

### CONTINUOUS EXPERIENCE.

P. R. NUGENT.

**I**N nature there are two kinds of springs. One is the "wet-weather" and "intermittent" springs, so-called, because the water flows only at intervals. The other class is that in which the flow of water is uninterrupted.

What is true as regards springs is also true in Christian experience. This is often referred to in connection with one's knowledge of personal salvation when people bear witness to a "know so" in this respect—a settled uninterrupted consciousness that they have truly passed from death unto life. Others are not so. Like the wet-weather spring, they are sometimes satisfied of their salvation and sometimes not.

But in those who have a continuous assurance about salvation, so far as forgiveness and regeneration are concerned, it is often true that there are phases of experiences that are not continuous. Yet Scripture presents such a standard; so of course it is possible and should not be overlooked, nor doubted, nor disregarded.

1. *Continuous prayer.* This continuous prayer life has reference both to *perseverance* and *subjects*. "Praying always," and "Pray without ceasing" (Eph. 6:18; I Thes. 5:17), refer to the matter of *perseverance* when we "pray through" by continuing in prayer until the matter is settled either before God alone for a future manifestation, or by a present, actual possessing of what was prayed for. This persevering disposition should be a continuous practice in our prayer life. "Men ought always to pray and not to faint" (Lk. 18:1).

As regards the matter of *subjects* of prayer we have the same phase of truth in Phil. 4:6. "In everything by prayer and supplication with thanksgiving let your requests be made known to God." "In everything," not only in some, or even in many. Nothing that touches our own, or others' welfare, or need, is either too great or too small to pray about. An intermittent prayer life that prays for a while and stops, and prays about some matters



and omits others that should rightfully be prayed about—such a life is coming short of a full Bible standard.

2. *Continuous acknowledgment.* "In all thy ways acknowledge Him." (Prov. 3:6.) Acknowledge *Him*—not ourselves nor others. This means that all the ways are to be made subject to God's rule. It means that we acknowledge both His right and ability to regulate our course of life in every respect—whether we go or stay, act or wait, consent or not consent, speak or keep silent, refuse or receive. It may mean also a public acknowledgment of our dependence on God to direct our paths.

3. Closely connected with this is, *continuous guidance.* "The Lord shall guide thee continually" (Isa. 58:11). Some conditions connected with this are found in this chapter. They have reference to an obedient walk with God.

4. *Continuous trust.* "Trust ye in the Lord forever" (Isa. 26:4). "Trust in Him at all times" (Ps. 62:8). This kind of trust will bring continuous peace because a mind stayed on God, and perfect peace, are both connected with trust (Isa. 26:4). It will also include continuous freedom from fear of evil tidings for those who trust in God are not afraid of evil tidings (Ps. 112:7, 8). Neither will there be anxiety through a troubled heart (Jno. 14:1). Continuous trust will, of course, bring continuously all the results of trust. How great the need of this kind of trust. Possibly one cause of failure is a failure to trust with *all* the heart, and a measure of leaning to our "own understanding" (Prov. 3:5). Do you trust GOD at *all* times?

5. *Continuous thanksgiving.* "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20). This means that there is never to be any complaining, murmuring, nor self-pity about anything whatever. It means that we are never to allow our mind or heart to dwell sorrowfully or faint heartedly upon the severity of our trial, or hardness of the time we may be having, for this is not at all a spirit of thankfulness, but of discontent and murmuring. It means that we are to thank God for whatever He sends, or allows, and that that thanksgiving is never to give place to an opposite disposition. For "always" here (and the same is true of prayer) does not mean that we are to spend every moment thus, but that whenever the occasion arises to choose between thanksgiving and its opposite we choose the former. The grace and disposition to pray and give thanks, and the practice of them, are not to be given up and displaced by what is contrary to prayer and thanksgiving.

6. *Continuous praise.* "His praise shall continually be in my mouth" (Ps. 34:1). Thanksgiving and praise differ in this respect: that the former has reference to what we receive, the latter to what God is. Thanksgiving is defined as "an expression of gratitude;" to praise is to "commend, express approbation of, magnify, display the excellence of." Praise partakes of the nature of an offering, or sacrifice, to God (Ps. 50:23; Heb. 13:15). It is a glad setting forth of God's excellencies and has in it an uplift, a vigor, a triumphant note. It is said about the tribe of Judah (the word means praise) that it prevailed over the others (1 Chron. 5:2). "Prevail" here means "to become mighty." So a praiseful soul is a prevailing one, becoming strong by exalting God over all else. To praise "continually" is to give no place to despondency, gloom, questionings that are against God, nor magnifying anything but Him. It is to be ever ready to ascribe unto God the honor and glory that are due to Him, no matter what the circumstances may be.

7. *Continuous victory.* "Thanks be unto God which always causeth us to triumph in Christ" (2 Cor. 2:14). "Al-

ways" would evidently include all things. The explanation of this is the power of the indwelling Christ for "Greater is He that is in you than he that is in the world" (1 Jno. 4:4). The world, the flesh and the devil constitute our foes, the former two being influenced, or ruled, by the devil's power and works. Christ is both victorious over the devil (Col. 2:15) and the destroyer of his works. So He—He in us—is superior, easily superior, to all our foes, and, when we are in the attitude of yieldness, humility and trust, the Lord will cause us to triumph, fulfilling in, and through, as the victories He walked in. His provision and power are for an "always" triumph and we should believe accordingly. Through Christ there is: "Victory in trials" (Heb. 11:36, 37). "Victory in loss" (Phil. 3:8). "Victory over worry" (Mat. 6:28). "Victory 'neath the cross" (Mat. 11:30). "Victory in waiting" (Lam. 3:26). "Victory to act" (Jer. 1:17). "Victory through courage" (Josh. 1:9). "Victory through tact" (Ps. 18:35). "Victory to be humble" (Phil. 2:8). "Victory over ease" (Mat. 16:24). "Victory by patience" (Jas. 1:4). "Victory over disease" (Mat. 8:17). "Victory in service" (Mk. 16:20). "Victory in grace" (2 Cor. 9:8). "Victory in trusting" (Isa. 12:2). "Where you cannot trace" (Isa. 50:10). "Victory by silence" (Isa. 53:7). "Victory to speak" (Ac. 20:27). "Victory in believing" (Mk. 9:23). "Victory to be meek" (Mat. 5:5). "Victory over Satan" (Rev. 12:11). "Victory over sin" (Rom. 6:14). "Victory over self life" (Lk. 9:23). "Through the Christ within" (Eph. 3:17). "Victory in the furnace" (Dan. 3:25). "Victory to endure" (Jas. 1:12). "Victory when lonely" (Heb. 13:5). "Victory to be pure" (Jas. 1:27). "Victory to glory" (2 Cor. 12:9). "Victory to obey" (Ac. 26:9). "Victory when tempted" (1 Cor. 10:13). "All along the way" (Heb. 7:25). "Victory in watching" (Lk. 12:37). "Victory in prayer" (Jas. 5:16). "Victory in suffering" (Heb. 11:36, 38). "Victory over care" (1 Pet. 5:7). Victory in great things, victory in small, victory competely, victory in all, for you.

8. *Continuous Fear.* "Be thou in the fear of the Lord all the day long" (Prov. 23:17). "The fear of the Lord is to hate evil." As there is a habit of learning to sin, so here we are commended to the opposite habit of hating it. Of course this includes all kinds of evil.

9. *Continuance in the truth.* "Continue thou in the things which thou hast learned and hast been assured of." (2 Tim. 3:14). "Be no longer children tossed to and fro, and carried about with every wind of doctrine" (Eph. 4:14). It is one thing to get the truth, another to continue in it. There is much failure on this line, as is seen by the way people let go the truth God has taught them and fall in line with falsehood. When God has once taught us anything we should never question it for a moment.

10. *Continuous dependence.* "Abide in Me." "Apart from Me ye can do nothing." (Jno. 15:4, 5). "Our sufficiency is of God" (2 Cor. 3:5). "There is no other name under heaven . . . whereby we must be saved." The lesson of thorough conscious, dependence upon God is not quickly learned. Even God's people are prone to think and act independently of God until He brings us to a condition where we realize that, of necessity, we are dependent on God and act accordingly by a continuous practice of dependence upon Him in every way.

And for all these phases of Christian experience and life we can get grace from Him in whom there is an unending supply. "God is able to make all grace abound toward you; that ye always having all sufficiency in all things may abound to every good work" (2 Cor. 9:8).



Address all communications for this department to Mrs. John T. Benson,  
Eastland Avenue, Nashville, Tennessee.

Dear Children: It is my happy privilege to introduce to you this week Mr. Benj. A. Sawrie, of the Tabernacle Sunday School, Nashville. Brother Sawrie was born nearly sixty-nine years ago, in Murfreesboro, Tenn. His father, Rev. W. D. F. Sawrie, was a Methodist preacher, who joined the conference when he was but twenty years of age, and fulfilled his early ministry as a *circuit rider*. In those days our country was more thinly populated, small settlements and villages lying long distances apart. These people needed the gospel, and Methodism recognizing the possibilities of this great field, divided the country into circuits, each one containing a number of preaching places. A preacher was put in charge, traveling on horseback from place to place where he had a regular time for holding services. This pioneer gospel messenger carried a Bible, a hymn book, and a few articles of clothing in his saddlebags, and jogged along rough country roads, sometimes covering many long miles between morning and evening appointments. Such was the early work of Dr. Sawrie, who spent much of his life in the saddle those years. He studied his Bible and theological books as he went, getting out his hymn book now and then by way of change, for the good man was a great singer. I heard him preach many times when I was a child. It made a great impression upon me, because he usually preached and sang the gospel in the same sermon. I can almost see and hear him now, standing with upraised hand, and bright, eager face, singing—

"O come, angel band,  
Come and around me stand.  
O bear me away on your snowy wings  
To my immortal home."

Dr. Sawrie did a great mission work in and around Nashville. True to this first experience, he was interested in the small bands of Christian people in the outskirts of the city, and was instrumental in building places of worship for several of them which have since become strong churches. He lived to be seventy-three years old, having spent fifty-three of them in active service. This old soldier of the cross died with his armor on, for he preached on Sunday, held class-meeting on Tuesday night, and went home to heaven two days later.

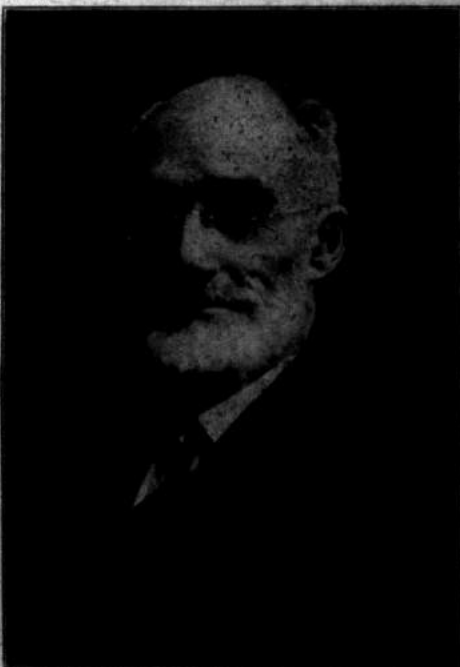
I have written this much about the father of our own Bro. Sawrie, for I wanted you to know something of the stock from which he sprang. Some years ago Brother Sawrie, the subject of this sketch, became interested in the services at the Tabernacle. One Sunday he presented himself as a candidate for membership. "I like the doctrine,"

he told Bro. McClurkan, "and I like the revival spirit of the work. It is what I was accustomed to in my childhood, and I believe that the Lord has called me to labor along with you people."

Of course, we were surprised, because he had said nothing about his convictions until he was clear and settled in them. But we were very glad to have him, though none of us realized what a very special treasure the Lord was sending us that day.

#### A WORKER.

Brother Sawrie said that he came to take part in the work, and we soon realized that he was perfectly sincere in what he said. He began by doing little things which others overlooked. And he did not wait for somebody to ask him, either. You know there are many really good people who will work if you seek them out, and show them the attention of a special invitation to do certain things. It wasn't so with Brother Sawrie. He did not sit back, depending on others to make it possible for him to be useful. He began by gathering up the song books after service and keeping count of them. This was very helpful, for so many became lost. Soon he was taking his stand at the door, politely handing a book to each new-comer, along with a word of kindly greeting. And he was *faithful* in this service. At the Sunday School hour, the morning service, on Sunday nights, and at prayer meetings, in the cold of winter, and heat of summer. Week after week, year in and year out, always our brother is at that post of duty. I don't suppose it ever occurs to him to be anywhere else. It was not long before we realized that here was a worker who could be depended upon to do well and faithfully whatever he undertook. So the superintendent appointed him as a secretary, having charge of the school literature.



MR. B. A. SAWRIE

"Like a green olive tree in the house of God."  
"Those that be planted in the house of the Lord shall flourish. They shall bring forth fruit in old age."

#### THE LITTLE DROPPING CIRCLE.

Every child in the school is familiar with the picture of Brother Sawrie, his stack of young people's writings beside him, carefully folding and making them into neat piles, ready for distribution. He does this himself, seeing to it that each child has a paper, and being equally careful that none are wasted. A few of us learn the lesson which Jesus taught when He bade the disciples gather up the fragments of food which He had provided for the thousands. Brother Sawrie is one of them. He felt that the papers left from week to week, according to the attendance at school, should be put to a good use. Accordingly he gathered them up and gave them out to children whom he met on his Sunday afternoon walks. They discovered that the friend who brought the delightful "Little Dewdrop Paper" was blessed with a good memory. Having started the work, he did not forget them. They looked for him every Sunday afternoon, and he always made his appearance. They grew to be such good friends that it was decided to strengthen the ties which bound them to him and to each other. Of course, Bro. Sawrie had a good plan in mind for them, a plan which would open up to their young hearts one of life's greatest



truths, the joy of service for others. So the "Little Dewdrop Circle" was organized, a missionary society, with their dear Brother Sawrie as treasurer. He has gone about this work systematically, as he does everything. The children save their pennies and dimes, which he collects on Sundays, putting them in tiny sacks made for the purpose. The filled sacks are securely locked in a small, strong bank, and this is opened every three months. It is always a feature of our missionary day in Sunday School when the Little Dewdrop bank is unlocked. After our own collection has been made, Bro. Sawrie goes to the platform, opens the bank and counts out the heavy little money bags. A prayer follows for the children of the Circle, who represent many different Sunday Schools, but who have been associated in a beautiful work by this elderly man. Zecariah asks, who hath despised the day of

#### SMALL THINGS.

It surely does not seem a large thing to give left-over papers to a group of eager children. Yet these children, organized into a band in January, 1907, have raised over three hundred dollars in the eight years which have followed. That is about forty dollars a year for a circle of thirty-six members. Pretty good giving as compared with most grown folks' societies! Not only have they learned to give of their little means, but their hearts have been stirred over the world's supreme need—the gospel of Jesus. There are other elderly men and women who could interest children in a way like this, if they would take the trouble. Can you, can I? No, we had better ask, will you, will I?

#### THE ANTI-CIGARETTE LEAGUE.

Finding that his hands and heart were not yet filled, Bro. Sawrie turned his attention to a home mission work. Many of us are keenly distressed over the growing use of the deadly cigarette among our boys, but this earnest man felt he must do something about it. He drew up a pledge, copied it into a neat memorandum book, and started out to get twenty-five men and boys to sign it. On the car, or street, at Sunday School or business, Brother Sawrie used his opportunities to interest others in his league. The twenty-five names which he secured gave him so much pleasure that he decided to try for fifty. The fifty increased to a hundred, and this encouraged him to try for two hundred. It has meant work, of course, but who will say it hasn't paid? His list is now nearing the five hundred mark, five hundred men and boys banded together in a mutual pledge never to use cigarettes! Will all of them keep their promise? No, but many will, and this means so much that we would not know how to begin an estimate of it.

#### THE SUNDAY SCHOOL ARTIST.

When it was decided to use a blackboard in the school we looked among the young people for an illustrator. We wanted to use the young people, and felt very glad to find one or two who could draw quite well. But it soon appeared that we could not depend upon them every Sunday. By and by our blackboard work fell through, and then Bro. Sawrie modestly offered his services. And do you know, children, we found him a skilful blackboard artist, able to illustrate the lessons in the most delightful way. These beautifully colored pictures form the basis of a little talk in our opening exercises each Sabbath. He has not failed us a single Sunday since the day he undertook the work several years ago. And it is work. He plans for it ahead of time, making cardboard models, and jotting down measurements and color schemes. He comes before prayer-meeting Thursday night, doing most of the drawing then. And on Sundays he is up early, has his breakfast and is off to Sunday School to put in the finishing touches before anyone else arrives.

Indeed, many of the children have a suspicion that Brother Sawrie sleeps there. At one time a certain class of boys decided that they would be the first ones to reach school. But come early as they would, they found Brother Sawrie there, quietly at work about something. Finally the boys gave up in disgust. "There isn't any use in trying to beat a man who has been there all night," they said.

We are tempted to think that it is easy for some people to do things thoroughly and regularly. Very likely we want an excuse for our own shortcomings. And yet I know that our brother works under real difficulties. For one thing, he is very hard of hearing. There were at least two years in which he never heard a sermon. Did he stop coming? Not at all. He was there just as promptly, just as regularly, doing his part of the work cheerfully. I used to look at him many times, sitting reverently in his place, never leaving until service was over and felt that he knew the real meaning of these words: "Lord, I have loved the habitation of Thy house, and the place where Thine honor dwelleth." And of this: "I will pay my vows unto the Lord now, in the presence of all his people, in the courts of the Lord." And of this: "I was glad when they said unto me, let us go into the house of the Lord."

For some months now Brother Sawrie has been using a kind of small telephone arrangement, fitted to his ear, and he is hearing most of the sermons. Won't you pray for him about his hearing?

We have had a threefold purpose in writing this sketch. First, that our young people might become acquainted with the *livest member* of the Tabernacle Sunday School and be spurred into greater activity by his example. Second, to remind our dear old people that age never blocks the way into that large field of usefulness wherein are laboring those who cheerfully give God the *very best that is in them*. Third, a desire to lay our tribute at the feet of the living. The Tabernacle Sunday School wants our brother to know that we love him, and that we appreciate with all our hearts the devoted service which he has poured out so freely upon us.

We really believe that the Lord gave us Brother Sawrie, and we are asking that we may keep him for many, many years.

COURTNEY EVA.

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Be sure and read our premium offer on page 16.

Rev. C. H. Lancaster is holding a meeting in Ozark, Ala.

Rev. C. M. Dunaway is holding a meeting at Noma, Fla.

Rev. Luther B. Bridges is in a meeting at Morristown, Tenn.

Rev. Fred Mesch is in Kansas City for the month of May in revival work.

Rev. C. E. Roberts and Mrs. May Roberts are now in a meeting at Homer, La.

Revs. Arthur Moore and James V. Reid have just closed a meeting in Macon, Ga.

Rev. John T. Hatfield will spend the month of May in revival work in Westmore, Vt.

Rev. L. J. Miller, of Nashville, begins a meeting today at Delaware, Ohio, to continue till May 16.

Rev. J. L. Brasher is at Pueblo, Colorado, for a revival campaign lasting from April 29 to May 16.

Rev. Charlie D. Tillman is at Kingston, N. C., in a revival meeting. Just before this meeting he was in Augusta, Ga., singing in a meeting with Rev. C. M. Dunaway.

Rev. Guy L. Wilson has had a very successful meeting at Cleveland, N. D. Conviction was upon the people in a very marvelous way and a number were saved, reclaimed or sanctified.

#### NASHVILLE CAMP MEETING.

We trust our friends will begin at once to make their plans to attend this camp-meeting. We are very desirous to make it a salvation time. Will you not pray very earnestly that the Lord may manifest His presence and power. The date is June 16-28.

Our meeting at Bennett Academy, Mathiston, Miss., a school built by the W. H. M. Society of the M. E. Church, was blessed of the Lord. From April 12-18, a short time for a harvest in a meeting, we witnessed about fifty professions of pardon, reclamation or purity, and the indications were that many others would have yielded to the call of God could the services have continued a few days. Praise the Lord for His great mercy and for His blessing upon all who seek Him with the whole heart. JOHN F. OWEN.

I am praising God for sweet victory in my soul. We have been having real refreshings from the presence of the Lord. Our band of Holiness people here are true blue and standing for the right. We had expected Bro. Brough, our district superintendent, here this week, but he could not come, being too busy at other places. He has promised to be with

us the first or second week in May, when we will be organized into a German Nazarene Church. Praise the Lord.  
Hydro, Montana. F. A. NEUFELD.

#### REQUESTS FOR PRAYER.

A friend asks prayer for healing.

A sister sends a very earnest request for prayer that her child may be healed.

A sister in Alabama writes asking prayer for the conversion and sanctification of her husband and her daughter.

#### JOHN F. OWEN'S SLATE FOR JUNE, 1915.

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## Would You Do It?

"Would you do it, Miss Anna?" and the eager, inquiring eyes of an innocent child looked straight up at the young woman thus addressed.

The child had been gazing at a calendar on which were those beautiful words that have stirred many hearts:

"I will go where you want me to go, dear Lord,  
Over mountain or plain or sea;  
I will say what you want me to say, dear Lord,  
I will be what you want me to be."

It was this that had occasioned the child's inquiry, and Miss Anna promptly answered, "Why, yes, darling, of course I would." But the suddenness and earnestness of the question had startled her, and long after the child had gone out Anna Duncan sat there alone thinking.

She had always felt that she would do all that this implied. That was the reason she had kept the calendar hanging in her room long after it was out of date. She called it the motto of her life, and honestly believed she was sincere.

But, as the question was put to her just now, there flashed over her a different meaning to these words than she had ever realized before.

"I will go where you want me, dear Lord." Suppose the call should come to her to leave this comfortable, happy home, where she was so tenderly and lovingly cared for; to go out over the mountains and plains, to a life of sacrifice and hardship on the frontier, to help in the great

work of seeking and saving the souls of those who are struggling there with so little to encourage them.

Or suppose it would mean to go to far-away Africa or India, with all the privations and dangers that surround one there, where workers are so much needed to carry the glad message of salvation to the millions who are living in such horrible depths of sin and superstition.

Ah! it had not occurred to her with such a meaning before, and she felt as though she were going to faint.

Then those words, "I will say what you want me to say, dear Lord." Suppose that you should mean reminding some dear friend of a known sin or fault they were indulging in. Or advising someone who had sought her counsel, to do what seemed to her right and best, but against the feelings of the other, and run the risk of winning the lifelong displeasure of one very dear to her.

Strange it had never appeared to her in this way before. And then, "I will be what you want me to be." "What you want me to be," she murmured, and over her flashed the memory of one she had known, who had been surrounded by all that wealth and refinement could give, until the terrible day that the father had failed, since which time she had been obliged to go out and help support the family, denying herself all but the mere necessities of life, for the sake of those dependent on her, and doing it all nobly and patiently.

Or suppose it should mean to be deprived of her health,

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-REV. R. T. WILLIAMS

which she valued so much, and be a helpless invalid, never able to leave her room, or even perhaps her bed.

Could she, indeed, bear it all in the same happy, cheerful spirit it was now so easy to maintain? It had always been such joy to serve her Master under the favorable circumstances that had surrounded her. She was very happy in her work for others. But she had just now caught the vision of a different kind of service, a service through sacrifice and suffering, and she was appalled.

Here was indeed one of those great crises which often come suddenly in life, but the girl met it bravely. With this vision passing rapidly before her mind, and praying earnestly to her heavenly Father for help and strength, she fought then and there one of the greatest battles of her life, and gained perhaps the greatest victory she had ever known, as she said to herself, "By thy grace I will."

Just then some one passing the door of her room noted the bright glow that illuminated her face as she sat gazing out of the window, but did not know its meaning until there came the sound of her voice singing, sweetly and jubilantly:

"I will go where you want me to go, dear Lord,  
Over mountain or plain or sea;  
I will say what you want me to say, dear Lord,  
I will be what you want me to be."

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It is like a glass of water without dregs; the troublesome plants pulled up by the roots; the fort with the last enemy routed.

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LESSON FOR SUNDAY MAY 16, 1915.

DAVID SPARES SAUL.

I SAM. 26: 5-16.

GOLDEN TEXT: "Love your enemies, do good to them that hate you." Lk. 6:27.

Read the whole chapter; also chapter 24.

#### I. DAVID ON TRIAL.

Once before David had been in similar circumstances so that this was not a new thing to him. Yet it involved a repetition of a test and was therefore an opportunity to stand the test successfully. The test revealed David's, 1. *Reverence for God* (9, 11). Though David still had some friendship for Saul and was, at heart, his loyal subject, yet this was not what was given as a reason for his sparing his enemy's life. Self preservation could easily have been allowed as a sufficient reason for laying aside personal regard and loyalty, and ending his enemy's life in order to preserve his own. His own peace and safety were both endangered by Saul being alive and David, as a soldier, was familiar with the death of his enemies, so that it would not (especially in those times) have been a surprising matter if David had taken Saul's life. What seems to have been the real cause of David's course here was his reverence for, and loyalty to, God and His appointment. Saul had been placed in office by God, and on this account David would not raise his hand against him. It was not so much his personal friend that he was sparing as it was God's official—his King by God's appointment and still in office by His permission. So deep was David's reverence for God's office that when, on a former similar occasion, he cut off the skirt of Saul's robe his "heart smote him" for doing so (24:5). So this test showed that David's loyalty to God set aside all desire to help himself by killing the "Lord's anointed."

2. *Freedom from wrong conclusions* (8). Abishai's statement that Saul was in David's power by God's appointment was no doubt true, but the advice he gave as to how to use that power was an altogether different matter. A person may be right about a matter being an arrangement made by God, but very wrong about how to use it. With Abishai it was probably a case where the "wish was father to the thought." He wanted to get rid of their enemy and easily decided that God wanted it also. People often "feel led" that way. This is because the heart is not in right condition. Those who, like David, are wise to know what God desires and means by His providences, must be free from all desire to have their own way.

3. *Firm sincerity*—both as regards self-control and control of his officer. He might have taken the course that people sometimes satisfy themselves with when they refrain from doing wrong themselves, but do not restrain others from doing it. All David had to do on this line was to let Abishai alone. But that would have been just as truly disobedience (Abishai's as well as his own) as though he had acted himself, David here showed obedience from an honest heart. There was no insincere compromise.

4. *Forbearance*. There was an opportunity to "get even," to take vengeance on his most dangerous and powerful enemy. David took it for an opportunity to do just the opposite—show forbearance and long-suffering. This was David's practical interpretation of God's providence (v. 23). To Abishai, it was an opportunity to kill; to David

it was an opportunity to show mercy and forbearance. How different the uses people make of the same circumstances.

5. *Faith and patience* (10). David had faith that God would manage Saul's case in His own way and time and he was willing to wait. The waiting was bringing both hardship and danger to himself, but for this he was both surrendered and patient. The loyalty and patience of faith are much helped by waiting in a difficult, dangerous position, and it is highly probable that God was allowing Saul to continue in office, not only as an opportunity for him to at least truly repent of his sinful course, but also that through Him David might receive the discipline and chastening he needed for his personal spiritual development and to fit him for a godly rule. Enemies and persecutors afford an occasion and opportunity to develop faith, love, patience, forbearance, meekness, courage and watchfulness.

6. *Humility* (Torrey 18-20). Saul was the sinner, but David does not rail on, nor accuse, him. He was humbly respectful to—"my lord the King." As compared with Israel's king he is but a "flea," a "partridge." He was not taken up with defending nor justifying himself, but humbly places himself in line with God's purpose if He had stirred up Saul against him (19). The humility and faith that promptly cause one who is in trial to confess judgment (even though there is no known sin) and justify God rather than himself. This is a great need in Christian experience. Is your need supplied on this line?

7. *Charity*. (19, 24:9). He suggests that possibly men, wicked men, had stirred up Saul against him by saying that David was a source of danger to the king because he sought to harm him. In other words, Saul may have been acting on people's misrepresentations and therefore was not as responsible for his wrong course as he appeared to be.

8. *Trustworthiness*. David could be trusted with his enemy's life. That means much. Many cannot be trusted with other people's reputation, good name and welfare. Why? Because when they know something that would injure another they pass on the information as a piece of news or gossip and thus show that they cannot be trusted about others' welfare.

#### II. SAUL'S OPPORTUNITY.

1. Saul had an opportunity to see and realize his utter helplessness. He was surrounded by his trusted general and soldiers, but they became useless, helpless guards when captured by a "deep sleep from the Lord" (12). "Except the Lord keep the city the watchman waketh but in vain" (Ps. 127:1). If a wakeful watchman does not do away with the need for God's care how much more evidently was that care needed when watchmen were asleep! Saul could not help seeing the condition he had been in and this fact was calculated to show him that God was protecting David and could easily put him in David's power, especially when he undertook to go out against David in the country where he had his haunts. This would serve as a warning.

2. It showed him David's character. If people had stirred him to believe that David was seeking to injure him, this second clear evidence to the contrary was enough to fully satisfy him on that point. This was, therefore, God's vindication of David for He vindicates those who trust Him, when they are worthy of vindication (Ps. 37: 3-6). Saul saw David and, by contrast, saw himself. This was doubtless part of God's design in this connection. Saul was convicted and humbled enough to confess his sin and made no more efforts against David, so far as the record goes. This was probably their last meeting and not long after this Saul's life was ended.

Notice that this test of David came not long before God finally set him free from Saul. Sometimes, or after, our severest tests come just before God delivers.

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