

# Incidents of Missionary Life in South America

MABEL DICKEY.

Forever linked with the story of South American Missions is the name of Capt. Allen Gardner. He came, after several years' service in another field, to South America, to find himself a pioneer missionary in that land. He selected as his field



CAPT. ALLEN GARDNER

the southern portion of the continent, known as Patagonia, a land so wild and rough as to be called by the Indian, "The Devil's Country."

There Capt. Gardner met with determined resistance, the natives repulsing again and again his persistent efforts to settle among them and preach the Gospel.

He returned to England and led three separate expeditions to South America. There the natives did not cease to show their hostility, and Capt. Gardner and his brave band perished one by one, of starvation. Though he did not live to see the fruit of his labors, his life was a mighty entering wedge, given by the Holy Spirit, to effect an entrance into that land of darkness. Many have read of Capt. Gardner's privations, his arduous labors, self-sacrificing life, and martyr death, and with fresh courage, have returned to their appointed work, accounting "Him faithful that promised."

Among those who have followed Capt. Gardner's heroic example, W. H. Britt stands out the first. In 1840 he set about establishing a work among the Arawaks, an Indian tribe which was described by their civil magistrate thus: "A more disorderly people than the Arawaks could not be found in any part of Guiana; murders were of frequent occurrence." At first Mr. Britt met with no success, but at last after patient toil and in spite of the threats of the sorcerers that anyone who went to listen to the word of God would become sick and die, a sorcerer named Scibarra, came forward and after instruction, he and his family were admitted into the church. After his conversion the work

became comparatively easy. Mr. Britt systematized four languages, translated the Gospels and the Acts of the Apostles, into these languages and prepared questions and catechisms; thus making the way easier for future missionaries. Mr. Britt's evangelistic efforts were blessed with a large measure of success, and at present there are over five thousand baptized converts in that district alone. The same magistrate who once called them the most disorderly of people now says, "In point of general conduct, there are no people to surpass them, and this change which has caused peace and contentment to prevail, was brought about solely by missionary effort."

Among the Indian tribes in Guiana, a Moravian mission was founded by Guttner Dahne in 1738. These men labored very successfully, teaching the Indians industry and the arts of civilization, but not forgetting their spiritual needs in ministering to their natural wants. Many Indians listened to the gospel as preached by the Moravians, and believing in Jesus, were baptized. In 1757 another mission was founded and in three years numbered two hundred souls. After a time Dahne proceeded to Corentyne and for a season, labored alone, subject to serious attacks of fever.

One day while lying in his hammock, a huge snake glided down the rafters of his hut, bit him and then twined about his body with such force as to cause Dahne to despair of life. Lest the Indians be charged with his death, seizing a piece of chalk he wrote, "A snake has killed me." Then the promise of Mark 16: 18 flashed into his mind and he tore the snake from him, suffering no ill effects from the bite.

The climate of the interior of the Guianas is so deadly as to give the country the name of "The Land of Death." Heroic efforts were made to establish a work there, but the missionaries speedily sickened and died until only one, named Stoll, remained. Stoll met with indifference and hostility from the Indians among whom he labored. He persevered, however, and at length he saw the fruit of his labors. The Indians led by their chief, who was Stoll's first convert, came to see the truth of Christianity and gradually the Christian village of Bombay arose in the tangled jungle along the upper Surinam.

for the permanence of this work by translating the gospels.

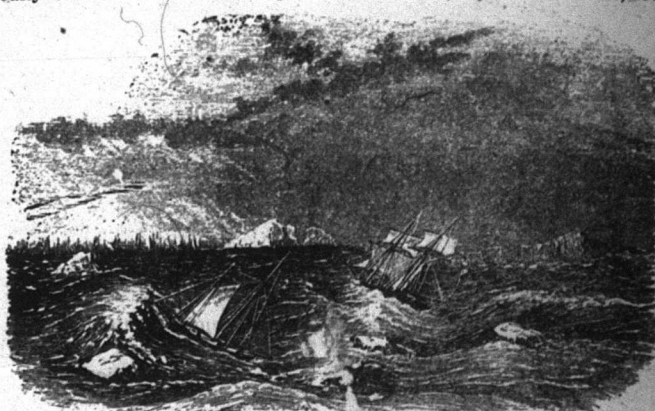
After years of service this noble missionary succumbed to the deadly climate and died of a fever. His works are his lasting monument and among the bush negroes he is yet spoken of as "The Holy Rudolf."

Compelled by the death of so many missionaries, the missionary board reluctantly withdrew from this field. Christian fellowship and devotions were maintained by the native Christians who sent urgent and repeated appeals to the mission board for more missionaries. After a time these appeals were heard and the board renewed its efforts in the interior of Guiana. But one missionary after another succumbed to the climate and the board was again compelled to withdraw.

One heroic effort, however, will not soon be forgotten. It was that of Mary Hartman, who had come to the colonies with her husband in 1826. She served with her husband in the missionary work until his death in 1844, when she pursued the work alone. She volunteered to go alone to Bergendal, on the upper Surinam, where a small mission had been established, but from which the workers had been withdrawn. Here she ministered like a prophetess, and with great patience, she labored to keep alive among the bush negroes, the religious life which had sprung from the seed planted so long before. She maintained Bombay as a Christian village amid the wilderness of heathendom, and taught the people a quiet peaceable mode of life.

After twenty-seven years of service this faithful soldier of the cross passed on to her reward, and no doubt she today stands in heaven, waiting the coming from South America of the millions yet to be redeemed.

These pioneers have paved the way for the entrance of gospel light into the neglected continent. We of today have presented to us great opportunities in these open doors in South America. All of the more important states are wide open for our entrance; and have a legal statute giving liberty of worship. Shall we not, by our interest, our



AMONG THE ISLANDS OF TERRE DEL FUEGO

money, our prayers, enter and proclaim salvation in the name of our King?

# LIVING WATER

PUBLISHED WEEKLY AT NASHVILLE, TENN.,  
125 Fourth Avenue, North

BY THE  
**PENTECOSTAL MISSION  
PUBLISHING COMPANY**  
(INCORPORATED)

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JNO. T. BENSON, BUSINESS MANAGER  
ONE DOLLAR A YEAR IN ADVANCE

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

## EDITORIAL

"It takes great strength to bring your life up square  
With your accepted thought, and hold it there;  
Resisting the inertia that drags back  
From the new attempts to the old habit's track.  
It is so easy to drift back, to sink;  
So hard to live abreast of what you think!"

### NEVER FAILETH.

Cardinal Manning said to Henry George, "I love men because Jesus loved them." Mr. George replied, "I love Jesus because He loved men." These replies stress different phases of the truth. The highest and purest devotion is to love Him for what He is and to love our fellowmen with His love shed abroad in our hearts by the Divine Spirit which is given unto us. Human love often fails but this "beareth all things." It never faileth.

### THE PURE IN HEART.

A great thinker said, "What you are speaks so loud I cannot hear what you say." "Men do not ask so much what you do, as what is it makes you do it." Being is more important than doing, and the motive determines the moral value of the action. "As a man thinketh in his heart, so is he." Hence the vital need is rightness within. A sweet fountain will not send forth bitter waters. "Keep thy heart with all diligence for out of it are the issues of life." Desiring a pure heart, seeking a pure heart, obtaining a pure heart, and living a pure heart, is in compliance with the Scriptural requirement. Time spent in perfecting holiness yields the most good. "Blessed are the pure in heart, for they shall see God."

"Still to the lowly soul  
He doth Himself impart,  
And for His temple and His throne  
Selects the pure in heart."

### HOLINESS CONVOCATIONS

The association of holiness people closed their Annual Convention in Louisville, Ky., Sunday evening Oct. 27. We have had no reports as yet to the meeting but doubtless they have had a blessed occasion.

Superintendent P. F. Bieesee, writing from the Assembly of the Pentecostal Church of the Nazarene, says: "We had a most remarkable assembly. The Divine Providence so manifest and the gracious presence of the Master were very marvelous. Two hundred delegates were present of the Pentecostal Church and Church of the Nazarene. We rejoice that the union has been consummated."

### ENCOURAGING

We have earnestly endeavored to send out from week to week such a message through LIVING WATER as would be a source of strength to Christian people irrespective of racial, national or ecclesiastical distinctions. How far we have succeeded in this effort our Father only knows, but many letters containing words of cheer come to us for which we are profoundly grateful. The paper is not the exponent of any sect, but is being run on the broad lines of recognizing truth wherever found and doing its part in a small way in ministering to the household of faith and giving to each his portion of meat in due season. There is a deeper spirituality, broader vision and a more utter self-effacement for most of us. Theories will never save the world. It is facts that this practical age wants. It is only as we deliver the goods that our professing will be effective. God's divine grace is sufficient for every need and if we will sufficiently appropriate it, we will live to the glory of God and for the good of our fellowmen. We rejoice that there is an increasing number of kindred spirits throughout the land who are co-operating with us in this blessed ministry by prayer and otherwise. Humbly appreciating what has been done, let us press onward for greater victories. There is yet much land to be possessed.

### THE PRESIDENT'S VISIT

President Roosevelt visited our city last week speaking at the Ryman Auditorium and also at the Hermitage, which is twelve miles out in the country. The city gave him a magnificent reception. The students of the Bible School secured seats near the front where they could easily hear his address. He made a strong speech dealing largely with the moral phase of his administration's attitude towards trusts. Such a strong, manly utterance could not fail to win the approval of the vast audience. It is a matter of encouragement that the two leaders in the political life of the nation, Theodore Roosevelt and William Jennings Bryan, boldly avow their allegiance to Christianity and the Bible, and do not hesitate to speak out for the right whether popular or unpopular. We do not mean to say that they go far as they should, but we rejoice in the cleanness of their characters and the fact that they have the courage of their convictions. As yet neither has raised his voice against one of the greatest evils—the saloon traffic, but we believe that the day is not far distant when the President of the United States will have to reckon with this live issue. The saloon is doomed. The

people are decreeing its overthrow and it must go. A few of the larger cities that are foreignized to a great extent will be the storm centers of the rum forces for years to come, but at the present rate of advance the country at large will soon be for prohibition.

### LIVING BY GIVING.

The five loaves and the fishes were multiplied in giving them out to others, even after the multitude was all fed there were twelve basketsful left. Religion is one of those things that the more we export, the more we import. The more favor we show to others, the richer will be our own spirit. There is that that withholdeth yet tendeth to poverty. But the liberal soul shall be made fat. When you are tempted to discouragement or threatened with the blues look up and recognize God in your heart and go forth to help some one else. A parishioner told us that she had found a visit to the hospital or poor house an excellent receipt for dejection of spirit. Living to do good, passing on to the other needy ones the blessings which have been so richly bestowed upon us, is the secret of usefulness. Sick people will often improve in their own health when they have to assume the care of other invalids. They forget themselves in their solicitude for their patients. What we cannot do our way into the kingdom of God, there is a vast amount of good that can be acquired in doing good.

"Is thy cruse of comfort falling?  
Rise and share it with a friend!  
And through all these years of famine  
Love divine will fill thy storehouse,  
It shall serve thee to the end.  
Or thy handful still renew;  
Scanty fare for one will often  
Make a royal feast or two."

"For the heart grows rich in giving:  
All its wealth is living gain;  
Seeds which mildew in the garden,  
Scattered, fill with gold the plain.  
Is the burden hard and heavy?  
Do thy steps drag wearily?  
Help to lift thy brother's burden—  
God will bear both it and thee."

"Lost and weary on the mountains,  
Wouldst thou sleep among the snow?  
Chafe that frozen form beside thee.  
And together both shall glow.  
Art thou wounded in life's battle?  
Many stricken round thee moan;  
Give to them thy precious ointment,  
And thy balm shall heal thy own."

"Is thy heart a well left empty?  
None but God its viod can fill;  
Nothing but a ceaseless fountain  
Can its ceaseless longings still.  
Is thy heart a living power?  
Self-entwined, its strength sinks low;  
It can only live by loving,  
And by serving love will grow."

—Selected

### A PRAYER

Oh, for that charity,  
That in humanity  
Sees God in every face,  
Though bare of any grace.  
Oh, for that gentleness  
That still in tenderness  
Knows that though sometimes wrong  
All souls to God belong.

—Alice G. Cook



# Editorial Comment

## SONGS IN THE NIGHT.

Paul wrote one of his most jubilant epistles in a prison cell. Bunyan penned his immortal allegory within the gloomy walls of the Bedford jail. Paul and Silas sang their midnight song in the Philippian dungeon. The sweetest notes are often heard when the heart is broken. A missionary after the death of his colleague, and within a few weeks of his own death, wrote his friends:

Thank God, I am full of hope, though sometimes I walk the night watches, through the midst of the sleeping forms of Africa's swarthy sons, in sorrow and in loneliness, and bitter tears follow each other as fast as I think of home and loved ones; but that is only when I am at my weakest. When I am myself I pant for victory, and yearn for the coming of the time when the wilderness shall blossom as a garden, and the night shroud of error and superstition shall lift and roll away before the light of the creating words of our blessed Master.

Times of depression come. Yea, it may be even midnight, but He giveth songs in the night. George Matthewson, the celebrated Scotch preacher, who recently passed to his reward, was deprived of his sight in the midst of his college course, but his indomitable will and trust in God did not fail him, and he became a scholar and preacher, and also a successful author. He spoke of his early environment as a state, "barred by every gate of fortune, yet refusing to give in; overtaken by the night, yet confident of the morning." Said he:

My sermons may have flown over your heads like the bird of paradise, but my life has been level to yours—an obstructed life, a circumscribed life, but a life of boundless sanguineness, a life of quenchless hopefulness, a life which has beat persistently against the cage of circumstance, and which even at the time of abandoned work has said not "Good night," but "Good morning."

I've found a joy in sorrow,  
A secret balm for pain,  
A beautiful tomorrow  
Of sunshine after rain;  
I've found a branch of healing  
Near every bitter spring,  
A whispered promise stealing  
O'er every broken string.

I've found a glad hosanna  
For every woe and wail;  
A handful of sweet manna,  
When grapes of Eschol fall;  
I've found a Rock of Ages  
When desert wells are dry;  
And after weary stages  
I've found an Elim nigh.

An Elim with its coolness,  
Its fountains and its shade;  
A blessing in its fullness

When buds of promise fade,  
O'er tears of soft contrition  
I've seen a rainbow light;  
A glory and fruition,  
So near—yet out of sight.

My Savior, Thee possessing,  
I have the joy, the balm,  
The healing and the blessing,  
The sunshine and the psalm;  
The promise for the fearful,  
The Elim for the faint;  
The rainbow for the tearful,  
The glory for the saint!

## THE PERFECTING OF THE SAINTS.

All faithful ministers yearn with deep solicitude for the sanctification and perfecting in character of those who are babes in Christ. For without being thus led on the church will be largely powerless. Doubtless many who hold the responsible position, as shepherd of a flock, belong to that unenviable class known as a worldly ministry. They cannot teach what they do not know themselves. When the blind lead the blind, they shall both fall into the ditch. But there are devout ministers here and there who are groaning in spirit for the sanctification of those over whom they have the oversight. A disastrous mistake has been made by the body of the church tarrying in a state of infancy, instead of going on into manhood. The testimony of modern churches is lamentably defective. It lacks the requisite power to impress this worldly age. "Like priest, like people" is painfully manifest now-a-days. Well should those who have the care of souls, ponder such utterance as the following closing remarks of that mighty preacher, Chas. G. Finney, discoursing on how to win souls:

A truly successful preacher must not only win souls to Christ, but keep them won. He must not only secure their conversion, but their permanent sanctification.

Nothing in the Bible is more expressly promised in this life than permanent sanctification. (1 Thes. 5:23, 24): "The very God of peace sanctify you wholly; and I pray God your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it." This is unquestionably a prayer of the apostle for permanent sanctification in this life, with an express promise that He who has called us will do it.

We learn from the Scriptures that "after we believe" we are or may be sealed with the Holy Spirit of promise, and that this sealing is the earnest of our salvation, Eph. 1:13, 14: "In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation; in whom also after that

ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of His glory." His sealing this earnest of our inheritance is that which renders our salvation sure. Hence in Eph. 4:30, the apostle says: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." And in 2 Cor. 1, 21st and 22nd verses, the apostle says: "Now he which establisheth us with you in Christ, and hath anointed us, is God, who also hath sealed us and given the earnest of the Spirit in our hearts." Thus we are established in Christ and anointed by the Spirit, and also sealed by the earnest of the Spirit in our hearts. And this, remember, is a blessing that we receive after we believe, as Paul has informed us in his epistle to the Ephesians, above quoted. Now it is of the last importance that converts should be taught not to rest short of this permanent sanctification, this sealing, this being established in Christ by the special anointing of the Holy Ghost.

The testimony of the church, and to a great extent of the ministry, on the subject has been lamentably defective. This legacy has been withheld from the church, and is it any wonder that she so disgracefully backslides? The testimony of the comparatively few, here and there, that insist upon this doctrine is almost nullified by counter testimony or culpable silence of the great mass of Christ's witnesses.

My dear brethren, my convictions are so ripe and my feelings so deep upon this subject that I must not conceal from you my fears that lack of personal experience, in many cases, is the reason of this great defect in preaching the Gospel. I do not say this to reproach you; it is not in my heart to do so. It is not wonderful that many of you, at least, have not this experience. Your religious training has been defective. You have been led to take a different view of this subject. Various causes have operated to prejudice you against this blessed doctrine of the glorious Gospel. You have not intellectually believed it; and, of course, have not received Christ in His fullness into your hearts. Perhaps this doctrine to you has been a stumbling-block and a rock of offence; but I pray you let not prejudice prevail, but venture upon Christ by a present acceptance of Him as your wisdom, righteousness, sanctification, and redemption, and see if He will not do for you exceeding abundantly, above that you asked or thought.

No man, saint or sinner, should be left by us to rest and be quiet in the indulgence of any sin. No one should be allowed to entertain the hope of Heaven, if we can prevent it, who lives in the indulgence of known sin in any form. Our constant demand and persuasion should be, "Be ye holy, for God is holy." "Be ye perfect even as your Father in Heaven is perfect." Let us remember the manner in which Christ concludes His memorable sermon on the mount. After spreading out those awfully searching truths before His hearers, and demanding that they should be perfect as their Father in Heaven was perfect, He concludes by assuring them that no one could be saved who did not receive and obey His teaching. Instead of attempting to please our people in their sins, we should continually endeavor to hunt and persuade them out of their sins. Brethren, let us do it, as we would not have our skirts defiled with their blood. If we pursue this course, and constantly preach with unction and power, and abide in the fullness of the doctrine of Christ, we may joyfully expect to save ourselves and them that hear us.

# Parental Instruction

"This is the commandment which the Lord your God commanded to teach you, that thou mightest fear the Lord thy God, to keep all His commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life. Thou shalt love the Lord thy God with all thy heart. And these words, which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. 6:1, 2, 5-7.)

"Thou, and thy son, and thy son's son," with these words in the second verse, Moses gave expression to the thought that God's *sin of forgetfulness* His *giving to esod and* people was not limited to the individual or to a single generation, but had in view the people, through its whole existence. This purpose of God's has therefore to be the law of individual duty; each one who received the commandments of God was to strive not only to keep them himself, but to hold himself responsible for their maintenance among his children. "These are the commandments which the Lord commanded to teach you, that thou mightest fear the Lord, thy God, to keep His commandments, thou, and thy son, and thy son's son." In the following verses (5, 7) this idea is brought forward more prominently, and enlarged upon. In verses 20 and 21 the duty is afresh inculcated of expounding to the children the ground of that wondrous relation in which God's people stood to Him, and by virtue of which they had been favored with the divine law, even the mercy and faithfulness of God that had redeemed them from the land of Egypt. All concentrating in the one important and blessed truth, that the fear and faith of God must be seen in family religion, as domestic piety. The grand means for maintaining and extending the fear of God among His people are the faithful performance of parental duty, in harmony with His purpose that His service and blessings should descend from son to son. The special aspect in which God's will is here set before us, is parental instruction, and we are taught in the words we meditate on, how hearty, how diligent, how unceasing this ought to be.

Parental instruction must be *from the heart*. We all know how little influence commands or instructions exercise, when given by a listless or uninterested teacher. It is only the heart that gains the heart, the loving warmth of interest and affection that can awaken corresponding emotions in the bosom of the pupil. God would secure all influence of parental love to gain access for His words and will to the youthful and susceptible hearts of the children of His people. He therefore says: "*Thou shalt love the Lord thy God with all thy heart, and*

*these words shall be in thy heart; and thou shalt teach them to thy children.*" How easy and how blessed the work, so often sighed over, if not neglected, to those who listen to God's guidance. As is thy duty and thy blessedness, love the Lord thy God with all thy heart. If thou lovest Him, love His words too; let them live in thy heart; let them have a place in thy affections. And, the heart filled with God's love and God's words, how easy to have them in thy mouth too, and to teach them to thy children. Let holy love to God and His words mingle with all thy fond and tender love to thy little ones; and it will be a sweet and happy work to win the beloved on earth, to the Father beloved in heaven. As often as the work of instructing the children upon earth threatens to become a burden or weariness, thou mayst be sure it is a token of something wrong within; the love of God in heaven, or the delight in His Word has been fading. As often as thou seekest for fresh vigor to perform thy work hopefully and joyfully, thou hast but to turn unto the words, that reveal the secret of a godly education, and thou shalt experience that, as for thy children, so for thyself, there is an unspeakable blessing in the wisdom that has so inseparably connected the heart's secret love with the mouth's spoken words: "*Thou shalt love the Lord thy God with all thy heart. And these words shall be in thy heart. And thou shalt teach them to thy children.*" Oh! that we might remember that this is the divinely appointed ministry and means for the salvation of our children—parental love elevated and strengthened by the love of God, *guided and inspired* by His own Holy Word.

The parental instruction must likewise be *diligent* and earnest: "*Thou shalt diligently teach them unto thy children*"—or, as it reads in the original (see margin), Thou shalt sharpen them unto thy children. The word is used of the sharpening of weapons, as arrows and spears, to make them penetrate deep. It must be no cold declaration of His will that we communicate, no mere intellectual knowledge. It profits little that the dart be cast or the arrow shot from the bow, unless they have been sharpened—to pierce the heart of the enemy. And so the godly parent must use diligence to consider how he can best find access to the heart for the words that he speaks. He does this by carefully considering how he can best gain both the child's understanding and affections; by seeking to avail himself of the best opportunities for securing his interest; by studying the art of speaking in the spirit of love, and not without the preparation of prayer. He does it by striving to make his whole life an attractive example of what he has taught, because there is nothing that

does so drive home the word of instruction that has touched the heart, as the confirmation of a consistent and holy life. Above all, he seeks to do it by waiting for the Holy Spirit who alone can make the word sharp as a two-edged sword, but with whose aid he may experience how true it is: "The words of the wise are as nails fastened by the masters of assemblies, which only are given from one shepherd." God's promise is sure: from earnest, painstaking and prayerful effort the blessing of the Spirit will not be withheld.

And to this end the parental instruction must be *persevering* and continuous. "Thou shalt teach them diligently to thy children, and thou shalt *talk of them*, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." The entrance of divine truth into the mind and heart, the formation of habit and the training of character, these are not attained by sudden and isolated efforts, but by regular and unceasing repetition. This is the law of all growth in nature, and of this law God seeks to make use in the kingdom of grace, in dependence upon and subservient to the power of the Holy Spirit. This is the principle that is so beautifully applied by Moses to parental duty. The instruction he had enjoined was not to be by means of set time, and stated formal lectures; the whole life with all its duties has to be interwoven with the lessons of God's presence and God's service. With a heart full of God's love and God's word, the ordinary avocations of daily life were to be no hindrance, but helps to lead the youthful hearts heavenward. The children were to feel that it was no matter that could be *done* for the day, in the moments of morning or evening prayer; the continued and spontaneous outbursts of the heart in the language of the lips was to prove that it was a life and a joy, that God's presence and love were a reality and delight. Sitting in the home, or walking by the way—now in quiet rest, then in the labors and duties of the way—now with the Bible of God's grace, and then with the books of God's glory in nature—home retirement and wayside intercourse were equally to afford opportunity and material for recognizing the goodness and rejoicing in the service of the ever-present One. Lying down and rising up—from early morning and its freshness to evening weariness and its repose—the whole of the day and the whole of life was to be the occasion of an uninterrupted fellowship with the Holy One, and of the pointing of the little ones to the unseen and ever near Father in heaven. And lest the objection should be made that all the speaking would but weary and estrange; an objection often made with terrible truth against mere speaking in religion, while heart and life deny it; an objection that is as often, alas! the excuse for a heart that knows no fervent love: lest this objection should be made, we point once more to what is the source and center and secret