

## "The Valley of Deep Darkness"

[The following article is specially applicable to those who are inclined to morbid introspection and suffer much from the accusation of Satan.—Ed.]

Fearing the Lord, obeying His voice, and yet walking in darkness! Or, shall we put it the other way round—walking in darkness, and yet fearing the Lord and obeying His voice! Can these things be? The Divine Spirit has penned through the prophet Isaiah the words of that text, so that as long as Isaiah 50: 10 stands written, the Divine answer must be, Yes.

First of all, we want to say that the Lord allows His children sometimes to pass through a season of deepest darkness owing to the assaults of Satan, *in order to bring them to a naked faith in His bare word even though their own experience seems to give the lie to it.*

We are writing to such children of God and not to those who are rejoicing in the conscious presence of their Lord and their acceptance through the Blood. Many of these have never trod the depths here referred to. To such our message may have no meaning.

But it is to you, poor, tortured, anguished souls who know what it is to wrestle with wicked spirits in heavenly places, that our message comes.

The darkness has closed around you, darkness that may be felt, the shield of faith has almost dropped from your grasp, and the gleam of the fiery darts hurled thick and fast at you by the evil one, is all you see. You cannot rest out of God, and yet He seems lost. Nothing is real to you but the darkness.

Is this a fancy picture? To others it may seem so, but not to you. We who give it know from our own experience that it is not. The devil who would triumph in your agony knows so also.

But, praise God, the devil shall not triumph. "Rejoice not against me, O mine enemy. Though I fall, I shall rise. When I sit in darkness the Lord shall be a light unto me."

Even now, stricken child of God, meet Him with the hallelujahs of *faith* though not of *feeling*, upon your lips, as you point to the Blood of the Lamb.

"Behold, he is in thine hand," said God to Satan concerning Job. But only up to a certain point could Satan carry out his desire. Poverty, bereavement, sickness, unjust accusations from his friends—and, what we have to do with here—spiritual darkness, all befell Job. "Behold, I go forward, but He is not there," he cries in anguish; "and backward, but I cannot perceive Him; on the left hand where He doth work, but I cannot behold Him, He hideth himself on the right hand that I cannot find Him." (And yet God was there all the time.)

As we write, the Spirit presses on us three subtle snares of the devil by which souls are brought into darkness, though these snares are often interwoven one with the other.

1. *The devil uses God's own words to bring souls into darkness.*—If he quoted them to the Master in the wilderness temptation, how ready he will be to employ the same method with the servant. He knows well the peculiar bent and cast of character of each one he aims to overthrow; To a legal mind he will quote texts that will drive it into an agony of introspection, and into useless acts which are its outcome. We instance one point only.

The devil twists James 5:16, and other passages into meaning that sins of the past which are all under the Blood, are to be dragged up and confessed to one and another. But in vain do you seek peace in acting thus. Memory will ever bring up fresh ghosts to flit before the conscience. Only the Blood of Jesus Christ will allay them. No acts of humiliation before others, such as these confessions, will avail, for the sin was against God.

King David, convicted of breaking the seventh commandment, was constrained to cry out, "Against Thee, Thee only have I sinned." From these "dead works" of self-humiliation, from these Protestant penances, take cleansing through the Blood, as well as for the sins they think to atone for.

We use the word *alone* advisedly. The root of the evil lies here. The soul does not fully see the value of the Blood of Christ. It does not see that every sin, every bit of the old corrupt life, has been buried in His grave, and that we have no right to dig up again what He has put there.

And this leads us on to think of another snare.

2. *The devil uses the subject of consecration to bring souls into darkness.*—Children of God are told to "yield all," to "fully consecrate" themselves, to "absolutely surrender." Again, the devil drives their thoughts inward. Scrupulous consciences are tortured with questions as to this or that which is to be "given up," and the result is often a state of spiritual nightmare. Only lately we were told of one honored servant of God, who puts the question, "Are you ready to give up all for God?" to those who come forward for blessing, adding, "if not, it is no use your seeking it till you are."

But, praise God, His grace is farther reaching than that! It is God that worketh in you to will, as well as to do. "Consecrate yourselves to the Lord." Yes! but consecrate yourselves after the Scriptural meaning. "Fill your hands"—fill them with Christ—bring Christ to God. Tell Him that you cannot surrender all, any more than you can

do any thing else to fit yourself for blessing. Tell Him that all must be of grace, that you are a spiritual bankrupt apart from grace, but that you cast yourself on grace, to do what you cannot do for yourself. Tell Him that you trust Him henceforward, to "write His laws in your mind that you may know them; in your heart that you may do them." Tell Him that you have died in Him, that you have been buried with Him, that you have been raised with Him, and now as alive from the dead, you trust Him to live out His resurrection-life through you.

Oh! do you not see, beloved child of God, that it is grace, grace, grace throughout? Learn to magnify the grace of God. At every fresh sight of your own impotency to will or to do, in the matter of consecration as in everything else, glory in the grace which undertakes to do all, and take Christ afresh for all your need.

We pass on to the third point impressed on us by the Spirit.

3. *The devil uses the words of other Christians to bring souls into darkness.*—St. Paul said: "Now we see through a glass darkly—now I know in part." The greatest saint, though he may have been perfect in love, is still imperfect in knowledge. He only knows in part. Is not this the reason that sometimes a Christian in trouble of soul, turns in pain to a fellow-believer? The other does not understand that he has to do with a bruised reed that must not be broken, and again the scene described in the Canticles is enacted. "The watchmen that went about the city found me, they smote me, they wounded me."

Thus the Christian is driven on deeper into darkness. Or perhaps he is unduly urged into some path of service by a spiritual adviser, before God's day of power has come, and he is made willing for it. He is warned of God's judgments overtaking him if disobedient, and goes away with the threatened curse haunting him for years.

Yes, there is cleansing. Dare to believe that whatever takes from your vision of the love of God is not of Him. Dare to believe that whatever minimizes His grace is not of Him. Dare to believe that the love of God is for you. Dare to believe that the grace of God is for you. Just now, in the thick darkness, trust that love, that grace. Let go those distorted ideas of Him which have been wrought by Satan's malice. Upraise the shield of faith once more, and say as Job did, "Though He slay me yet will I trust in Him," and praise God. Yes, praise Him now. Do not wait till the darkness is past to praise Him. The way out of it, and the way into the walls of salvation, is by the gates of praise. "Whoso offereth the sacrifice of thanksgiving glorifieth me, and prepareth a way that I may show him the salvation of God." (R. V.)

Will you do it now?—Newness of Life.

Some folks are so afraid their wife and children will go to the poor-house after they die, that they keep them in the poor-house as long as they live.—Sel.

## LIVING WATER

(Formerly known as Zion's Outlook.)

PUBLISHED WEEKLY AT NASHVILLE, TENN.,  
Summer St. and Jo Johnston Ave.,

BY THE

PENTECOSTAL MISSION PUBLISHING CO.  
(INCORPORATED.)

J. O. McCLURKAN, EDITOR.

One Dollar a Year in Advance

Entered Jan. 3, 1903, at Nashville, Tenn., as second-class matter  
under Act of Congress, March 1, 1879.

## EDITORIAL

## Feed My Sheep

It is more important to keep a man sanctified than it is to get him sanctified. Mr. Wesley said that not more than one in three retained the experience, but we think this is largely due to the want of suitable instruction and fellowship. It is comparatively easy for us to run over the country with our tents and lead a lot of people into the experience of sanctification, but the time has come when we should give more attention to taking care of them afterwards, for only in so doing will the Holiness movement be able to live and continue its work.

They must have food adapted to their growing needs and this can only be given by those who are in sympathy with them. Some help can be gotten from most any kind of religious service, but sanctified people require strong meat if they go on in the maturity of the graces of the Spirit, which constitute the crowning glory of a Pentecostal experience.

Oftentimes meetings are held and a goodly number enter Canaan, but for want of some Joshua to lead them on, they become first, bewildered, then discouraged and drop back into the wilderness life. Strange and peculiar temptations, walled cities and mighty giants confront them after they cross the Jordan; and they need the prayerful co-operation and counsel of Spirit-filled teachers. Some will stand alone and live a beautiful, sanctified life without any earthly assistance, but they are exceptions to the rule. Many who are now feeble would have been giants for God if they had been properly nurtured.

Perhaps we have overrated the self-perpetuating feature or the Holiness movement, running around over the country, stopping here and there, staying ten days or two weeks, running a high pressure revival, then leaving the people to get along the best they can, without probably a single teacher to instruct or care for them. It is all right to go on the wings of the wind and hold the protracted meetings with every bit of God-given pressure

that we can have. We believe that this is one of the things that we should do by way of pioneering the work, but if we see the results for which our souls are yearning, these meetings must be followed by careful, discriminating teaching and wise, sympathetic leadership.

In our own section of the country we are doing the best we can to carry out this policy by establishing missions and they, in turn, being formed into districts over which some Pentecostal preacher presides and ministers. We are not specially wedded to this plan but it is the best that we have yet seen for conserving the work; and we stand ready to join heart and hand with anything better, should it come along.

The people are left free on the church question. We neither take them out nor put them in, but let each decide the question for himself. The interests are so diversified and the surroundings so unlike in various cases that no one can lay down any rule further than each must, through the guidance of the Spirit, settle the question for himself. Doubtless some are so situated that they have right-of-way in the churches and ought to stay there, while others have no fellowship, may not be wanted, and could do more good elsewhere.

May the Lord guide all His people in these grave and delicate matters. Our uniform advice is; *move slowly, fast and pray, study all sides of the question, and then follow that deep inward conviction in the heart. In acting thus one will hardly make a mistake in the matter of his church relations.*

## "What is in Thine Hand?"

This question was put to Moses while he was pleading his inefficiency as a leader for the deliverance of Israel from Egyptian bondage. The plain shepherd's rod was all that he had in his hand, and yet the mighty empire of Egypt was humbled in the dust and the Hebrew slaves set free as he used it in obedience to God's command.

Moses' rod stands for whatever talent, gift or grace you may possess. In your sight they may seem to be as unattractive and powerless as the old crooked stick in the hands of Moses. Shamgar's ox-goad and Samson's jawbone were very commonplace weapons, but they were the best they had and God wrought mightily through them. There were multitudes about them that wouldn't fight with such implements of warfare, just as we have today—people everywhere, sitting around doing very little for God under the plea that they haven't any talent. The Lord holds us responsible only for using what we have in hand, whether it be one, five or ten talents. The fact that it was the man that had one talent only that shirked the responsibility of putting it out in a proper investment and was thereby cursed for his negligence, ought to be a solemn warning to all who are pleading poverty of gifts as an excuse for their slothfulness in the Master's vineyard. We are not

to be judged as to the variety and number of gifts which we possess, but as to our faithfulness in the use of the same. We are required to be just as faithful in the use of the one talent as though we had ten, for it is God's part to furnish us with the gift, or grace, and it is ours to use to the utmost of our ability what He gives.

What is in thine hand? Something, for God never yet made one empty. Go to using it. Do your best and in the end it will be said, "Well done, good and faithful servant." Too many are wanting to do some great thing, and not being able to do that, they do nothing. We have no business to be coveting somebody else's gifts. The Lord has given us just what we need, and to be whining after some other is a reflection on the wisdom and goodness of our Father. Yes, we should attempt great things for God, but these in themselves are made up chiefly of the little details of life. You may want to go to Africa as a missionary, but what are you doing for the colored people at home, or what are you doing for souls right at your door? We are to begin at Jerusalem (home), and then work out from that as a common center to the "Regions Beyond."

No one who cannot win souls at home ought to offer for the foreign field. What is in thine hand? Perhaps its a tender, loving touch for the sick, a tact for tract distribution, a winsome grace in personal dealing with souls, or the power of exhortation. The church of God is bleeding at every pore, not for want of talent, but through failure to use what they have. Do the little things faithfully, use what you have in hand. Be true to the inner voice, that sense of *oughtness*, which is heard and felt more distinctly when you are still before the Lord.

How many have heard these gentle whisperings in their hearts, bidding them what to do; and yet they have neglected to obey. We believe that right here is the weak point in so many lives. We do not allude to mere impulses, but to the deep, quiet convictions that are wrought in the heart. What is in thine hand? Use it to the best advantage; be true to the call of God and He will make the most out of your life. The difficulties under which you labor have nothing to do with it. No doubt some of the brightest crowns in glory will be worn by those who have come up through great tribulation and have washed their robes and made them white in the blood of the Lamb.

Hindrances and obstructions may rise before you like mountains, but press onward; never yield to discouragement. Red seas will divide; desert rocks will open their bosoms and send forth the living waters, every swelling Jordan will be passed safely, all the Jericho's will be taken and every Canaanite conquered and last of all the Master will say, "Thou hast been faithful over a few things, I will make thee lord over many."

## The Fulness of Faith

BY REV. ANDREW MURRAY

Let us draw near, in the fulness of faith (Heb. 10: 22). This translation, "the fulness of faith," is not only more correct than that of "full assurance of faith," but much more significant. Full assurance of faith refers only to the strength and confidence with which we believe. The truth we accept may be very limited and defective, and our assurance of it may be more an undoubting conviction of the mind than the living apprehension of the heart. In both respects the fulness of faith expresses what we need—a faith that includes objectively all that God offers in its fulness, and objectively all the powers of our heart and life in their fulness. Let us draw near, in fulness of faith.

Here, if anywhere, there is indeed need of fulness of faith, that we may take in all the fulness of the provision God has made, and of the promises that are waiting for us to inherit. The message comes to a sinful man that he may have his continual abode in the Most Holy; that, more real and near than with his nearest earthly friend, he may live in unbroken fellowship with the Most High God. He is assured that the Blood of Christ can cleanse his conscience in such power that he can draw nigh to God with a perfect conscience and with undoubting confidence, and can ask and expect to live always in the unclouded light of God's face. He receives the assurance that the power of the Holy Ghost, coming from out of the Holiest, can enable him to walk exactly in the same path in which Christ walked on His way to God, and make that way to him a new and living way, with nothing of decay or weariness in his progress. This is the fulness of faith we are called to. But, above all, to look to Jesus in all the glory in which He has been revealed in the Epistle, as God and Man, as Leader and Fore-runner, as Melchisedek, as the Minister of the Sanctuary, and Mediator of the New Covenant—in one word, as our great Priest over the House of God. And, looking to Him, to claim that He shall do for us this one thing, to bring us nigh, and even on earth give us to dwell without a break in the presence of the Father.

Faith ever deals with impossibilities. Its only rule or measure is what God has said to be possible to Him. When we look at our lives and their failures, at our sinfulness and weakness, at those around us, the thought will come up, Is it for me? Dare I expect it? Is it not wearying myself in vain to think of it or to seek for it? Soul! the God who redeemed thee, when an enemy, with the blood of His Son, what thinkest thou? Would He not be willing thus to take thee to His heart? He who raised Jesus when He had died under the curse of thy sins, from the death of the

grave to the throne of His glory, would He not be able to take thee too, and give thee a place within the veil? Do believe it; He longs to do it; He is able to do it; His home and His heart have room for thee even now. Let us draw near in fulness of faith.

In fulness of faith. The word has also reference to that full measure of faith which is found when the whole heart is filled and possessed by it. We have very little idea of how the weakness of our faith is owing to its being more a confident persuasion of the mind with regard to the truth of what God says than the living apprehension and possession of the eternal spiritual realities of the truth with the heart. The Holy Spirit asks us first for a true heart, and then at once, as its first exercise, for fulness of faith. There is a faith of insight, a faith of desire, a faith of trust in the truth of the word, and a faith of personal acceptance. There is a faith of love that embraces, and a faith of will that holds fast, and a faith of sacrifice that gives up everything, and a faith of despair that abandons all hope in self, and a faith of rest that waits on God alone. This is all included in the faith of the true heart, the fulness of faith in which the whole being surrenders and lets go all, and yields itself to God to do His work. In fulness of faith let us draw near.

In fulness of faith, not of thought. What God is about to do to you is supernatural, above what you can think. It is a love that passes knowledge that is going to take possession. God is the incomprehensible, the hidden One. The Holy Spirit is the secret, incomprehensible working and presence of God. Do not seek to understand everything. Draw nigh—it never says—with a clear heart, but with a true heart. Rest upon God to do for you far more than you understand, in fulness of faith. In fulness of faith, and not in fulness of feeling. When you come, and gazing into the opened Holiest of All, hear the voice of Him that dwells between the cherubim call you to come in; and as you gaze, long, indeed, to enter and to dwell there, the word comes again, Draw near with a true heart! Your answer is, Yes, Lord, with my whole heart, with that new heart Thou Thyself hast given me. You make the surrender of yourself, to live only and always in His presence and for His service. The voice speaks again: Let it be today, now, in fulness of faith. You have accepted what He offers. You have given what He asks. You believe that He accepts the surrender. You believe that the Great Priest over the house takes possession of your inner life and brings you before God. And yet you wonder you feel so little changed. You feel just like the old self you were. Now is the time to listen to the voice: In fulness of faith, not of feeling! Look to God, who is able to do above what we ask or think. Trust His power. Look to Jesus on the throne, living there to bring you in. Claim the Spirit of the Exalted One as His penterostal gift. Remember these are all divine, spiritual mysteries of grace, to be revealed in you. Apart from feeling, without feeling, in fulness of faith, in bare, naked

faith that honors God, enter in. Reckon yourself to be indeed alive to God in Christ Jesus, taken into His presence, His love, His very heart.—From Let Us Draw Nigh.

### "CONSECRATION"

Says Dr Adam Clarke: "To forsake all, without following Christ, is the virtue of a philosopher. To follow Christ in profession, without forsaking all, is the state of the generality of Christians. But to follow Christ and forsake all is the perfection of a Christian."

There are several sorts of consecration. First there may be great consecration on the wrong side of religion. The prophets of Baal were truly "consecrated;" they "leaped upon the altar, and cut themselves with lancets after their manner, till the blood gushed out upon them." The Scribes and Pharisees were "consecrated;" they "moved heaven and earth to make one proselyte." Saul of Tarsus was just as consecrated as Paul the Apostle, but he was on the wrong side of the matter.

Second—There is a kind of consecration, so-called, which is only a matter of sentiment. This sort, after the first essay, is commonly called "reconsecration"—a continual redoing of what has really not been done at all. This is generally done, occasionally at a "consecration service," or regularly on "consecration night." It is only a matter of the mind—the idea of genuine devotion to God is not in it—an hour's pain or a day's self-denial finds it wanting. It sings:

"'Tis done, the great transaction's done"—

and this is the last of it—till the next "consecration meeting." It melts away before duty like a snail before the sun.

Third—There is another spurious article called consecration, which says:

"Here, Lord, I give my self away.  
"Tis all that I can do,"

but, like Ananias and Sapphira, it "keeps back a part of the price."

This consecration is very pious on Sunday, but too busy during the week to have family prayers, or read the Bible, or visit the sick. This sort is mighty in the Sunday-school, but it is particular about getting its religious expense account as low as possible.

A fourth kind is more specious, but none the less spurious. It sings so sweetly, with its dear blue eyes rolled up:

"Take my life, and let it be  
Consecrated, Lord, to Thee,"

and shakes its head to emphasize the fact, and a hundred dollar diamond glitters in each ear! But, you know, they are "the Lord's ears," and the "Lord's diamonds," and so they are just kept dangling there with the understanding that they are to "shine for Jesus." And so it dresses finely—"for Jesus," and lives in style—"for Jesus;" rolls around in a splendid carriage—"for Jesus," etc., All the money, and all the blooded horses, and the elegant palace, and the splendor and pomp, are for Jesus, you know—only "consecration" just keeps on "holding them as a trustee" and using them for all they are worth to minister to the flesh and the world. All of which is a farce, a delusion and a snare!

A fifth kind is the genuine. It not only says but does. It gives not part but all. The gift is "bound to the horns of the altar." It sticks. It makes no provision for the lusts of the flesh, but goes on,

"Gladly counting all things loss,  
That it may Jesus gain"

—C. L. Chilton, in Plain Truth

## Village Preaching in India

By Mattie Long

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

In the year 1900 my precious heavenly Father gave the above words to me, while beneath the sacred roof of the Elhanan Institute at Marion, N. C., and there has scarcely been a day since, that I have not asked for the salvation of the heathen, and praise God, I expect some day to see many coming to Jesus.

January 4th, last, my friend Miss Williams and I launched out on our life's work. We had been here two days less than one year studying the languages, but our hearts longed to be out witnessing for Jesus. We had been out often before with other missionaries, but now we must go alone. You, dear friends, do not realize what it means for ladies to go alone into a native village—here, where women are despised and treated with less consideration than the beasts at home. But God is the same everywhere, and on that morning, notwithstanding our limited knowledge of Marathi, we committed all to Jesus, donned our sun topees, took our umbrellas, Bibles, song books, and went forth in the strength of Him whose command we were endeavoring to obey. He honored our efforts, giving victory and liberty; praise His name. Since that morning we have had many experiences. Sometimes we speak to a crowd of attentive listeners, sometimes standing on the street, sometimes sitting on a mound of dirt, sometimes on a rude cot in the narrow street, and occasionally we are invited into a home where we all sit on the floor while we tell the women about Jesus and His love. Often we are sent away; a few times we have been driven roughly from the home. Many times we have come from the village and fallen on our knees before God and wept and prayed until He would quiet our hearts, not for what the people would say to us, but we realized that they had sent from their homes the only way of salvation. The women nearly always want to hear, but the men become very angry if the women stop their work long enough to listen. Sometimes, however, the men will let the women listen in order to hear themselves, because we do not send the men away if they are related to the women to whom we are speaking, and they all like the singing. When you speak of their sins or idols, they always get angry and say, "sing! sing!" Then we sing a song and tell them about the song which is the same sweet story. Truly we need the wisdom of serpents, as well as the harmlessness of doves, in dealing with these people. Although there are many discouragements to face, still there is no life so sweet as that of *giving all* for Jesus. When the boys and men get angry, they send the women in the house and will gather a great crowd and follow us down the street hallow-

ing at the top of their voices, some mocking, others throwing trash and small stones. At such times, I always have such a tender feeling in my heart for them, and often say truly, "they know not what they do."

But the sweetest moments of my life, are those I spend sitting in some quiet spot, unmolested by the men, talking to the women and children. At such times they just drink in every word; are so glad to know that the true God is their God, too. They beg us to come again. Dear, precious souls, how I love them. Sometimes we go to the wells, where the women go for water, and have a blessed time talking to them.

We have spoken to some of most of the castes, but I find the middle classes listen better than the high and low castes. The low castes do not understand. Very few of the men even can read, and the high castes are too learned and important to listen to the low caste missionary tell the story of the meek and lowly Jesus. (Very few women of any caste can read). One day some high caste people called us in and we talked to them about Jesus. Then the gentleman of the house came. He was very polite, but did not care to listen, but said he wanted to show us some pictures. Among them were the pictures of the kings and queens of England, and many idols. Also, one of Adam and Eve. I tried to tell him about God, but he would not listen, saying that was science. He then opened a large wooden box and brought out the image of Gumputi, their god of knowledge. I asked them if they worshiped that. They said no. They had one of gold that they worshiped and only kept that for feasts. *Never in all my life was Jesus more precious than at that hour.* We left that home feeling that few Brahmins would ever be saved. Some of them like us for friends, but *do not want our Savior.* We have little hope for their salvation, still we encourage them to come to our home and we visit them occasionally, because we want to become "all things to all men," that perhaps we might win them to love Jesus. Some of our friends may be wondering why we have not sent in a report telling of the salvation of souls. This town of eighteen thousand people had been visited only a few times by touring missionaries and of course very few of them had ever heard the story of Jesus and His love. We hope there will come a day of reaping, because our Lord hath said: "They that sow in tears shall reap in joy." But as I see things now, I believe the most successful work, the work which brings the quickest result, is orphanage work. I do not mean to gather in the Hindus and educate them, but to take the poor that God will send and train them for Bible women and catechists. They can tell the people, "I was once like you are, an idol worshiper, but now Jesus

saves from all forms of sin and I have peace and joy." Sometimes they say, "Yes, I know the God that lives in the skies is your God, because you are white and rich" (because we wear clothes they think we have much money); "but we are poor and black." Again they say, "We do not understand. Bring the girls and let them tell us the story." Only the better classes understand book Marathi. The other classes have more or less a dialect of their own, and as we have in the home children from all the lower classes we can have a preacher for all classes. In this home we have five girls who will soon be ready for Bible women, that is, in about one year. Sometimes I look at these dear children, see the love of Jesus beaming from their eyes and thank God, because I know that Misses Cloninger and Shearer have done more good in these four years training these girls than they could have done in fifteen years of village work. Because when they are dead, they shall still live in the lives of these girls.

Florence Williams and I each need now a good Bible woman. The little mission society at Homer, La., have offered to support one for her. She hopes to secure the services of one soon. It costs a little less than five dollars per month.

Our little village Sunday-school organized in November last, is becoming more and more interesting and encouraging. Some day you dear saints will meet some of my class in glory, then how glad you will be that you were faithful to pray for them.

May God bless every dear one who shall read these lines, and stir your hearts to pray for the poor heathen, and for the missionaries in the field. I see from my last copy of "LIVING WATER" that Mr. Coddling has selected the Varlis tribe as his field of labor. We pray for him and his associate laborers, and believe that God will make them a great blessing to that much neglected tribe.

I am praying much that God will pour out His spirit on our beloved Scottsville camp this summer and that much good shall be accomplished in His name.

Dharangaon Khandesh, India, March, 1904.

### REDUCTION IN PRICE

#### RIBBON BOOKMARKS

Heavy satin ribbon, with the following poems:

Nearer, my God, to Thee  
My Jesus I love Thee  
Held in His mighty arms  
Peace, perfect peace  
Jesus, I am resting, resting  
Not I, but Christ  
The Lord's prayer

Price, 15 cts. each, or \$1.25 per doz.; post-paid.

This offer will only hold good for a short time. Send your orders at once.

PENTECOSTAL MISSION PUBLISHING CO., Nashville, Tenn.

# Dispensational Sketch of Redemption

E. P. MARVIN

## HEAVEN

Many fanciful, indefinite and unscriptural ideas are entertained, even by Christian people, concerning heaven. Visionary poetry and fictitious prose, like fairy tales, have pleased the sentimentality of many. Divine revelation is far better than fanciful "Gates Ajar."

It is a mistake to suppose that heaven is so very different from the present life, so far away or so obscurely revealed, that we can know but little about it. The eye, ear and heart of the natural man may not understand these things, but "God hath revealed them to us by His Spirit."

How indefinite and unsatisfactory the answer given an enquiring child:

"O Mary, tell me what and where is heaven?  
"Tis rest beyond the grave  
To all the faithful given."

Read Revelation 21 and 22.

Heaven is a place as well as a state, and that place is not yet ready for the redeemed saints.

David declares seven times in the 37th Psalm that this earth glorified is to be our eternal home. Peter, John and Christ teach the same. Yes, thank God, this earth long fertilized by the sweat of toil and the tears of sorrow, shall bud and blossom like the rose.

This is a monumental and immortal earth. It has been the arena of God's greatest and most wonderful work, and its history is engraven on the tablets of eternity. It is not to be burned over and left an abandoned and a sightless cinder in the measureless void.

It is not to be annihilated, but glorified, and to be the abode of a righteous and glorified people. (Psa. 37:11, 22, 29. Matt. 5:5.)

Earth and man are inseparably united in ruin and redemption, and coupled in the curse and the blessing.

Soul, body and earth have all been alike redeemed, and will be alike glorified. (Gen. 3:17-19. Rom. 8:10-22.)

Many copious passages teach that our final home will not be some distant sphere, like Star Alcyone, but this earth.

It is the old Homestead, the original gift of God to man, and while we may have the freedom of the universe and rapid transit like that of thought, there will be no place like home. (Psa. 115:16.)

The redemption of all infants from the guilt of original sin by the atonement of Christ will indeed swell the throng of the glorified innumerable, but the redeemed earth with no more sea, will furnish ample room for all. The Bridal city alone, the glorious Metropolis fifteen hundred miles square, will be large enough for all the mansions.

This "Great Tomb of Man," will become our restored Paradise, for man "all immortal," shining out forever as an everlasting memorial of

"That wonderful Redemption,  
God's remedy for sin."

We love to read and think of this "Better Country" which the Patriarchs desired, and to sing of the "Heavenly Land" where "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." For God's dear saints there is no land like the Home Land, where the pilgrim finds his eternal home.

"No chilling winds nor poisonous breath,  
Shall reach that happy shore;  
Sickness and sorrow, pain and death,  
Are felt and feared no more."

Let us exchange the fancy of poets, the fiction of novelists and the speculations of philosophers about a kind of ghostly elysium in some distant star like Alcyone, for the clear and sure revelation of God.

In training sons for glory the Captain of our salvation has inspired and caused to be erected three buildings, the Ark of Noah, the Tabernacle of the wilderness and the Temple. When these sons are ready He will build and send down from heaven a capital city, the New Jerusalem, of wonderful dimensions and splendor, built not of perishable wood or man's imitation stone, brick, but of all manner of precious stones, gold and pearls.

This Bridal City will be glorified with immortal garniture, the crown jewel of our Redeemer, the masterpiece of the great Creator, who in the beginning laid deep the foundations of the universe, reared its high pillars and raised its temple. Cicero, exiled from the Imperial City, could never look toward it except through tear-lensened eyes. We sing of our Imperial City;

"For very love beholding  
Thy happy name we weep.  
Thy walls are all of precious stones,  
Thy bulwarks diamond square;  
Thy gates are all of orient pearl,  
O God, if I were there

Here environed by angel watchmen, the redeemed will dwell forever with the Redeemer. We may have the freedom of the universe, and the spiritual body may move by will power with the speed of thought from star to star, but this new earth will be our eternal home, and the New Creation will be the appropriate reward of the obedience and suffering of the Redeemer.

The spiritual body will be free from weariness, pain, sickness and death, and mantled with the bloom of immortal youth. As the soul progresses in bliss and glory it will shine brighter and brighter through the transparent body in heavenly beauty, so that the oldest saint will appear the youngest in immortal bloom.

Probably the robe of the resurrection body will proceed from the body like the plumage of the bird, a costume of white resplendent light.

Heaven will be a home of affectionate recognition, where all hearts will be loving, pure and sure of each other. All selfish, sordid

and sinful affections perish here where they have their birth, but our holy affections sanctified in Christ are immortalized.

What memorable meetings and greetings of loving and beloved friends who parted in tears and with broken hearts, will occur there. Broken and scattered families, severed by seas or continents and torn asunder by the cruel hand of the Destroyer, will there meet to part no more. There the child will find its mother, and the lonely weeping mother will find her darling child.

"When I shall see my Savior face to face,  
And share His glory in that blissful place;  
When once again those angel faces smile,  
That I have loved so long and lost awhile,  
I shall be satisfied."

There is now no world in the universe good enough for God's saints; He must renovate and glorify the earth for them. There the redeemed like their Redeemer in the perfected kingdom, will spend millions of ages in unequalled bliss and glory. What a bright, blessed and glorious destiny is set before us, surpassing that of angels and archangels. How it ought to cheer and enrapture the hearts of God's suffering saints in their pilgrimage through this vale of tears.

## HOW TO KEEP SANCTIFIED.

BY J. O. M'CLURKAN.

Excellent for those who have just entered the experience of sanctification just the advice needed. Paper.....

## Entire Sanctification from 1739 to 1900

Price reduced to 75 cents. 372 pages.

price of which is \$1.00. We will sell them as long as they last for 75 cents, postpaid.

This book is a compilation, the aim being to bring together in one volume the very best that has been written by the best writers on this subject between the years 1739 and the present. It is full of useful information and will be helpful in establishing you in the doctrine and experience of sanctification. Order at once of this office.

## After the Thousand Years

BY GEO. F. FRENCH

This is an English book and treats of the 1,000 years of Millennium and the subsequent eternity in a new way.

It sheds light upon many Scriptures which we have hitherto been unable to harmonize.

It will give you a new view of these great coming events and will broaden out your present opinions. We can recommend it to our readers.

Price \$1.00. Order of this office.

## Two New Tracts JUST CUT

"FALSE PROPHETS, TEACHERS AND RELIGIONS,"

"SANCTIFICATION

Price: 3 cts. per doz.; 20 cts. per hundred, postpaid.

HEBREW AND GREEK PUBLISHING COMPANY  
Nashville, Tenn.

Our author continues, in his article entitled:

"ALL POWER" AND "NO POWER."

At this point, of course, the question of *method* arises, or, "How to perform that which is good," (Rom. 7: 18). It is right here that I have some words of testimony. In my own experience I have found it a great secret of victorious life, physical and spiritual.

First—To definitely commit the matter to God; then,

Second—To persistently *deny* in my own consciousness that Satan had any right to hold me in subjection to his laws or his power; and,

Third—To *resist* him with a *determination* supported by the confidence that *all the power of heaven was behind me in this attitude.*

This I have done in the face of the most overwhelming onslaughts of Satanic power, in the presence of circumstances that seemed to indicate nothing but utter defeat, and at times of the most absolute dominance of natural laws in my body and in my mind, and the result has uniformly been—deliverance by the power of God, and victory.

I submit this testimony to the praise of His love and power, and for the thoughtful consideration of all the suffering and depressed ones who may scan these lines.

For four years I had a theoretical belief in the above indicated scope and sanction of the life and atonement of Jesus, but my efforts at their appropriation for myself resulted largely in failure and defeat at the hands of the powers of darkness, until a few months ago when the Spirit shewed me this secret, the value and infallibility of which I have repeatedly proved.

I found it in the words of Jesus spoken after He had conquered all the powers of sin and death, and risen in His triumphant resurrection life, where He says, "All power is given unto Me in heaven and in earth," and also in Paul's enlargement upon this same thought in Ephesians 1, where he speaks of the "power" of God "to usward who believe" being measured only by the "power which He wrought in Christ when He raised Him from the dead," and set Him in a position of supreme power in all His universe and over every name that is named either here or in

called upon, called upon when we place ourselves within the sphere of its working and in accord with the will that operates it.

All power. Think of it! Do we cower in defeat or fear under the onslaught of disease or of seeming disaster? Then speaks this all powerful One in solicitous tones of loving rebuke, yet calming encouragement: "The angel of the Lord encampeth round about them that fear him and delivereth them." Then, if this is so—and who is there to doubt it?—there is no occasion for further fear. He whose angel swept down a whole army in one night in Palestine has untold legions of these ministering spirits yet waiting at His word and at our call of faith to minister unto us who are the heirs of His great salvation and whom Satan is seeking to deprive of our inheritance.

We must therefore hold steadfastly in mind that these efforts of Satan, no matter how powerful or deadly he may make them, seem to our natural senses or consciousness as efforts directed against the will and power of the all powerful One.

Well, then, what are we going to do? Just this: Tell Satan that he is a liar and a pretender; that he has no rights and no power over us. Bid him depart; then stand there with both feet planted on our inheritance of life, strength and victory, and, having done all, stand. Stand—not cower or shrink in fearful solicitation—this is not faith or confidence; but stand, look him through. Thrust him through with the word of God, praying always; then count on God to do the rest, and He will not fail us, but will conquer and eject the enemy every time.

And not only so, but He will make these attacks of Satan His own sweet and chosen agency for the development of a deeper life of faith in us each time He thus leads to its exercise, and will also make each exhibition of His power to usward in this way ever greater revelations of Himself as a loving, all-wise and all-sufficient Father and Friend.

Study it out in prayer and prove the power, life and inspiration that comes from the realization of this all powerfulness of God to usward who believe.

Now, the method of this battle of faith is not left in doubt. The enemy is described and his position located. Our implements of warfare are all named and our campaign outlined in simple, definite and unmistakable terms.

Let us, therefore, in closing, have a brief

against rulers of the darkness of this against wicked spirits.

II. Where are they? Ans. In the heavens, the realm of the spiritual consciousness, with power that operates downward through the entire intellectual and physical realm. (2. Thes. 2: 9-12; Luke 13: 16; Rom. 8: 22, 23).

III. What are the implements of warfare? Ans. The whole armor of God.

1. Girt with truth. Wrapped about with the Holy Spirit, inspired with thought and conceptions. The mind of Christ. Put on Christ. (1. Cor. 1:30 and 31.)

2. Breastplate. Righteousness. Christ is our righteousness (1 Cor. 1:30) or our power of right doing. Satan cannot penetrate it because it is perfect. A breastplate of our own righteousness would be imperfect, full of flaws, and easily penetrated or shattered, affording easy entrance for Satan's shafts.

3. Feet shod with preparation of the gospel of peace.

4. Shield of faith. Believing God's word. Holding it with simple confidence as true: all true—all true for you. This shield to be held with a determination that never yields and is backed by a consciousness that all the powers of heaven support it.

5. Helmet of salvation. Emblazon on it in flaming letters of faith, Saved, saved, saved! Hallelujah! Not lost, not to be overcome, but saved. The Christian's head needs such a helmet. It is the only one that will protect his head during these days of scientific doubt and keep him in the consciousness of salvation when the shock of battle comes.

6. Sword of the Spirit. The word of God. "Shout, The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. My life is hid with Christ in God, and he that is begotten of God keepeth himself and that wicked one toucheth him not. Therefore I can do all things in Christ, who is my strength. Nay, in all these things I am more than conqueror through Him that loved us."

IV. And now, what is the plan of this campaign?

1. Be strong in the Lord and in the power of His might, remembering that if we resist the devil he will flee from us.

2. Praying always with all prayer and supplication in the Spirit and watching thereunto. Pray without ceasing.

3. Stand. Stand. Withstand. And having done all, stand. Stand in the consciousness that the Lord is my refuge and strength, a very present help in trouble; that the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; and that the angel of the Lord encampeth round about them that fear Him and delivereth them.

Oh, glorious deliverance, who can tell it?

—Christian Alliance.

## “The Valley of Deep Darkness”

[The following article is specially applicable to those who are inclined to morbid introspection and suffer much from the accusation of Satan.—Ed.]

Fearing the Lord, obeying His voice, and yet walking in darkness! Or, shall we put it the other way round—walking in darkness, and yet fearing the Lord and obeying His voice! Can these things be? The Divine Spirit has penned through the prophet Isaiah the words of that text, so that as long as Isaiah 50: 10 stands written, the Divine answer must be, Yes.

First of all, we want to say that the Lord allows His children sometimes to pass through a season of deepest darkness owing to the assaults of Satan, *in order to bring them to a naked faith in His bare word even though their own experience seems to give the lie to it.*

We are writing to such children of God and not to those who are rejoicing in the conscious presence of their Lord and their acceptance through the Blood. Many of these have never trod the depths here referred to. To such our message may have no meaning.

But it is to you, poor, tortured, anguished souls who know what it is to wrestle with wicked spirits in heavenly places, that our message comes.

The darkness has closed around you, darkness that may be felt, the shield of faith has almost dropped from your grasp, and the gleam of the fiery darts hurled thick and fast at you by the evil one, is all you see. You cannot rest out of God, and yet He seems lost. Nothing is real to you but the darkness.

Is this a fancy picture? To others it may seem so, but not to you. We who give it know from our own experience that it is not. The devil who would triumph in your agony knows so also.

But, praise God, the devil shall not triumph. “Rejoice not against me, O mine enemy. Though I fall, I shall rise. When I sit in darkness the Lord shall be a light unto me.”

Even now, stricken child of God, meet Him with the hallelujahs of *faith* though not of *feeling*, upon your lips, as you point to the Blood of the Lamb.

“Behold, he is in thine hand,” said God to Satan concerning Job. But only up to a certain point could Satan carry out his desire. Poverty, bereavement, sickness, unjust accusations from his friends—and, what we have to do with here—spiritual darkness, all befell Job. “Behold, I go forward, but He is not there,” he cries in anguish: “and backward, but I cannot perceive Him: on the left hand where He doth work; but I cannot behold Him, He hideth himself on the right hand that I cannot find Him.” (And yet God was there all the time.)

As we write, the Spirit presses on us three subtle snares of the devil by which souls are brought into darkness, though these snares are often interwoven one with the other.

1. *The devil uses God's own words to bring souls into darkness.*—If he quoted them to the Master in the wilderness temptation, how ready he will be to employ the same method with the servant. He knows well the peculiar bent and cast of character of each one he aims to overthrow; To a legal mind he will quote texts that will drive it into an agony of introspection, and into useless acts which are its outcome. We instance one point only.

The devil twists James 5:16, and other passages into meaning that sins of the past which are all under the Blood, are to be dragged up and confessed to one and another. But in vain do you seek peace in acting thus. Memory will ever bring up fresh ghosts to flit before the conscience. Only the Blood of Jesus Christ will allay them. No acts of humiliation before others, such as these confessions, will avail, for the sin was against God.

King David, convicted of breaking the seventh commandment, was constrained to cry out, “Against Thee, Thee only have I sinned.” From these “dead works” of self-humiliation, from these Protestant penances, take cleansing through the Blood, as well as for the sins they think to atone for.

We use the word *atone* advisedly. The root of the evil lies here. The soul does not fully see the value of the Blood of Christ. It does not see that every sin, every bit of the old corrupt life, has been buried in His grave, and that we have no right to dig up again what He has put there.

And this leads us on to think of another snare.

2. *The devil uses the subject of consecration to bring souls into darkness.*—Children of God are told to “yield all,” to “fully consecrate” themselves, to “absolutely surrender.” Again, the devil drives their thoughts inward. Scrupulous consciences are tortured with questions as to this or that which is to be “given up,” and the result is often a state of spiritual nightmare. Only lately we were told of one honored servant of God, who puts the question, “Are you ready to give up all for God?” to those who come forward for blessing, adding, “if not, it is no use your seeking it till you are.”

But, praise God, His grace is farther reaching than that! It is God that worketh in you to will, as well as to do. “Consecrate yourselves to the Lord.” Yes! but consecrate yourselves after the Scriptural meaning. “Fill your hands”—fill them with Christ—bring Christ to God. Tell Him that you cannot surrender all, any more than you can

do any thing else to fit yourself for blessing. Tell Him that all must be of grace, that you are a spiritual bankrupt apart from grace, but that you cast yourself on grace, to do what you cannot do for yourself. Tell Him that you trust Him henceforward, to “write His laws in your mind that you may know them; in your heart that you may do them.” Tell Him that you have died in Him, that you have been buried with Him, that you have been raised with Him, and now as alive from the dead, you trust Him to live out His resurrection-life through you.

Oh! do you not see, beloved child of God, that it is grace, grace, grace throughout? Learn to magnify the grace of God. At every fresh sight of your own impotency to will or to do, in the matter of consecration as in everything else, glory in the grace which undertakes to do all, and take Christ afresh for all your need.

We pass on to the third point impressed on us by the Spirit.

3. *The devil uses the words of other Christians to bring souls into darkness.*—St. Paul said: “Now we see through a glass darkly—now I know in part.” The greatest saint, though he may have been perfect in love, is still imperfect in knowledge. He only knows in part. Is not this the reason that sometimes a Christian in trouble of soul, turns in pain to a fellow-believer? The other does not understand that he has to do with a bruised reed that must not be broken, and again the scene described in the Canticles is enacted. “The watchmen that went about the city found me, they smote me, they wounded me.”

Thus the Christian is driven on deeper into darkness. Or perhaps he is unduly urged into some path of service by a spiritual adviser, before God's day of power has come, and he is made willing for it. He is warned of God's judgments overtaking him if disobedient, and goes away with the threatened curse haunting him for years.

Yes, there is cleansing. Dare to believe that whatever takes from your vision of the love of God is not of Him. Dare to believe that whatever minimizes His grace is not of Him. Dare to believe that the love of God is for you. Dare to believe that the grace of God is for you. Just now, in the thick darkness, trust that love, that grace. Let go those distorted ideas of Him which have been inwrought by Satan's malice. Upraise the shield of faith once more, and say as Job did, “Though He slay me yet will I trust in Him,” and praise God. Yes, praise Him—now. Do not wait till the darkness is past to praise Him. The way out of it, and the way into the walls of salvation, is by the gates of praise. “Whoso offereth the sacrifice of thanksgiving glorifieth me, and prepareth a way that I may show him the salvation of God.” (R. V.)

Will you do it now?—Newness of Life.

Some folks are so afraid their wife and children will go to the poor-house after they die, that they keep them in the poor-house as long as they live.—Sel.