

person you most dislike. POUR OUT, AND YOU WILL FIND OUTFLOW. If you have found you have a dumb spirit, then speak. Will you choose from this moment to have an open spirit for God to flow through?

Give your clothes away, your things, your smiles—what have you to give? Begin to give out what you have got, and there will be room for God to give more. You have taken the Holy Spirit by faith. Now bear witness and speak. Say "I belong to Jesus Christ, spirit, soul and body." Say "I close myself to the

powers of darkness—I close my mind to them, I close my spirit to them, and I will now give to others, from this day on, and will watch to give."

That is the secret of getting the spirit open. Do not go to the meeting to *get* a blessing, but get your spirit open first, and then you will say, I am going to the meeting to *give*, and I will carry blessing there. I am not going there as an empty vessel to be filled, but as a channel for the Holy Spirit. That is the key to Revival.

## The Apostles as Evangelists

BY REV. C. G. ELSAM.

There is one aspect of the lives of the Apostles which is apt to be lost sight of. They were great, persistent, indefatigable, and very successful evangelists. A large part of their time was spent in simply preaching the Gospel far and wide. The word Apostle means one sent forth, a messenger; and these holy men, as they were inspired to settle the terms of salvation, were also endowed with extraordinary power and wisdom for the task of preaching Christ. We may well take them as our models in this great work. Let us consider the methods they employed, and try to draw thence a few general principles to act as our guides.

(1) The first great principle we notice is what may be called

### "WIDE DIFFUSION."

Christ Himself gave them this idea, and, indeed, made it an express command, "Go ye into all the world, and preach the Gospel to the whole creation." Here we have a twofold world-wide diffusion,—Territorial, "all the world," and racial, "all creation." The great aim was to reach every person therein with the Glad Tidings. In pursuance of this plan, we find the Apostles preaching first at Jerusalem, then in the rest of Judæa; then in Galilee, and finally amongst the Gentiles. Paul, the only one whose labors are recorded at length, traveled widely through Asia Minor and Europe; Peter writes from Babylon, which may quite possibly have been the city of that name, and not mystical Rome, even though he graduated westward later on. Tradition (of uncertain value, perhaps, but probably with much truth in it) represents Andrew, Thomas and Bartholomew as laboring in the region of the Black Sea; Thomas and Thaddeus and Simon the Cananite in the remote East, as far as India. A tradition that may well be true states that Thomas penetrated into India, and preached along the Western Coast line, extending his journey as far as Madras; where St. Thomas' mount is said to commemorate the place of his murder by the Brahmans. The Gospel spread very early through North Africa. Egypt was once a Christian land, tradition stating that Mark labored there, and founded the Church in Alexandria. But Mohammedanism swept over Asia Minor and North Africa like a flood in the 6th and 7th centuries, and hundreds of the then corrupt Churches perished.

(2) Along with "Diffusion" we find another root principle,—

### "REITERATION."

The Apostles were not like some modern preachers,

who fancy they have evangelized a town or village by once preaching the Gospel in it. It was recognized that faith comes in a well-defined and logical way. "So belief cometh of hearing, and hearing by the word of Christ;" but effective hearing means hearing enough, and often enough, to grasp the meaning of what is heard. Accordingly, we learn that Paul sometimes spent several months in certain large centres, until the Word had been widely presented to the inhabitants, and Churches founded and placed on a strong basis.

In connection with the evangelizing of country places (what we now call village work,) the plan adopted seems to have been much akin to our modern one of "touring." They visited periodically the ground they had once gone over, paying particular attention to the places in which there were believers.

The Apostles were very careful to "conserve" the fruits of their preaching. This was done (a) by organizing believers into Churches, and appointing Deacons to superintend the more secular affairs of the community and Elders to look after their spiritual life and instruct them more fully in the way of the Lord. (b) Farther, they arranged either to visit these Churches themselves periodically or to have reliable, trustworthy, experienced and spiritual men do so for them. When the Apostles heard that Samaria had accepted the Gospel, they sent to them Peter and John to strengthen them. When men of Cyprus and Cyrene preached in Antioch and a great number turned unto the Lord, and the report of it came to the ears of the Church at Jerusalem, they sent forth Barnabas as far as Antioch to help on the work.

Another thing we notice about the work of the Apostles is what may be called

### "ADAPTABILITY."

They were guided by circumstances in beginning and continuing their campaign in any given place. From the first, they made use of the Synagogue found in most of the larger towns and villages; and Paul's ordinary method was to enter these and preach first to the Jews. In doing so, he took advantage of a natural opening, and the discussions resulting would lead to a hearing amongst the Gentiles also. But he had no hard and fast rule. At Athens he not only reasoned in the Synagogue but also took advantage of the cleverness of the people and their great natural bent for inquiry into all new matters, to begin discussions in the market place. These led eventually to the famous

Sermon on Mars' Hill, and the formation of a Church.

#### SPEEDY AND MASS BAPTISM.

Two remarkable facts force themselves into prominence as we consider the Apostles' methods of Evangelization, both of which bear on the comparatively recent controversies in India regarding speedy baptisms and mass baptisms. There can be no doubt that the Apostles baptized people very quickly—sometimes after a first hearing of the Gospel—and also that they repeatedly baptized great multitudes at a time: after, however, making every allowance for the fact that many of the first converts were from amongst the Jews, and, further, that Judaism had probably prepared the way for Christianity in the minds of many of the heathen, the fact remains that the weight of Apostolic practice bears heavily in favor of receiving frankly and unsuspiciously those who come asking for baptism, and that on a comparatively slight knowledge of the teachings of the faith. I fear that we often lose converts by ultra caution. Sometimes they go to other Missions, sometimes they get grieved and offended at evident suspiciousness of their motives, and cease their enquiries after the truth. It is, of course, a very hard thing to know just how to act at times; but is it not possible to adopt such an attitude that we will scarcely ever get any outsiders baptized? It usually does not take long to find out whether an enquirer has covetous motives or not; Hindus and Mohammedans have almost always so much to lose and such hatred and persecution to face in coming to Christ, that the burden of probability is against their being actuated by a hope of gain. Sometimes we wish our enquirer to be able to pass a theological examination before he is received into the Church. Some people seem to read Mat. xxviii. as follows:—"Go ye, therefore, and make disciples of all the nations, teaching them to observe all things whatsoever I command you, (and then) baptizing them into the name of the Father, and of the Son and of the Holy Ghost." But our Lord's instructions really read, "Make disciples, baptizing them, teaching them." There is a vast difference between these two readings. Which do we follow? According to the first version, Peter and Co. should not have baptized the 3,000 on the day of Pentecost; nor the Centurion and his household so quickly; . . . and the wholesale baptisms at Samaria were a rash and reckless act. The fact is that the Apostles seem to have acted on the belief that when the Gospel is preached in the power of the Spirit, and people wish to accept it, their testimony should be believed and they accepted frankly and without suspicion. But then mistakes will be made! Sure enough. Are they not made even after long delays? And were not Ananias and Sapphira mistakes? How about Simon Magus? and many in the Corinthian Church and at Crete? Yes, mistakes will occur; but the greatest mistake of all is to hesitate so long and be so careful that we accomplish nothing; and to be so fearful of baptizing an unworthy soul that we offend and cause to stumble many earnest ones.

#### CHRIST THE BURDEN OF OUR MESSAGE.

The gist of the Apostles' preaching was "Jesus Christ and Him crucified." "With great power gave the

Apostles their witness of the resurrection of the Lord Jesus." "Unto me was this grace given, to preach among the Gentiles the unsearchable riches of Christ." To the Ephesian Elders Paul sums up his doctrine as "repentance towards God and faith toward our Lord Jesus Christ." So far as I can learn, the Apostles did not spend much time in attacking the false religions they met with. Are we not sometimes (especially our Native brethren) altogether too fond of attacking—often with ridicule, sometimes with venom—the religious beliefs of our audiences? This usually serves only to stir up opposition and arouse ill-feeling. The best way to combat darkness is by bringing in the light, not by beating the darkness. A certain amount of controversy is no doubt needful at times, and both we and our native brethren should be fully prepared for it; but our chief mission is to preach the great fundamental facts and teachings of Christianity in a wise and loving spirit, making Jesus Christ the central theme always.

#### THE INDEPENDENCE OF THE EARLY CHURCHES.

The Apostles aimed, not only at keeping their converts from backsliding, but making them independent from the first. To this end they gathered them into Churches, appointed trustworthy officers to look after their spiritual and secular affairs and taught the Christians to give to the support of Church work. Any very rapid spread of Christianity would probably reveal our modern machinery as being too cumbersome, expensive and inadequate to meet its needs. It is difficult to say just how we are to escape finally and entirely from the "mabap" system which permeates more or less all our work, and get back to the Apostolic way; but we can certainly keep in mind, more definitely than ever, that a root principle of theirs was to make the Churches self-supporting, self-governing, and self-propagating, and seek to follow their sample. They had the untold advantage of being manifestly and unquestionably poor. They had not behind them Missionary Societies with, to the Native mind, untold wealth at command. This latter has been, and is, to us a grievous, but apparently unavoidable, handicap. It is the root of the "mabap" system. Seemingly, all we can do is to live as humbly as possible, and to constantly impress on the populace (through our Christians largely) that we are not the millionaires they take us for; that we are not here to pauperize people, but to help them spiritually, and (in secular matters) to help them only to help themselves.

#### THE NECESSITY OF KEEPING CLOSE TO GOD.

Any consideration of the Apostles as Evangelists would be largely futile if we failed to note the spiritual power that attended them and the pains they took to remain in close union with the Eternal. Christ had said to them "apart from Me ye can do nothing," and His last words were full of solemn warning not to attempt the great task of saving the world without the might of His Spirit. "Tarry ye in the city until ye be clothed with power from on high." Obedient to this command, we find them waiting before God in earnest prayer until the heavens opened on them, and

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## The Heathen Invasion

JULIA HUMES.

These facts, bearing on the religious conditions of America, may stir the hearts of well-meaning Christians who think we are living in a land wholly given to Christian teaching, so far as religion is concerned. Oh, that it were true! But Christianity's most decisive battle-ground is America. While America has churches and many organized agencies for good, we must not forget that she has also many agencies for evil. While we were sleeping the enemy came and sowed tares in our field. Eve is eating the apple again. Yoga, that Eastern philosophy, the emblem of which is the coiled serpent, is being widely spread here, and thousands are yielding to the temptation to embrace its teachings: Literally, Yoga means the "path" that leads to wisdom. Actually, it is paving the way that leads to domestic infelicity, insanity, and death. Priests from east of Suez, with soft-spoken, proselyting words, have whispered this mysticism into the ears of American women.

### HAVE THEIR TEMPLES.

While the churches of America are spending twenty million dollars annually in the cause of foreign missions, the pagans have executed an amazing flank movement; they have sent their emissaries to us. To-day the tinkling temple bells ring out with a derisive, jarring note in a Christian land, and the United States is a medley of diverse religions imported direct from heathendom. Seattle has its Buddhist temple; San Francisco has its Hindu temple; Los Angeles has its Krishna temple. The Hindu religion is represented here by the Vedanta society, which has laid at West Cornwall, Connecticut, the corner-stone of a greater temple than these. It is marked, as are stones and trees set apart for worship in India, with red paint, the sacred vermillion. And deep in New England granite is set the most holy word of the Vedantists, "Om." Chicago, Illinois, and Lowell, Massachusetts, have their Zoroastrian temples to the sun. In 1896 there was started at Green Acre, Maine, a summer school of philosophy, which was the outgrowth of the World's Fair Congress of Religions, its platform being an open forum where the Swamis found a welcome. It is by this New England route from Calcutta that nearly every Eastern mystic has arrived and established his vogue in this country.

### THE YOGA CLASS.

The Yoga class is becoming as popular as those of

which a Swami or priest reaches the public. It is the promise of eternal youth that attracts woman to Yoga, the promise which is found intertwined with most of the pagan religions. Incidentally, there is offered also health, long life, and the power to stay the ravages of time. Small wonder that a Swami's following recruits its largest numbers among women. But Yoga is a dangerous thing. In pursuit of it the listening devotee is offering her sacrifices even at the altar of her soul. Miss Sarah Farmer, a New England spinster, with a beautiful ideal of universal brotherhood, gave her fortune in the founding of Green Acre, where, for years, she was a familiar figure in her flowing gray gown and veil. The study of many religions unbalanced her mind, and she has been for several years an inmate of an insane asylum at Waverly, Massachusetts.

### BROKEN-HEARTED.

The death of Mrs. Ole Bull, of Cambridge, Massachusetts, widow of the world-renowned violinist, occurred in January last, and her will, bequeathing several hundred thousand dollars to the Vedantist Society, was set aside by the courts on the ground of mental incapacity and undue influence. On the very day of the decision her daughter, Mrs. Ilea Bull Vaughn, in whose behalf the verdict was rendered, died, technically, of tuberculosis, but actually, the doctor said, of a broken heart.

Last spring Dr. William R. C. Latson, a New York physician, was found mysteriously dead in his Riverside Drive apartment, and Alta Markheva, the young Jewish girl who called him her mangod, or "guru," in the study of Yoga, attempted to follow him in suicide.



EASTERN WOMEN CARRYING BURDENS.

Her sister, Mrs. Rebecca Cohen, moaned: "This new religion seems to me to be of the devil. It has disgraced my sister and taken her from her people."

### LEFT HUSBAND AND HOME.

More recently the handsome and cultured wife of President Winthrop Ellsworth Stone, of Purdue University, at Lafayette, Indiana, has abandoned home, husband, and children to join the sun worshipers in the study of Yoga. Doctor Stone went before the board of the Presbyterian church and announced: "I am utterly crushed; I want your prayers and your sympathy. I love my wife; she is as dear to me as she ever was. I hope that she will some time yet come to her senses and return to me and my boys." It is not that the Swamis bring with them hideous images worshiped at every roadside shrine in India. Here and there, it is true, a little brown god, Buddha, or a green jade, Krishna, has appeared in an American home; but it is undoubtedly used merely, so its owner will tell you, as an "aid to concentration" in the worship of

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# LIVING WATER

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ONE DOLLAR A YEAR IN ADVANCE



When obstacles and trials seem  
Like prison walls to be,  
I do the little I can do,  
And leave the rest to thee.

## ECONOMIZING LABOR.

People should be busy in a needy world like this. The time must be redeemed and labor so economized as to be expended where most needed. We have known churches to rear altar against altar and thereby waste a lot of valuable labor. Only last week a friend from Georgia mentioned a little church in his town of 2,500 people. It had been established for fifteen years. They had struggled along almost martyring their preacher in order to keep things going. Notwithstanding there were more than churches enough in the town to have supplied the people. Why waste valuable labor on places of this kind when there is such crying need elsewhere. The sun rises every morning upon vast stretches of territory where ministers could go and preach without ever getting on the toes of another.

How often is it the case that from two to a half dozen or more able ministers will be engaged for one meeting, each possibly averaging thirty or forty minutes a day in the ministry of the Word, and that in the very harvest time in the evangelistic effort. We attended a meeting of this kind and after looking at what seemed to us to be such a waste of material we frankly told the committee having the work in charge that the plan was wrong, that men like that ought to be scattered abroad where the needs were greater.

May not the same be true with regard to camp-meetings and places where they have been conducted for so long. More good would be done elsewhere. Personally we do not wish to take valuable time working in any field where there are plenty of others, who could and would do it without any hurt to themselves were we not there. For instance why should we go to a camp-meeting to preach, say three quarters of an hour each day, while there are three or four others also there to do the same, when twenty miles from that place we could preach twice a day to far more needy people who otherwise would not hear the message. One of the first questions that we ask on being

invited to assist in meetings is "How much do you expect us to do?" Time is short and we must keep busy. Not in the hurry of excitement, but in the quiet, deep under-current of abounding continually in the work of the Lord. We write with the hope that these lines will come under the observation of someone who will profit by them. Certainly the habit of grouping a number of eminent ministers for one ten-day meeting needs to be rebuked. There might be an exception in the way of a Bible Conference or such like where the work would be so diversified that more talent would be required, but ordinarily one man can do the preaching in a protracted meeting and two constitutes an abundance for even a large camp-meeting. There is usually plenty of local help that can be used. Not only is it our duty to labor, but to labor in those places where the most good can be accomplished.

## PERFECTED THROUGH SUFFERING.

Looking at his boy, Emerson said, "Poor fellow, he will never have the hard time I have had." He sighed at the thought of what he would lose for the lack of such discipline. Well for the human family that the Creator has so wedded us to hardship and suffering that there is no possible way of getting rid of at least a portion of it. It would not be safe to vest people with the power of determining just how much burden bearing each life should have. Some would have none. Others would have too much. There is no doubt but what parents take burdens off their children and place them on themselves, that in so doing they are robbing the child and crippling the parent. One reason why the children of eminent people so often drop down to the level of, if not below the mediocrity, is because they are usually raised in affluence and have depended upon the reputation of the family to carry them through. There is a certain amount of struggle absolutely necessary for the development of character and dotting parents often foolishly rear their offspring like hothouse plants and then in after years when the cold blasts of actual contact with the world comes, they are blighted for they have never been hardened for the conflict.

The chrysalis of a fine species of butterfly was given to an invalid lady that she might amuse and interest herself in watching the development of the insect. By and by the butterfly began to emerge. It struggled first in one way and then in another to break loose from its casement and fly away, but the time had not come. The kindhearted woman thinking to do it an act of kindness took her scissors and cut the ligaments that held it and was delighted to see it crawl out instantly into a place of freedom, but what was her surprise to note that it could not fly. It pined away and died in a few days. The very struggle from which she had freed it was the only means by which the wings could be sufficiently strengthened to fly. Do we not act likewise and remove difficulties from the pathway of others that are absolutely essential for their full training. God has His own way for training souls, and if they are faithful therein they will come forth at the appointed time to work for Him. In struggling



against adverse tides one is equipped for a larger and better service. It is the school of hardship that graduates the most effective students. How often we look at the load some people are carrying and wonder why a merciful God will allow it, and yet it may be one of heaven's richest blessings to that toiling soul. God is good, infinitely good. God is wise, infinitely wise. God is powerful, infinitely powerful, and He alone can judge as to when the furnace is hot enough, the burden heavy enough or the way rough enough for the working out of the highest good of the individual. Sentimental parents may not discipline their children, but God "scourgeth every son whom He receiveth." Heaven's family is going to be well trained. God loves His children too well to let them go through the earth without proper discipline, and the very things that we struggle hardest to save our children from may be the very best that can come to them. Beware of clipping ligaments too quick. Let the conflict go on until there has been force of character enough generated to stand the strain of coming years. The butterfly had better struggle in the chrysalis awhile longer than have an abortion, to come forth too soon and die. The Master has His time for everything to be born into a larger sphere, and nature makes no mistakes. Abortive efforts are always out of harmony with God's plan. We plant our beans one day and gather them the next. As the seasons of the year follow each other in orderly arrangement, likewise the soul passes through its successive stages of development. Observe how intimately the thought of Divine love is associated with discipline, "For whom the Lord loveth He chasteneth, and scourgeth every one whom He receiveth." A failure to understand the problem of suffering has caused many to sink into despair.

We are not contending that all burdens should remain, for there are many which should be lifted by other hands, hence we are "to bear each others burdens and so fulfill the law of Christ," but we are speaking of those embraced in the statement that every soul bear its own burdens, the load that each one must carry in order to acquire enough strength. Laying the cross down is dangerous work and it is not always wise to try to take it off someone else's shoulders, for where "there is no cross there will be no crown."

#### NO TRUCE.

After a very tense battle between the forces of mortality, with the scale tipping, for the time being, on the side of the wicked, one of our dailies came out with an editorial to this effect. "The election is now over. forget the past. Close up the breaches and be friends." As we read this time-saving utterance our whole being recoiled against it. What if one battle was over. It was no time to declare a truce. A thing is never settled until it is settled right. There can be no union between good and bad. Those who stand for the truth must never lower the flag. The sun may set with victory apparently perching on the banners of the enemy, but the fight will be renewed in the morning and continue on through all the days to come without cessation until error is vanquished and truth reigns as king.

More than once we have been surprised how politicians after a campaign full of strife and bitterness would bury the hatchet, lock arms and act as if there had never been any issue between them. This is only possible in the case of people who hold their convictions with a loose hand. Napoleon blasphemously said that God was on the side of of the army who had the biggest guns, and the politician acts as if God were on the side of those who have the most votes.

But men who see and feel things intensely cannot flip around like a weather-vane. What was right before the election is right after. Kind to all men, considerate of the opinions of all, yet they hold as tenaciously to their own. We have a situation like this in our own state. Politicians are talking unity, but they are not giving a satisfactory basis for it. "How can two walk together except they be agreed." What was right two years ago, is right now. There must be no backward step. Let every true man stand by his gun.

Of course words like those would not appeal to that large class of indifferent, those who have but little concern in the great struggle now going on between right and wrong, who bother not with lofty ideals nor drench their souls with sublime purposes. Time-servers like these never get down in the heart of things except it be that of holding their own job. Confucius said that, "indifference was the night of the mind—night without a star." Mark Rutherford speaks of a time when even politics will become a matter of life and death. This may strike some of our readers as being rather tense, but we believe that the author is correct. Men must buy the truth and sell it not. There are just two evils that now afflict the government. First, lack of conviction on the part of many, and secondly the making of merchandise of what there is. Just bartering it here and there. The humiliating spectacle of the only ex-president living and the President touring the country each in the interest of his candidacy for the chief office in the gift of the people, accusing each other of things, if true, neither is fit for the high position to which he aspires, but it will blow over in a little while and the country will settle down as if it had never happened. Why? Because people hold their convictions lightly. They forget that if what these men said before the election were true, they are true yet. Men who have benefited the country most have been persons of rockribbed convictions. They have not always been right, but we would rather have men believe and feel something tremendously and be wrong occasionally than to have a mass of indifferent folks just drifting like a log down stream. People when they face a great wrong resist it, but the more they get used to it the less liable most of them are to make an aggressive attack on it until finally many come to the place they are in favor of surrendering rather than to wage any further conflict. Take the municipal government for instance. More and more corrupt does it become and the people know it. At first they filed a vigorous protest, but that seeming to do little or no good they discontinued their remonstrances and settled down into a state largely

indifferent. This is a serious error. As long as there is any sin in the world there is a call to war against it and there should be no abatement in the conflict. Ally yourself with the right. Never be lulled to sleep. Fight on until the end, then wear the victor's crown.



#### THE WORLD'S KINDNESS.

The other morning I found myself watching the progress of a blind man up the avenue. With that hesitant inquiring step, which is part of the pathos of blindness, he drew near a crossing and, turning to a passer, whose step he heard, asked a guiding hand across the street. The woman was a slattern, but with the grace of a queenly kindness, she answered the call. At the next corner, the nearest bystander happened to be a rough-looking young man. He, too, without a moment's hesitation proffered his arm to the blind man, whom he afterwards watched curiously. So the story was repeated block after block, while I looked and wondered. We sometimes call this a hard world, a world of heartlessness. Perhaps we do not often enough test its heart. There are vast reserves of pity waiting to be evoked. Ours is a kinder day than any preceding. Astonishing displays of helpfulness break out of the most unlikely soil. One sort of religion, skepticism will never gainsay, the religion of that hand which helps the blind across the street.—*Methodist Recorder*.

The above is well put. There is something else in the world besides gouge and grip. There is really more kindness than many of us think. A tender heart often lies beneath a leathern breast and a rugged exterior is often a receptacle of a great generous nature. Reformers are in danger of dwelling so much on the defects of humanity that they become one-sided. It is a very helpful exercise to count the virtues, enumerate the excellencies and emphasize the good things about people, lest we become over-sensorious. There is such a thing as dealing in vinegar so long that one becomes sour. Put in an order for some sugar.

#### "I DID STEAL THAT SHEEP."

A writer in the *Baptist Weekly* tells a story of a circumstance which occurred at Oswego, and which illustrated the practical shrewdness of an old minister named Amasa Brown.

A member of the church charged another with stealing a sheep. The culprit denied the charge. Both were men of influence. The church was divided. A council was called, and Mr. Brown was there. There were no witnesses except as to character. It was the word of one man against another. One was a slanderer, or the other a thief. Elder Brown suggested a most extraordinary measure to elicit the facts in the case. He called two men to rostrum before the pulpit, and directed the man who made the charge to engage in prayer, and requested the council and audience to look him in the face while praying.

He made an earnest prayer. He appealed to the Lord as one who knew the charge was true. Then the other was called on to follow. He made a regular prayer for the church, the pastor, etc., and then said:—

"As touching this matter of the sheep, O Lord—ahum—as to tousing—touching this—ah"—when he sprang to his feet, and exclaimed: "Brethren, I cannot pray. I did steal that sheep!" So the matter was settled.—*The Armory*.

Tell the truth. It is the only way out of such a dilemma. The falsehood that is covered must be uncovered. There is no use trying to beat around the bush and pass for what we are not. If there was more confessing there would be more prosperity, for "He that covereth his sins shall not prosper, but whoso confesseth them shall find mercy."

#### CONFESSION OF A ONCE HIGHER CRITIC.

George William Carter, a graduate of Wesleyan University and also of Drew Seminary, studying at Oxford, Yale and New York University became infected with the deadly plague of higher criticism, but seeing its illogical conclusions and pernicious effects, he turned away from it and writes as follows:

"It is a sad fact that plenty of ministers are studying the latest essays on the Bible instead of the Bible itself. They are the so-called higher critics. Accepting the philosophy of Germany, they arise in their pulpits and gleefully pick the Scriptures to pieces. One man discards this and another man that. If all the higher critics agreed, nothing in the Bible would be left. I passed through that period of 'intellectual freedom' myself. Ultimately I came out of it. After discovering its destructive influence and illogical reasoning.

"The Bible is true or it is false—there is no halfway house in the journey of faith. The honest preaching of its truth has blessed and comforted millions of human lives. The other kind, the 'critical' kind, has not and never will. The more I studied the higher critics the less I believed in them and in what they said. It is useless to deny that there is something wrong with the church. If all the conditions were sound and right the pews would not be empty, but would be occupied. I am only one man and possibly a mistaken man, but in my opinion the world wants counsel and strength with which to meet the daily problems of life, and not lectures on architecture and poetry and the public ownership of telephones, railroads and gas plants."

"The Christian religion was the creator of a new and better civilization. No student of history can intelligently deny the fact. It is the greatest influence to-day on society as a whole. The many hospitals and asylums demonstrate the truth of what I say. There is more kindness, also more forbearance, than ever before. But the individual man seems to be parting with his faith and the belief that the Almighty is taking care of him. The further he gets away from the Bible, the less is his conviction that there is a Ruler of the universe and that he is part of the divine scheme of things. Abraham Lincoln said he 'read the Bible regularly, with much benefit to myself.' Bismarck once wrote, 'I just returned to the Bible for my comfort and found the 112th Psalm.' But they, of course, were old-fashioned men."

If these modern Jehoiakim's, trying to cut the Bible to pieces, only knew the Book better, they would see the folly of such nonsense. A whale could as easily put out the fires on the sun by his spouting, as these modern infidels by their insolent pratings.





Address all communications for this department to Mrs. John T. Benson, Eastland Avenue, Nashville, Tennessee. Letters will not be published unless written on ONE SIDE of the sheet only

### ALONE WITH CHRIST.

#### A SKETCH OF FRANCES RIDLEY HAVERGAL.

Few lives have left behind them a sweeter fragrance or holier influence than that of talented, consecrated Frances Ridley Havergal, who wrote "Take My Life and Let It Be," and others of our most popular hymns. In tens of thousands of homes all over the world Miss Havergal's name is a household word. Countless multitudes have received blessing through her hymns and devotional works. Her little booklets, "My King," Royal Commandments and Royal Bounty," "Daily Thoughts on Coming to Christ," Kept for the Master's use," and so on, have been the means of deepening the spiritual life of many of God's children. To Miss Havergal Christ was indeed "a living, bright reality;" "more dear, more intimately nigh, than e'en the sweetest earthly tie." One of her latest whispers was, "I did so want to glorify Him in every step of my way." Many Christians sincerely desire to know the secret of such a life as hers, and to attain to its lofty heights of joy and peace.

Frances Ridley Havergal was the youngest child of Christian parents. She was born in 1836 at Astley, in Worcestershire, England, where her father was rector at the time. She was a very beautiful child, fond of romping and climbing trees. She was so full of life and vivacity that her father called her his "Little Quicksilver." She was very precious and could read simple books easily at 3 years of age. At 4 years of age she could write well and could read the Bible correctly. Her father was a composer and musician of no little merit, and at 9 years of age Frances wrote long letters to her friends in perfect rhyme.

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As a little girl Frances sang hymns sweetly, and she often sat upon her father's knee while he read the scriptures; but she did not remember having any serious impressions about religion until she was 6 years old. At that age she was deeply convicted of sin by hearing a sermon which dwelt on terrors of hell and of the judgment day. She told no one, but the sermon was on her mind day and night, and she sought relief in prayer. She remained in great distress about her soul for two years without telling anyone about it. She then ventured to tell a certain curate of the church of England, in which church she was raised and of which she continued a member; but he attributed her feeling to a recent change of residence that her parents had made in moving from one rectory to another. He thought that it was simply homesick for the old home and friends, and advised her to be a good child and to pray. After this she did not open her heart to anyone for about five years, although she was under deep concern about

her soul most of the time. Her mother died when she was 12 years of age, and this was a great blow to her. When between 13 and 14 years of age she went to the school of a Mrs. Teed, who was a godly woman, so filled with the spirit that a great revival broke out in her school in which most of her pupils were converted to Christ. Many of the girls were so happy that "their countenance shone with a heavenly radiance." This deepened Frances' conviction of sin, and she prayed more earnestly than ever for pardon. After much anxious seeking she ventured to tell a Miss Cooke—who afterwards became her step-mother—how willing she was to give up everything if she could only find Christ as her Saviour. Miss Cooke said:

"Why can not you trust yourself to your Saviour at once?"

"Then came a flash of hope across me which made me feel literally breathless," Miss Havergal says, "I remember my heart beat. 'I could surely,' was my response; and I left her suddenly and ran away upstairs to think it out. I flung myself on my knees in my room, and strove to realize the sudden hope, I was very happy at last. I could commit my soul to Jesus. I could trust Him with my all for eternity."

She then received a definite assurance of salvation. "Then and there," she says, "I committed my soul to my Savior, I do not mean to say without any trembling or fear, but I did—and earth and heaven seemed bright from that moment—I did trust the Lord Jesus."

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From the time of her conversion Frances lived a very earnest Christian life. She was in schools and colleges in England and Germany, and afterwards visited different parts of England, Switzerland, Wales, Ireland and Scotland, but everywhere she went she took a bold stand for Christ. She received a splendid education both in England and in Germany, and grew into a very beautiful and accomplished young lady. She won many of the highest honors, and became proficient in several languages, including Latin, Greek, French, German and Hebrew. She was a talented musician, a gifted singer, and wrote many poems of considerable merit. She was the only truly converted person among the 110 young ladies in her school in Germany, but she took a firm stand for Christ, and suffered much persecution on that account, but won the hearts of some of her schoolmates. Returning to England in 1854 she was confirmed to Worcester Cathedral. When the bishop laid hands on her and prayed, "Defend, O Lord, this Thy child with Thy heavenly grace, that she may continue Thine forever, and daily increase in Thy Holy Spirit more and more, until she will come into Thy everlasting kingdom," her heart entered into the prayer. "If ever my heart followed a prayer it did then," says she, "if ever it thrilled with earnest longing not unmingled with joy, it did at the words 'Thine forever.'" She always observed the anniversary of her confirmation by spending the day in prayer and holy retirement.

Although Miss Havergal lived a very earnest Christian life, and sought to glorify God and serve Him by

teaching in Sunday-School, singing in churches and elsewhere, visiting the needy, and so on, she felt that she was only a little child in the spiritual life, and she longed for a deeper Christian experience. Her writings began to attract much attention, and her sweet Christian spirit was noticed on every hand. She was a great student of the word of God, and at the age of 22 knew the whole of the Gospels, Epistles, Revelation, Psalms and Isaiah by heart, and the minor prophets she learned in later years. She asked the Lord to direct her writing, and to give her every word, and even the rhymes of her poetry. Still she longed for a deeper, richer fuller Christian experience. Many were her longings to be filled with the Spirit, and to have a closer walk with God. In "Gleams and Glimpses," written in 1858, she says, "—gleams and glimpses, but oh to be filled with joy and the Holy Ghost! Oh, why can not I trust Him fully?" Later she wrote: "I still wait for the hour when I believe He will reveal Himself to me more directly; but it is the quiet waiting of present trust, not the restless waiting of anxiety and danger." It was in 1852, at the age of 22, that she wrote the well known hymn "I Gave My Life for Thee," which reveals the deep longings of her heart to be more fully consecrated to Christ.

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Miss Havergal often met with dark places in seeking for a deeper experience. In 1865 she wrote: "I had hoped that a kind of table-land had been reached in my journey, where I might walk a while in the light, without the weary succession of rock and hollow, crag or morass, stumbling and striving; but I seem borne back into the old difficulties of the way, with many sin-made aggravations. I think that the great root of all my troubles and alienation is that I do not now make an unconditional surrender of myself to God; and until this is done I shall know no peace. I am sure of it." Later she says: "Oh, that He would indeed purify me and make me white at any cost."

She prayed regularly three times a day, and every morning she prayed especially for the Holy Spirit. After a season of sickness she wrote: "Oh, that He may make me a vessel sanctified and meet for the Master's use! I look at trial and training of every kind in this light, not its effects upon oneself for oneself, but in its gradual fitting of me to do the Master's work. So, in every painful spiritual darkness or conflict it has already comforted me to think that God might be leading me through strange dark ways, so that I might afterward be his messenger to some of his children in distress." She often wondered why others obtained so easily the blessing she had agonized and prayed for so long. Perhaps the Lord was letting her learn what trial was, so that her sweet songs might better comfort others in distress.—*Deeper Experiences of Famous Christians.*

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## THE APOSTLES AS EVANGELISTS.

(Continued from Page 6).

that marvelous outpouring of the Holy Spirit took place. In the power then bestowed they began to preach, and thousands were added to the Church. It is very noticeable that this filling was renewed from time to time, and that the Apostles and early Christians were careful to live close to God, and were marvelously led by the Holy Spirit. One or two familiar examples of this will suffice. When the first touch of persecution shook the infant Church, we read that they all assembled and prayed to the Lord. "And when they had prayed, the place was shaken where they were gathered together, and they were all filled with the Holy Spirit." "And as they ministered to the Lord and fasted, the Holy Spirit said, separate Me Saul and Barnabas for the work whereunto I have called them." In the midst of a great revival, of which he was the chief instrument, the Spirit said unto Phillip "arise and go toward the South, unto the way that goeth down from Jerusalem unto Gaza, the same is desert." He obeyed unhesitatingly, and was used to convert the Eunuch. Paul was called by a vision to the evangelization of Europe, a step which resulted in the preservation of Christianity in the world at a time when the Mohammedan tide of conquest was sweeping it from the entire East; and was destined to prepare the starting place for the modern missionary movement for the conquest of the human race for Christ.

How far can we follow these holy men in our modern days? It is, perhaps, hard to say; but we can, at least, keep in mind the main principles that governed them, and these can be followed with considerable elasticity in their application to our own circumstances. The principles deduced above are seven:—"wide diffusion" (extensive preaching) "reiteration," "conservation," "adaptability," "Christ the burden of our message," "independence of Churches," "necessity of keeping close to God, and being led and empowered by the Holy Spirit." I believe we can be guided and governed by all these principles even to-day, and yet vary our methods of work as required by different circumstances. The principles themselves must underlie all solid work for God. They admit of our making the fullest use of modern appliances. We may preach more extensively than the Apostles because of our superior methods of locomotion. The same holds good of repeating the message.—*The Bombay Guardian.*

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