

The days of Heaven on the Earth

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An International Monthly Magazine

EARNESTLY CONTENDING FOR THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS

We Are Two Years Old



NOT unto us, O Lord, not unto us,
But unto Thy Name give glory,
For Thy mercy and for Thy
truth's sake."

Two years of blessed service have just been completed on The Latter Rain Evangel, a service that has brought us rich returns—rich in a blessed fellowship with God's dear children all over the world, and rich in the development of our own spirits in giving out to others. The "five loaves and two fishes" which we have broken in His Name have been multiplied until many thousands have been fed upon the living Word. Through its pages God has brought us in contact with hungry, suffering, heart-broken humanity, and we have had joy in ministering to them, as well as building up His saints in the most holy faith. Our hands have been in His, and our feet have walked with Him as we have labored in sending out the message of the Kingdom.

During the year that is closing with this issue THE EVANGEL has absorbed the Household of God, a sixteen-page Pentecostal paper, thereby largely increasing our subscription list. While it has been a considerable expense to us to take over this subscription list we felt strongly led to do it, believing that God would enable us to meet every obligation, and we are trusting that as the Household subscribers expire there will be enough renewals to compensate us for the outlay. Some have already renewed their subscriptions and a number have written expressing themselves as pleased with the paper.

Our Publishing House is just issuing the second edition of tracts (50,000), the first edition of 45,000 being about closed out. We have added some new tracts to our number and will give a full list of them on another page. One-half the first edition of Brother Myland's book, "The Latter Rain Pentecost," is sold. This book is growing in favor as it becomes known. It has allayed the doubts and fears of people who have questioned the Latter Rain Movement and created a hunger in many hearts for the Pentecostal experience as it is manifested today.

A number of people have written for the complete file of THE EVANGEL from date of issue, October 1908. We cannot supply this except in Bound Volumes. We have reserved one hundred copies of each issue to be bound and are putting the two years into one volume. The price for these twenty-four numbers bound in cloth will be \$2.75 (11s-6d)!

Those wishing copies of these Bound Volumes will kindly write to us early, as we have only this limited number.

Without taking any credit to ourselves we feel we can safely say these two years' issues contain some of the deepest and most spiritual teaching that is going forth today. Ever since THE EVANGEL was launched God has sent to The Stone Church godly teachers who have been deeply taught in the Word, and who have for many years lived a sanctified, crucified life. As they have taught us out of a rich experience and many years of study of God's Word they have had a double ministry, for we have been enabled through the columns of this paper to give full reports of their addresses to thousands outside. This is especially appreciated by those who live in the country and in places where there is no Pentecostal work, and in the distant fields. Chicago is a great railroad center and as God's ministering servants and missionaries travel across the continent He has brought us in touch with them and enabled us to get the best.

We have endeavored, with God's help to build up in love. There have been different phases of truth upon which our natural selves would have prompted us to write, but contending for a truth or controversy over doctrine is of far less importance than love and unity, and it is infinitely better to keep controversial points in the background than to let them destroy the unity of the Spirit. Contentions separate; love and forbearance unite. It is easy to tear down, but hard to build up. Contending even for God's truth often feeds the self-life and gratifies the flesh. It is harder to die to our good selves than our bad selves. When God takes us out of the world we put behind us the works of the flesh, but as we engage in Christian activities these same propensities manifest themselves in other ways and unconsciously to ourselves, we, as Christian workers, contend many times for God's truth with a spirit that He, alas, will not own, and which is just as heinous in His sight as that which actuated us before we were saved.

We have learned that for the sake of unity God would have His people be silent on matters that are not essential, and this requires a real crucifixion of self, but the crossing of our wills and the laying down of our own opinions and prejudices will bring us as workers into the blessed unity of the Spirit and the bond of peace.

Beginning with the second number of Volume I

God led us out on missionary lines, and even when our own local needs were great and the home field heavily burdened, we have endeavored to keep in the forefront the needs of God's messengers to the heathen lands, who had gone out in faith with no Board or body of people behind them. We praise God that He has enabled us to share the burdens of the workers in the heathen lands through THE EVANGEL and rejoice in the privilege of being co-workers with those across the seas.

There is great inspiration in a missionary meeting and as we see the consecrated ones going forth to carry the Gospel to those who sit in darkness, a desire fills us that we too might go forth to take the message to the eager hungry souls who have never heard, but God keeps some of us in the hard places at home to kindle the fires and to stir up the nests. The home fields must be strong in faith and in intercession in order that the foreign fields may be supported and bring forth fruit. So we ask our brothers and sisters in the mission fields to bear before the throne the home workers and their problems. May He cement us all together in love, and make us partakers of each others' joys and sorrows—"laborers together with Him."

We believe the more we pray for each other, the greater blessing we will all receive. "The liberal soul shall be made fat: and he that watereth shall water also himself."

During the past year God has bountifully blessed and honored our appeals for the mission fields and

He has enabled us to send out through the Stone Church and THE EVANGEL \$3,155.95 from Oct. '09 to Sept. '10.

The following is a record of moneys received and dispersed since our last detailed missionary report in April:

Pandita Ramabai, India.....	\$1,168.00
G. A. Bailly, So. America.....	600.00
Minnie Houck, enroute for India.....	325.00
Minnie F. Abrams, India.....	185.00
Edith Baugh, enroute for India.....	143.00
General for Missions.....	49.50
W. H. Cossum, for China.....	36.50
George Berg, India.....	35.50
Horace Houlding, China.....	25.00
G. S. Brelsford, Egypt.....	23.23
Miss Orlebar, India.....	17.00
F. Bartleman, enroute around the world..	17.00
J. O. Lehman, So. America.....	15.00
Charles Hettiaratchy, Ceylon.....	12.50
Creek Seminole Agric. Univ. (Colored)..	9.07
A. Forder, Arabia.....	6.50
Thos. Junk, China.....	2.00
M. L. Ryan.....	1.00
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Total	\$2,653.97
Previously reported.....	721.65
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Grand total for the year..... \$3,375.62

"From the rising of the sun unto the going down of the same the Lord's name is to be praised!"

Mountain Peaks of Prophecy and Sacred History

The Antichrist

Sixth Lecture by W. H. Cossum, 2535 Melrose Ave, Norwood, Ohio, February 6, 1910



HE prophetic word is an anchor to our faith. It is a wonderful thing. A skeptic at best is a superficial student of God and God's Word. Any man that will study prophecy in the light of its fulfillment in history will be convinced that God is good and that He is amongst men. He cannot help it. It is an anchor to our faith when we find that God has said things and fulfilled them.

In the beginning of our lecture I want to call your attention to three principles which careful study of the prophets reveals, and which I shall assume in what I shall say tonight. These three principles are, "The Prophetic Leap," "The Composite Picture," and "Repetition with Addition." By the "Prophetic

Leap" we mean that a prophet in talking about something local and of his own time frequently mentions it with a view of the ultimate time, for every Hebrew prophet in speaking has in mind the ultimate triumph of Jehovah and His Kingdom, and as he moves along discussing something local, you will suddenly find him away down at the end of the age rejoicing that the Lord God is working on the earth and in the hearts of His people. We call this "the Prophetic Leap." You will find many illustrations of this, among them are the Lord's last day discourses in Matthew 24, in which He jumps suddenly from the destruction of Jerusalem to the end of the age. In Joel 2 the prophet has been talking about restoring the land, and when He says in verse 28, "It shall come to pass *afterward*"—he jumps from the restoration immediately before them to the Day of

Pentecost in Acts 2, and even away beyond that to the time when the Holy Spirit will be poured out upon Judah and Israel united. Here there is a great leap down to the end. You will find in prophetic teaching, there is generally no perspective, that is, no *time* element. What I mean is that the prophet not unfrequently puts events together in the same prophecy that are thousands of years apart in fulfillment. A good example of this is Isaiah 61:1, 2, where "to proclaim the acceptable year of the Lord" is at once followed by "and the day of vengeance of our God." One would think these two events belonged to the same period but for the fact that time and other scripture shows them to be about two thousand years apart. Jesus, in referring to this scripture in Luke 4:19 does not mention the latter clause because the time for its fulfillment was not yet. Sometimes when a prophet is giving details the time element enters in, as in the prophecy of Daniel, but in the main the prophet pays no attention to it, as in Matthew 24; nor does he tell you when he changes from one point of time to another.

The second principle is "The Composite Picture," that is, the prophet gives you a picture made up of various events separated perhaps in time, and talks about the events in the same breath as though they all belonged together. When Christ talks in Matt. 24 you ask, "Is He talking about the destruction of Jerusalem or the time of the end? I cannot get it straightened out." You never will, for it is a composite picture and deals both with the siege of Jerusalem and the end of the age. You say, "I cannot separate the pictures." No, you cannot. The pictures of both are there but you cannot separate them. The elements of the end are always moving in the Hebrew prophet's mind. They were in Christ's mind. Christ was a Hebrew prophet, and so were Paul and John. We do not think of Christ and Paul as prophets but they were, and there is a similar strain of Hebrew thought in prophecy that goes all through both the New Testament and the Old.

By the third principle, that of "Repetition and Addition," we mean that the prophet will sometimes repeat a statement from the beginning and add an extra touch; then he will go back part way and again repeat the same and add another picture. This is the common practice of the Hebrew prophet. You will find this most clearly in the empires, repeated in Daniel 2, 7 and 8, and in the seals, trumpets, vials and other symbols of Revelation. *With each repetition something new is added.*

The three elements then are (1) *The Prophetic Leap*, (2) *The Composite Picture*, and (3) *Repetition with Addition*. If you will keep these in mind

as we move on in the scriptures they will help you.

Our theme tonight is The Antichrist. With this man as the consummate flower of Satan's empire, is to be the final struggle. In the book of Revelation you find a distinct line of demarkation between the Christ and the Antichrist until each has a mark on his own people. Christ says, "Wait until I seal Mine in their foreheads," and the Antichrist has a mark on his people, both on their heads and on their hands. Rev. 13:16.

The Antichrist is brought before us away back in the prophetic Word, and his picture is gradually developed. In the last book, the Revelation, it is made more and more clear until we see the King of kings and Lord of lords going forth out of the heavens as the Rider upon the white horse accompanied by His followers, who also ride upon white horses, and a sword goes out of His mouth and destroys the Antichrist. Rev. 19.

Friends, do we realize the solemn truth of this? that we are at the time of the consummation and that these opposing forces are already at work vigorously in our midst? that Christ is waiting and seeking and calling His own to Himself and that the spirit of Antichrist is marshalling his forces? The conflict is on, the *last* conflict is on, but the overcoming Christ is to win, and we want to be on His side. The devil with his false ideals is trying to work on your heart and your life. Both ways are open to you; one glittering with gold and with prosperity, while toil and sorrow are on the other side. The devil wants to get hold of you, but the Lord is calling His children into the path of toil and sorrow, every one of us. It is the Christ against the Antichrist. Now we must choose and we must choose quickly, and stand firm for Christ.

Let me state right here that the Antichrist and his system will represent the climax of the consistent development through the many centuries of human history of the principle of *godless rehabilitation of sinful humanity* shown by the effort of our first parents to cover their nakedness with fig leaves. From fig-leaves to Antichrist there has been developing a world thought, inspired by Satan *that man can become something grand and noble without God*. A drunken sot, a ruined wreck is the result of a slip on the devil's potter's wheel, for the devil is not a perfect workman—but Satan's masterpiece will be a wonderful man at the head of a wonderful system—"the super man" at the head of a world empire, filled with all that man has wrought for his own comfort and glory apart from God; using indeed the principles and the materials of God but taking the glory to self. This system will be allowed to develop only

to come to an awful, final crash. Nebuchadnezzar, Belshazzar, Cyrus, Darius, Alexander, Antiochus, the Caesars are the scriptural representatives of this self-dependent spirit. Antichrist is the consummation; Christ is his opposite. In the final conflict Christ will triumph.

Now let us look for this man's picture in the Word. Daniel 2 gives Nebuchadnezzar's dream interpreted by Daniel—the big image of gold, silver, brass, iron, and iron mixed with clay.

Those are the four successive world-empires represented by precious metals as they would be viewed by the king who dreamed, and in this second chapter you simply have the clean-cut outline of the golden head, Nebuchadnezzar and his empire, then the simple features of the mighty Persian empire; after that Greece and Rome, and the ten divisions of the Roman Empire under the successive barbarian invasions, and the stone that was cut out of the mountain without hands that came and ground that image to powder, the anti-Christian kingdoms destroyed by the Christ and His Kingdom. Dan. 2:44. We are coming to the time when the stone is going to hit the image. The features of the Antichrist are conspicuously absent from this picture and do not begin to appear until God gives His view of the empires in chapter 7.

Now in Daniel 7, true to our third prophetic principle of "repetition and addition," we find these four great empires repeated; not now as their own leaders view them in the form of beautiful, glittering, valuable metals, gold, silver, brass and iron, but as God views them through His prophet, in the form of four wild beasts. Nebuchadnezzar saw himself as the head of gold, and in the next chapter he made a *golden image* and said, "You will have to bow down before it." In the seventh chapter Daniel sees these empires as beasts, but another feature is added—a little horn comes up out of the fourth beast, *which gives the first suggestion of the scriptural photograph I want you to see of the Antichrist.* I find this picture in Dan. 7:8, "I consider the horns (that is of the Roman Empire), and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Now at the close of this chapter, as Daniel asks for the interpretation, we read in verses 19-21: "I beheld, and the same horn made war with the saints, and prevailed against them;" (this is the Antichrist in war against the Jews at the time of the Great Tribulation), until the Ancient of days came, and judgment was given to the saints of the Most High; and the

time came that the saints possessed the kingdom," etc. Verse 25: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hands until a time and times and the dividing of time." Without going fully into that I simply say that this is the first way of stating the twelve hundred and sixty days, or forty-two months, or three and a half years, which we find in Revelation 13:5. "But the judgment shall sit and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominion shall serve and obey Him."

Now in chapter 8 there is another partial repetition. There are the two beasts representing the Medo-Persian Empire and the Grecian Empire, and another little horn introduced representing the same power as before, not now coming up out of the Roman Empire, but out of the broken and divided Grecian Empire, for God shows through His prophets, now one and now another, through the course of the godless empires, who will serve as a type or representation, always incomplete, of that which is to develop in the end.

You have a ram with two horns representing the Medo-Persian Empire just as the two arms of the silver image. Here is the ram with two horns; afterwards comes a he-goat with a notable horn between the eyes, and he came to the ram that had two horns, and ran unto him in the fury of his power. "And I saw him come close unto the ram, and he was moved with anger against him, and smote the ram and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand."

The notable horn of the victorious goat is the first king of the Grecian world-empire, Alexander the Great, as stated in Dan. 8:20, 21. Alexander had a short career of eight years. He died in a drunken debauch when he was in the midst of his glory, and the Empire was divided into four parts, Macedonia, Syria and the East, Asia Minor and Egypt. Syria and Egypt come into the conflict in the later teachings in the book of Daniel, and out of one of these four divisions of the empire in chapter 8 comes another little horn, and that horn is one of the kings of that fourth division, the Syrian division, and refers undoubtedly to Antiochus Epiphanes, the great persecutor of God's people.

We see here in Daniel 7 and 8 that beasts represent worldly empires and that horns represent Kings. Only those kings are made prominent as types who truly represent the coming Antichrist. For instance Alexander the Great never persecuted the Jews, but Antiochus did, wherefore, Alexander and many other kings and empire details are passed quickly by, for the scriptures must be brief. Note as an instinctive example of this, Daniel 11. Here twenty verses are used to dispose of Alexander and the divisions following him, and the conflicts between Egypt and Syria, and verses 21-45 or twenty-five verses to describe the actions of one man Antiochus, because he is the prominent type of the Antichrist, because of his terrible persecutions of the Jews and his awful desecration of their temple in the second century before Christ (175-164 B. C.). Read more of him in I and II Maccabees, the apocryphal books between the Old and New Testament, and in history.

In Daniel 8 9-12, 23-25, we have a description of him. There is a picture of the movements of this cruel, horrible monster, who in his treatment of the Jews, is used prophetically as a type of a later one who is coming. Now in Daniel 9 the prophet is asking God to give him light upon Jeremiah, who said they would be in captivity seventy years, and God gave him the vision of the seventy weeks, and in verse 27 he says, "And he shall confirm the covenant with many for one week (that is the seventieth week, or the last of the seventy sevens of years); and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the over-spreading of abominations he shall make it desolate, and that desolator, the Antichrist, is going to break the covenant with God's ancient people during the last seven years previous to Christ's return to earth to set up His Kingdom, and he is going to bring abomination and desolation upon them, and bring the abomination into the temple, but you will find also that that man is going to be destroyed, the destruction is going to be poured out upon the desolator. The time location of this last seven of the seventy sevens is quite clearly identified by noting the events which are to occur in Daniel 9 after the Messiah is cut off and the city is destroyed and comparing them with the one in Rev. 13 and the time during which he operates which is three and a half years or one-half of seven which is the latter half of this last seven years of Daniel 9, in the midst of which seven years this desolator breaks his covenant with the Jews, and thenceforward for three years and a half becomes their persecutor.

You will find here then that there is a power that will wax great, will say great, boasting words, that

will stamp upon the people of God, will magnify itself against God, and that will take away the holy sacrifice, and do all sorts of outrageous and blasphemous things. This is the picture that is given in Daniel, and here is a man who will make a covenant with God's people for seven years, and he will break that covenant, and wars will continue until somebody destroys this desolator.

We have in chapter 11 the kingdom of the north and the kingdom of the south representing two of the four divisions of Alexander's Empire, Syria with the Seleucidae, a prominent line of Syrian kings, and Antiochus Epiphanes as one of the kings of that line in conflict with Egypt and the Ptolemies, the line of Egyptian kings living at the same time as the Syrian Seleucidae. This identification is made clear from the statements of Daniel 11 and the parallel facts of history to which the scriptures here plainly refer.

The kingdom of the north and the kingdom of the south contend with each other until they come to a culmination in the man who is used as a type of the final opponent of Christ in the last days. You read in the first part of Daniel 12 something which makes you think at once of the end, and you see between that and this description, between the first part of chapter 12, which is clear, and the discussion in the last of chapter 11 there is something that by a little scrutiny can be seen to establish a connection between those empires and the time of the end, and what is it? It is simply that this Antiochus Epiphanes as a striking representative of the world principle apart from God and opposed to God, is used as a type of the Antichrist.

Daniel 12:1 with which we are all familiar, says: "And at that time (when this consummation has come) shall Michael stand up, the great prince which standeth for the children of My people: and there shall be a time of trouble (the Great Tribulation undoubtedly) such as there never was since there was a nation even to that time: and at that time thy people shall be delivered (Daniel's people. Who are they? The Jews.), every one that shall be found written in the book." Who are written in the book? The 144,000. They are delivered out of the hands of the Antichrist; Antichrist is destroyed, and they come and meet the Lord on Mt. Zion. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. But thou, O Daniel, shut up the words, seal the book, even to the time of the end: many shall run to and fro and knowledge shall be increased." This de-

scribes the closing scenes of the age. But we have in the last verses of Daniel 11 the connecting link. It is a composite picture of Antiochus Epiphanes, the Syrian king who persecuted the Jews and the Antichrist who is finally to persecute the Jews in that seventieth week. You will have here both a composite picture and a prophetic leap. Now here is your composite picture: After speaking of the king of the north and the king of the south, Daniel 11:26 says, "And the king shall do according to his will (that is one feature, he is going to be a wilful man who is going to do according to his own will) and he shall exalt himself and magnify himself above every god." Now Antiochus Epiphanes didn't do that. He did some bad things, but he didn't do that, and this is a special feature that is added to make you know that it relates to someone coming later on. Now there are features which apply to this king of the north; but there are other features added which make you know there is something else referred to also. The prophet has moved, in his prophetic leap, on to the end, and he cuts time out, and you find him down to the Revelation and the tribulation before he goes many verses further. And so here is your Antichrist with more features than Antiochus Epiphanes had. "And shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished for that that is determined shall be done." What indignation? The indignation against God's people, the indignation God had against His own wilful people which was shown in the destruction of Jerusalem by Nebuchadnezzar and by Titus and the scattering of the people, and which will be shown at last in the awful tribulation coming upon them. He shall prosper until the indignation be accomplished. That is, the Antichrist will be in power until God has used him sufficiently in the chastisement of His own people and then he will have to stop, "for that that is determined shall be done. Neither shall he regard the God of his fathers." Please notice the expression, "the God of his fathers," that certainly intimates that he is to be a Jew; "nor the desire of women," an expression which is used for the Messiah, for the desire of all Jewish women was to be the mother of the Messiah. So this man has no regard for the God of his fathers, nor does he have any regard for the Messiah. He is going to be an infidel, but a Jew. He has no regard for any god, for he shall magnify himself above all. Antiochus Epiphanes didn't do this. St. Paul, to anticipate a little in II. Thess. 2:3, 4, gives a man of this description who magnifies himself above all gods, and above the true God.

Daniel continues, "But in his estate shall he honor

the God of forces." He is going to honor a god, but the god of his own creation, a god of forces, a man who rules all and makes a god for himself; he denies all gods and creates a new god to whom he offers worship. A god of forces is the suggestion: "and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strongholds with a strange god." A new god, mind you, he defies all gods, the God of his father, and rejects all gods, but he introduces a new god whom he shall acknowledge, and "thus shall he do in the most strongholds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain."

That is a complete picture of Antiochus, that cruel Syrian monarch and the Antichrist. I am trying to get before your mind the *growing scriptural* picture of the Antichrist mentioned in Daniel 2 enlarged in Daniel 7, enlarged still more in Daniel 8, and still more in Daniel 11 in the composite picture, and with the same picture by Paul in II. Thess. 2, made more clear still in Revelation 13, 17 and 18, and who is finally swept off the field in Revelation 19.

St. Paul says in II. Thess. 2:1, "We beseech you brethren, by the coming (or presence) of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled . . . that the day of Christ is now present. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." He not only introduces a strange god, but he calls himself "the god." That is brought out more clearly in Revelation 13. The second beast calls all people to worship the first beast. So Daniel, Paul and John are wonderfully agreed. "Remember ye not," says St. Paul in II. Thess. 2:5, "that, when I was yet with you, I told you these things? . . . For the mystery of iniquity doth already work only he who now hindereth will hinder until he be taken out of the way. And then shall that lawless one be revealed, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming: even him whose coming is after the workings of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish because they

receive not the love of the truth, that they might be saved."

You will find in Rev. 12: 9-17; 13: 16:13, 14; 19:20, the trinity of evil over against Father, Son and Holy Ghost. You have here the Devil, the Antichrist, and the false prophet. The devil is opposing God, the Antichrist will be over against the Christ, and the Holy Spirit in His spiritual and religious operations in the lives of men getting them to honor Christ, will be offset by the false prophet, who will be trying to get men to worship the beast, the Antichrist; so you have the trinity of good and evil pitted against each other.

In Revelation 13 we have a continuation of the Antichrist. See if you do not gather up with me Daniel's thoughts and Paul's thoughts: "And I stood upon the sands of the sea and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion" (all Daniel's beasts are mingled in this beast, combining in this last empire the features of all those antichristian empires and antichristian leaders, Babylon, Medo-Persia, Greece and Rome): and the dragon (that is the devil) gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." Notice that he is going to be a marvelous man who is going to attract world-wide attention to himself. "And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?" I am going to call your attention to the fact that the word "beast" in Revelation 2 and 3 ought to be "living creature." This word in Rev. 13 in the Greek is "wild beast," but the word in Rev. 2 and 3 referring to those symbolic creatures in heaven ought to be "living creatures." These beasts and the other beasts mentioned earlier in Revelation have no connection whatever.

Verse 5: "And there was given unto him a mouth speaking great things and blasphemies." Where did you hear that before? In Daniel. "And power was given unto him to continue forty and two months. There is your "time, times and a half time" of Daniel 7 and the latter half of the seventieth week of Daniel 9, three and a half years. And he opened his mouth in blasphemy against God, to blaspheme His name;" there you have Daniel's and Paul's descriptions. "And it was given unto him

to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Here again observe the likeness to the little horns of Dan. 7 and 8.

We find this trinity of evil represented in two sets of terms. First in Rev. 12 and 13 you have the dragon or Satan or the devil (12:9), the beast and the other beast. In Rev. 16:13, 14 the trinity of evil is named the dragon, the beast and the false prophet and in Rev. 19:20 the False Prophet is absolutely identified with the second beast of Rev. 13. (See Rev. 19:20 and Rev. 13:13-17). Further, Rev. 13:1-10 and the description of the beast in Rev. 17 absolutely identify the beast of Rev. 13 and the beast of Rev. 17 as the same power. Again the harlot riding the beast in Rev. 17 is the second beast or false prophet of Rev. 13, 16 and 19 for both are false religious elements intimately associated with the first beast of Rev. 13 and the beast of Rev. 17.

We find then that there are two prominent powers of the antichristian empire, first the imperial and commercial power shown in the first beast of Rev. 13 the beast of Rev. 17 and the great city of Rev. 18, and second, the religious power shown in the second beast of Rev. 13 who is called also the false prophet in Rev. 16 and 19 and who is evidently the mother of harlots of Rev. 17. So there is evidently to be a world-wide devil-inspired imperialism linked with a devil-inspired false religious system each undoubtedly represented by a personal leader of great power.

Now I would like to read this second portion of Rev. 13 to show what this compound antichristian system will attempt to do. Verse 11: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." He was also inspired by the devil. "And he exerciseth all the power of the first beast before him and causeth the earth and all which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders (remember, Paul said: "the lawless one" was to work lying wonders), so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth by those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that

as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three score and six."

It is the number of a man, the man is to be a king over all nations and people. He is to have world-wide authority, and he is to be six-hundred and sixty-six. Is there any interpretation to that? He would be six; seven is a number of divine perfection; six is less than that, and it is repeated thrice, meaning he is aiming at the very highest merely human perfection. He is not divine as Christ, but seeks to imitate him as far as possible. *He is Satan's Masterpiece.*

In Rev. 18 you will find the commercial features brought out.

Now if you will carefully reread these scriptures you will see that a picture was begun in the Old Testament, and that that picture grew more and more distinct, and St. John makes it still more clear, of some one who is to wear out the saints of the Most High, blaspheme, and set himself up against God. Six hundred and sixty-six is the number of the man, representing him as a man who will have very high qualifications as a great ruler.

And now as we lift our eyes from the scriptural picture and look about us is there anything to make us think that such a man and such an empire will be developed? We answer quickly and positively, "Yes!" The spirit of *federation*, commercially, religiously and nationally! The spirit of combine represented by Rockefeller, Morgan, and the great trust idea is finding an enlarged sphere in the call for international federation with a world president. Not only small oil and sugar industries combined into the great trusts but small nations into great nations, and great nations into a world empire. This is the subject of definite agitation and the world president has been named. The world-wide man is in the field,

feted of all nations, and the type is developing. He will soon appear; he will evolve in a few successive stages into the Antichrist.

But there are two prominent elements in the anti-christian empire; the one imperial and commercial (Rev. 18); the other religious (Rev. 17). And what do we behold? The Jews, rationalistic, apostate, seeking alliance with the Mohammedans on the one side, with the nationalistic and higher critic Christians on the other. In the Mohammedan is found the kindred tie of monotheism and like ancestry with Abraham; in the unitarian Christian is found the tie of rejection of the divinity of Jesus. The Mohammedan says Jesus is a great prophet; the Jew says the same, and that is all that the rationalistic Christian says. This is not imaginary but real. Definite approaches have been made through representative men for this triangular marriage. This will evolve also into the religious side of the anti-christian empire in the second beast or false prophet of Rev. 13.

And what of the scriptural and prophetic field of the Antichrist's operations, Palestine? As we look we behold the Turk and the Jew; Germany, Russia and Great Britain engaged in an intense chess game, the deepest of the ages. Railroads, the Mediterranean connected with Persian Gulf, Bosphorus connected with the Persian Gulf, Egypt connected with the Persian Gulf; diplomatic moves and counter moves; intense national ambitions on the part of the three great European powers; Mesopotamia in the hands of the Jews; Babylon and Jerusalem bound to be rebuilt; Freemasonry, the mightiest combine in the earth today, definitely directing the whole combination through England's king; Germany's emperor, rich Jew and young Turk all Masons; Solomon's temple to be rebuilt and on and on until the head whirls with the strange intensity of international and inter-religious activity in that wonderful land of prophetic destiny.

Let us watch the Holy Land; let us watch the nations, and let us watch the Masons. The Antichrist, a Jewish Freemason and his empire are emerging; the features are already distinguishable; the word in the past has been fulfilled to the letter; it will be so again. CHOOSE YE THIS DAY WHOM YE WILL SERVE! AMEN!



Word comes to us from Miss Orlebar that there is much sickness and suffering in her Home in Bombay, India, because of the very unusual heat. The monsoon has failed and they have had very little rain. Sister Garr and a number of the missionaries

have had fever. Miss Orlebar herself has been quite ill, and they are greatly in need of help at this time. Pray that their health may be preserved, and that their needs may be fully met.

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Notes

How God Worked

MISS ABRAMS and her party are getting ready to sail about the first of October. God is working in them and for them, testing their faith and teaching them how to lean on Him. In these days of preparation the new recruits are getting lessons in faith that will be helpful to them when they reach India.

A little chapter from one who has consecrated her life to India shows how God works when He is not hindered. Our sister, Miss Edith Baugh, has been spending a few weeks at Bethel in preparation for the work to which God has called her. She had been laboring in the East, and as He opened the way for her to come West she asked Him to give her \$50 towards her passage. She kept her needs constantly before Him, when He said to her one day, "You take your hands off and let Me work." She was not aware she was trying to help Him but she gladly committed it all to Him.

Sunday afternoon, August 28th, in The Stone Church was a most blessed sitting together in heavenly places. God anointed our sister as He had seldom done when with us, and speaker and hearers were melted before Him. As she spoke on "Following Jesus" God spoke to hearts to take up their cross and follow Him in sacrifice. Not a word escaped her lips of her need, but as we sang, "Far, far away

in heathen darkness dwelling," the Spirit moved three or four in the audience to rise and say that God wanted an offering for her transportation. With one accord the people brought their offerings and laid them at the feet of Jesus. One young girl who was going on a vacation the next day brought half of her vacation money, feeling she wanted to make that sacrifice, and as she did it God poured in her heart a great joy and gave her victory over a little battle that was in her heart.

When the offering was counted it was found the Lord had more than doubled the \$50 she had asked Him for, and with other contributions given her personally, it was nearly trebled. How wonderfully He works when we cease our labors!

Pentecost in Great Britain

THE August number of "Confidence" is before us, and is full of information regarding the Pentecostal work throughout the world. This paper is printed in Sunderland, England, which is one of the strongholds of the Pentecostal work in Great Britain, and from which it has spread to the continent of Europe.

One of the most interesting articles in the August number is a sketch of the Pentecostal Movement in Great Britain, by the Editor, Vicar A. A. Boddy. This gives a detailed account of how the Lord prepared the way for the present outpouring of the Holy Spirit through the Welsh Revival and made hearts hungry for Him, and how the fire fell in Sunderland and other parts of Great Britain and the continent.

The paper also contains among other matters reports of what God is doing in South Africa, Australia, Cuba, China, India and Egypt, and a lengthy account of the outpouring of the Spirit in Germany.

It is a 16-page paper and contains more news than any Pentecostal paper we have seen. It is supported by voluntary offerings, but the cost of issuing it, including postage, is three shillings (75 cts.) per year. Those sending an offering for twelve issues of this paper will not be disappointed. Address, The Hon. Secretaries, All Saints' Vicarage, Sunderland, England.

* * *

With this issue a large number of our subscribers expire. We trust they have received sufficient blessing through the monthly visits of this paper to renew. With God's help we will give them the best He puts into our hands for the coming year, and we entreat the prayers of all that we may be enlarged and grow deeper into God, so that more effective work may be wrought through us.

“Abraham Rejoiced to See My Day”

The Necessity and Glory of Sacrifice

A Soul-Stirring Address Delivered in the Stone Church, Chicago, by J. H. King, Falcon, N. C., June 26, 1910



SHALL read a very familiar portion of scripture, found in Gen. 22:1-8. It is the story of the offering of Isaac by his father, Abraham.

We have here first the peculiar answer to prayer. Abraham was not only a man of faith, but of prayer also. He prayed for Isaac twenty-five years, and God gave him and Sarah a son in their old age, and this brought him to a deeper knowledge of God. He had an intimation through the Spirit, doubtless, of God's purpose concerning the age, and he began to pray for the revelation of this purpose, and especially of the Coming One who should be the Heir of the world. He may have prayed for this revelation as long as he prayed for Isaac. The time came for the prayer to be answered, and Abraham was commanded to take Isaac and to offer him in the manner and place where God should afterwards show him. He obeyed. He went with the servants until he came in sight of the mount; then he commanded them to remain there and he and the lad went to the summit of the mount to worship according to God's command.

Abraham prepared the altar, bound his son Isaac, laid him thereon, and was, as you know, ready to thrust the knife into his body according to the command of God, but the Lord withheld him from this and commanded him not to slay him. At that point no doubt God began to reveal to him that this was the beginning of the answer to the prayer he had offered for years. He seemed to say to Abraham, "You see Isaac is your only son, and he was given to you in a providential, or I may say miraculous manner. The Great One that is to come is to be the only Son of the Eternal Father. Isaac was born out of the ordinary, or somewhat contrary to the laws of nature; this Coming One is to be born in a supernatural manner. Isaac is the son of thy love; this Coming One is to be the Son of Love pre-eminently. Isaac is to be the heir of all there is of your possessions and of the promises; the Coming One is to be the heir of all things, in this age and in the ages to come. I commanded you to bring Isaac here and virtually to sacrifice him; the Coming One is to be literally sacrificed on the cross. You by faith saw Isaac in a measure raised from the dead; this Coming One who shall die, shall

be literally raised from the dead by the power of God, and here, Abraham, your prayer for a revelation of the future is answered. Here is the revelation of the Coming One, and now you see how the blessing has come to you in this peculiar manner."

Beloved, God will use very peculiar and perhaps painful means to answer our prayers. If we pray for a deeper revelation of God's truth it will come in a deeper sacrifice. If we pray for a revelation of Jesus in His glory it will be in the furnace of fire. If we pray for the coming events to be foreshadowed to us it will likely be in the stoning that may leave us for dead. If we pray for the deepest union with Jesus and a most extensive possession of divine love and the possession of all God's fulness, it will be after we have passed through deepest sufferings and inward crushings. All these God may use to answer our prayers.

Shall we cease to pray because of this? Nay, we should continue to pray, for in the answer to the prayer we shall receive such blessings, such experiences and revelations, that will make us glad that we have suffered to receive and enjoy.

Again, this incident suggests the *deepest consecration*. I understand that consecration is not giving to God something to be conformed to His image and likeness, but that which is already in harmony with His will. There is a *surrender* to His will; there is *absolute submission* to His will that brings pardon and purity, and large measures of grace, but *consecration* lies beyond this, in a sense, and means the coming to God with that which has already been made holy and fitted in this respect for an exalted purpose. We come and present ourselves to God as temples cleansed and made holy for His occupancy, and through this the manifestation of His glory and love are made possible.

The casting of Ishmael out of the home of Abraham typified the work of purification. Ishmael was a child of the flesh. He was directly opposite to Isaac. He persecuted him and the two could not live together in peace. God commanded Abraham to obey Sarah his wife, and cast the bond-woman and her son out, and when he went out of that house Isaac had complete possession. He was undisturbed in his child-life, and also in the days of his manhood. This represents the removal of the persecuting principle and power in our hearts that opposes

the new man in us, and leaves the new man in possession of all our being, so that the new man may live and reign in the new home without a rival. Isaac partook of the supernatural; the supernatural and heavenly had possession of him in all things, and he lived undisturbed for years, grew up to the point of manhood, perhaps to the age of thirty-three, and then he was offered to God, according to His command, which in itself typified genuine consecration, the giving to God that which in a sense came from God, that which is a product of His supernatural power and the fulfilment of His promise. When we have thus been cleansed and made entirely spiritual, and partake of the heavenly nature, and live the heavenly life, we can consecrate ourselves to God according to the conditions of scripture and receive from Him the richest blessings and the deepest experiences that the Holy Spirit has come to impart.

Means to the deepest crucifixion: We shall be crucified first in our desires; not the unholy desires. The unholy desires are to be removed by the precious blood of Jesus, and we are to be as free, in a sense, from unholy desires as Jesus was when He walked the earth. We shall have desires that are not the product of the highest working of godliness, and yet they are not sinful in themselves. God will deny us these things; not that He intends to deprive us of blessing, but that He may give us a richer and greater blessing as a result of the crucifixion of the things, which are legitimate and even in harmony with truth. We shall be crucified in our *emotional* nature, largely. There are times when God plays upon the emotions and it is delightful, for whatever God does is delightful, and we shall be lifted into the ecstasies of joy, into the peace of heaven, and we feel this is essential to our living acceptably before God and overcoming Satan in all his attacks upon us, but we shall come to the point where God will lead us away from these ecstasies, where He will wholly crucify them, and we shall not be depending upon them as an evidence of salvation or acceptance with God, and as a result we shall sink deeper into Him, become more sober in our minds and spirits and thus hide away in God where the deepest things may be revealed to us.

This is a great deprivation to many individuals, but it is God's way to the deepest peace that He has to impart. A brother after having enjoyed demonstrations in his soul for years, said to me, "Brother King, I do not understand why it is I do not get happy enough to shout these days. I feel I am backsliding and yet I do not know that I have committed any sin against God." I said, "The Lord wants to take the 'Isaac' from you. You

prayed He should save you and He did it. You had an exuberance of joy and shouted his praises; you prayed He might sanctify you, and He did it, and you had great peace. You praised Him aloud and God has blessed you these years on this line that He might get you in a measure established in Himself, and now He wants to take you from this and give you something better in its stead." But the brother could not receive it. He said, "I am determined to hold on," and he did, but when Pentecost came in reality, he faced the proposition and received the revelation of God's will concerning him. He sought diligently for the baptism and in this passed through a deep crucifixion, and that person has been blessedly free from relying upon any demonstration as a basis of acceptance with God.

There will be the crucifixion on the line of your affection. This will take place, to some extent, in the realm of the natural, the human, but especially in the realm of the supernatural. That which you receive from heaven you will love deeply, and the relationship that is begotten through divine love will be sweet to your soul, but God will eventually ask you to give this up. Through the crucifixion of the good you will come to lean more and more upon Him. God will come to you and say, "I want to wean you from this individual or these individuals. I gave them to you; I gave you to them; I have blessed your fellowship, I have made the fellowship a blessing as long as profitable, now I want you really to be crucified or to be separated from them." But you feel you cannot be. "Oh," you say, "I can never give up these people." God will continue to work in you gently, but to you it will seem severe. You will be pulled from them and your heart will bleed, but you will find that God has only led you into a deeper crucifixion on the line of your affections in order that He might give you a more abundant life and root and ground you more deeply in Himself. This may have occurred when you were seeking purity or perhaps Pentecost, in relation to the church to which you belonged; it may have been with the pastor of the church, with the official board, or it may have been with your own family or some beloved companion. God has put you together either in His work or in your home, and you have felt that such was the sacredness and the heavenliness of this relationship, that you could not do without it, but God came and said, "I want you to give this to Me." He didn't explain to you. Why God doesn't explain His purpose, nor answer all your questions. It would never do for you if He did. Abraham loved Isaac. He was given in answer to prayer, and he was the son of his love and his old age, and the delight of His will as well as that of

his wife, the mother of the boy. He grew up before them and obeyed their commands, and such was his life that they found themselves loving him more than language could express. He came to manhood and he was their delight, the object of their fond hopes through whom their promises were to be fulfilled. God said, "Abraham, I want you to take Isaac, the son for whom you prayed so many years and received the answer, the one whom you have trained so carefully these years, the one in whom your soul delights, the object of your fondest hopes, and the one through whom the promises are to be fulfilled; take him and offer him according to the way I shall direct you." And when he went with him all the way to the summit of the mount and put him on the altar, it was the crucifixion of his tenderest love, it was the deepest separation that could come to his own heart, the crucifixion of the object of his fondest affection. The dear one that God removed from you, the ones He separated you from by His Providence and by His Spirit, seemed so kind and good, seemed so necessary to your happiness, but the Lord said, "Go up the mountain and give him to Me." "But, Lord, why should I do this?" Silence! "And how are you going to fulfill your promises?" Nothing is said. How shall you do all I had hoped you would do?" There is no answer, but when you get to the mount and come to the very last stage of obedience, you will hear from God then. God waited until Abraham raised his hand. That was the end of his affection, that was far enough. The separation was complete and at that point He said, "Abraham, don't slay your son, for I know you will obey Me. Release him from the altar. There is a lamb caught in the thicket behind you. I brought it there. I caught it in the thorns so it could not get away. I heard you say, 'Come, the Lord will provide an offering.'" They went and prepared the lamb, Abraham on one side of the altar and Isaac on the other, and it must have been a service of delight, a vestibule of heaven to their souls.

The deepest crucifixion brings the deepest possession of God's love, but it is fraught with the greatest blessing, and when God really commands you to give your Isaac, He will either give Isaac back to you or something better in his stead. God never deprives us of that which He gives us unless He has something better. Isaac was given back to Abraham and he loved him perhaps one hundred fold more dearly than if he had not been thus proved by the severe dealing of God with him.

This incident suggests the highest exercise of faith. Abraham, as you very well know, became the father of all them that believe, whether Jew or

Gentile. He stands at the head of the procession of faith. He has the pre-eminence in this respect over all men, both ancient and modern, and every one who believes in Jesus is a son of Abraham, whatever be his nationality, education or social position.

We know that he was peculiarly led of God even in Ur of the Chaldaes; more so when God called him out into another country, and still more when He led him over into the land promised, and when he came into that land God came to him and promised he should have a son, and through this son would come the multitudes, and Him who was to be the Coming One, through whom all nations should be blessed. And he should become the heir, not of the narrow strip of land, but of the whole world. "Abraham believed God and it was counted unto him for righteousness."

There are four distinct steps in Abraham's life. The first was in Ur of the Chaldaes, where he left the world, as Stephen relates; the second was in Haran, where he left his kindred; the third was when he left Canaan, and the fourth was when he ascended the mount and offered Isaac on the altar. These four epochs bring Abraham to the point of perfection in his faith and in the full enjoyment of God's blessing in his soul. He believed though he was old and Sarah was past age. He didn't look at their ages, he didn't look at circumstances. Faith always rises above circumstances and, bless God, above the laws of nature. He "was strong in faith, giving glory to God."

Isaac is born, the promise is thus fulfilled, his faith is encouraged. He knows that through this son he is to have an enormous posterity, that it is to be in multitudes as the sands of the sea and the stars of the heavens. Satan does not tempt him any more on that point, but God comes and tries him when his son is thirty-three years old.

God will allow the devil to bombard your faith until it is demonstrated to the utmost that you believe God in spite of all opposition, and when that has been proved God will come by His word and test your faith. If you can overcome Satan by faith it will be glorious, but if you will stand the test that God will put upon your faith it will be more glorious. Abraham was called to the highest exercise of faith when he was commanded to offer up Isaac. I do not know how he felt about it; it is useless to conjecture, but I dare say all the promises of God came before him and his heart had doubtless been assured of God's faithfulness in the past. But he says, "God cannot lie; He has been and will still be true to His promises. He has given me a son and that was in fulfillment of His promise, and He

has really promised that I should have an enormous posterity through him, and be the possessor of the earth, and the same God whose faithfulness has been demonstrated in the past will yet be true to His word, and though I am called to offer Isaac, God's promise will be fulfilled." And as he went on the journey his faith really took advanced ground, and He said, "Though Isaac is slain and consumed in the fire, his body reduced to ashes, God will raise him up from the ashes, and I shall return with him to the servants and his mother."

The epistle to the Hebrews informs us that he received him again, *in a figure*. He just saw him raised up and returning to the home. He said to the servant, "You stay here and I and the lad will go yonder and worship and return." I know of no harder exercise of faith than that. When all ground of hope is gone; when all that is essential as the foundation of faith, seemingly swept from under us, and a person *has to believe God when there is absolutely nothing to encourage the faith, and He has seemingly gone back on that, and we against hope will believe in hope, that is having no ground upon which to put our hope, we shall put it in God, in the supernatural, and believe in spite of all that is contradictory*—this, truly, is the highest exercise of the human soul. When God ignores His own promises to you and you believe in spite of it all, God will then see that you can be trusted. It will be blessed if God can really take you and push you far out beyond where anybody else has gone in faith, show you the possibility, and then, if you believe God for the accomplishment of the thing that nobody else has ever undertaken in this world, you shall receive such blessing as nobody else has ever received. There are not many that God can thrust out on the border line of faith in the realm of Christianity and see them stand on that point and believe, though nothing historically is given for their encouragement. There are not many of us that are willing to be pioneers. If we were, God would make us such. We like to be in speaking distance to all the others whom we have reason to think are in the service of God. There are not many of us who are willing to be thrust so far out that we can speak to no one but God. God could do this with Abraham, and Moses, and Daniel, and Paul, and others, and they discovered truth and received blessings and opened up a territory for others, and not only have their names been placed above others, but they will have a reward given them beyond perhaps that of all others.

What do we see in the epistle of James concerning this event in Abraham's life? He says, "Seest thou how faith wrought with his works, and by works

was his faith made perfect?" When he offered up Isaac. On the mount Abraham came to the highest degree of faith possible in God. When you offer up all that is dear and good, and say to God you are willing to be separated from it in any way that He indicates, then God will bring you to the highest degree of faith. There will be the finishing touch put on your faith, and you shall have a faith that is perfect in its development, and you will stand on the mount, as it were, of exaltation, a faith perfected in God, and your soul eternally established in the fullness of God.

We see that not only is this incident suggestive of what I have stated, but that it was also a point of marvelous vision in the things of God. He really surrendered his sweetest joy and the most precious treasure he had in the world and suffered intensely, entered into the deepest crucifixion possible, and when he ascended the mount God gave *him a vision that swept the centuries* and let him see coming glories that embraced not only what we now see and enjoy, but even those which lie before us. Jesus said, "Abraham rejoiced to see My day." He saw it, and was glad, and I am sure this is the place where he saw it, for he was permitted to see his posterity multiplying, possessing the earth, and out of it coming God's holy people with their kings and priests, and also the Coming One, of whom Isaac was a type, a figure. Abraham saw Jesus being born, growing up in His innocence, reaching out in His work, going to Calvary and dying; rising from the dead and sitting on the right hand of the Father awaiting the consummation of the ages, and also His descent from the Father and the end of this dispensation, the kingdom pre-eminence and its place on the earth, and the heir of all these things sitting on the throne *as Abraham's son*, and through him all families being blessed, the world flooded with righteousness and the glory of our God.

When we come to that point of supreme sacrifice, consecration, crucifixion, we shall have visions given to us, for when the dearest and sweetest ties have been swept away from us then God gives us a faith like a telescope that really surveys the future and sees the glory, and we praise Him for that which we obtain in this time that we could not before. The reason we do not see further into God's purposes and discover the truths relative to coming ages with deeper hidden glories in Christ Jesus, is because we cling to our Isaacs; we stay in the low-lands. We will not ascend to the mount where God can reveal to us these glories.

This suggests to us the sealing of destiny. Abraham proved himself, that is to God's own satisfac-

tion. He had the spirit of obedience. It was evident Abraham would die rather than disobey or disappoint God, and when he came to this point he proved his own trustworthiness, and God sealed him to eternal peace and glory, and his destiny was fixed. When in the supreme test, we stand according to God's purpose, and go out without any failure or disappointment to God and He looks upon us and sees we will obey, and will give to Him everything, at that point confers upon us glorious privileges, seals us unto the day of eternal redemption, makes us the heir of all things to come, and fits us into His temple never to come out anymore.

There is a point where we must be sealed by the Spirit of promise, and when we are thus sealed we may not always have the consciousness of it, but God will know it, and we shall have the sweet assurance that whenever God shall call we are ready to go. There is a point that we shall reach in faith, where we have no more doubt of our passing into God's presence in the fullest acceptance than that we have His favor conferred upon us now. The Lord will see that we have not only been purified and made

white, but tried, and the trial, alas, will be by His word, and the giving up of that which is the best, abandoning it all to God. When we come to that point and God sees we are faithful, He will put His seal of eternal possession upon us, appoint us to our place in the coming kingdom, and we shall know beyond doubt we have pleased Him in the highest sense.

In closing, I can see Abraham descending the mount, and that he and Isaac love each other better; they rejoice in each other's society; they come to the servants and perhaps tell them something of what has happened; they return to Sarah and relate the story of what occurred, and Sarah doubtless rejoices in all the revelation of truth, embraces her son, and feels he is dearer than ever, and from that on Abraham's home was filled with glory more than he ever experienced, and so it will be with us. When we shall give, give the greatest measure, we shall enter into the utmost possession of His love, and when our destiny is fixed, we shall rejoice with Him in the fulness of the heavenly expectation and we shall move on to the eternal glory that awaits us in the beyond.

“And You Have Just Told Us About Him!”

William Johnson, Missionary to West Africa, at Homestead Campmeeting, July 21, 1910



SEVERAL years ago God spoke to me about the heathen world. God saved me and sanctified me, and at the same time I was called to the heathen. He said, “Tarry ye until ye be endued with power from on high.” How glad I am I obeyed. Three years ago God saw fit to baptize me in the Holy Ghost, and at the same time increased my desire to go to the heathen; it burned and burned within me, and it was all God could do for a long time to hold me until the proper time to go. We often get in too big a hurry, but the time came when God moved things out of the way and opened up a plain path before me. To the natural eye many things seemed mysterious, especially when He said, “Go, and leave your wife and child behind.” Many would have said it wasn't God's call; the devil said it wasn't, but God said it was. I have obeyed God, and while every step of the way I could see the difficulties before me mountains high, God brushed them out of the way.

In going to West Africa it is not like going to other fields; you have to take enough with you to live on; you cannot run to the store; your store is about 4,000 miles off, quite a distance to do your

marketing. God gave us enough to get all we needed, and we had an abundant supply.

As we got on the steamer there were eleven missionaries, eight Pentecostal and three Episcopalian. There was a dividing line, but God was with us, and we had a blessed time on the boat. When we landed the poor drunken captain loaded our cargo on his steam launch, and pulled it in for about two and a half miles. You are supposed to pay for the landing of your own stuff, but God touched the heart of that captain, though drunk at the time, and when we came to pay our bill, he said it was nothing.

When we landed in Africa the officers told us of the terrible fever, and yet God gave us a peace and rest in our souls that surpassed it all, and I was a happy man as I put my foot on that country.

We landed at Christmas, and they had a celebration, and said, “God has sent us a Christmas gift.” There was a Methodist mission at the place where we landed, and they threw open their doors; the first night we were there we had the privilege of speaking to the poor black man. You hear missionaries tell you about the heathen's nakedness, but, beloved, *I never saw it*. I could stand before a crowd of them as I stand before you, and I never saw their nakedness. When you get the love of God in your

hearts you will lose sight of all else except the soul for whom Jesus died.

We met the boys that had been trained in the Methodist school, and God gave us an opportunity to tell about this wonderful latter rain, and instantly their "hearts caught," as they put it, and many of them went down on their faces and cried. I have often wished the people of America could see some of my heathen boys pray. They do not care for men or devils. When they go after a thing they mean business. When you see a man beginning to sweat and roll on the floor you know he is getting somewhere, and when those native boys get down for prayer they get the answer. We are expecting a Pentecostal wave to sweep over that country, right over the Soudan.

Jesus spoke of three calls; He called those who were bidden, and they refused; then He sent to the streets and lanes of the city, the civilized world, and afterwards He said, "Go to the highways and hedges and compel them to come in." That call is going out today; the highways and hedges are getting the call, and I am so thankful I am one of His messenger boys. Since witnessing to those Methodist people there, God has called out from them the preachers they had trained, and they are in this work, and are so anxious to go out to their own tribe, the Kroo people. The Kroo nation is a peculiar nation. God has somehow wonderously protected them and put a wall of fire about them, preserving them for the pure Gospel.

The Liberian people are the ex-slaves from this country, whom England and America took over to Africa, and they set over them a form of government like that of the United States, but back of them are the Kroo people, who cover a great area. I could not begin to tell you how many there are. I have gone to towns and preached and thought I had the whole town out, had a big crowd, and I would go another time and have a new crowd altogether. There is no system in their towns; you do not know how many people are in a town. It is only guess work when people say how many there are in Africa, but there are multiplied millions, we know.

As we went into that country, God definitely led us, and on the second Sabbath God gave me the privilege of speaking several times to congregations at a place called Trembo, and that people are demanding that we send them a missionary. They say, "This is the thing we want, it is God." They believe in a personal God and a personal devil, and sometimes I think they have been closely related to the Jew—their practices tally with the Jews. They sacrifice, but not to God. They have been led astray. They

sacrifice to the devil, thinking that by sacrificing to him they appease his wrath. They take a chicken and beat its head against a post, and take the blood and offer it to the devil, just the way the Jews offer it to God, and as the Scriptures say, "They bind them as frontlets on their eyes." They have a cord around their heads and from it hang two or three tiger teeth, and there are many things that make one think they are closely related to the Jew. God has protected them, keeping out Mohammedanism. Until we went there all they had ever heard of the Gospel was through one of our brethren who had been in that country once, except that one or two native boys had been down to the school and gone back amongst their people, but real witnessing they had never had.

When we reached a place called Newaka, God blessed us. The hearts of the devil-doctors were moved by the Spirit of God. They are men who lead the people, and the whole country follow them. Very few devil-doctors ever get saved in Africa. When I left the country a devil-doctor came to me and said, "Brother Johnson, it be you men that we want. Other missionaries can come, but it don't be like you and Harry." God had witnessed to their hearts to what we had taught, and I sometimes believe God has in that nation, ambassadors who are not only going to preach to Africa, but that they are coming over here. It is the same people that Sammy Morris came from. I have great expectation from God for that people.

They came to us after dark. In that part of Africa the sun sets and rises at six o'clock, and there is no twilight, and they do not eat their supper until after sunset, about seven o'clock, but they would come wending their way from the heathen town, and we would have to send them home in order to get a little rest. They were so hungry, so eager to hear about this Jesus, wondering who He is, where He was from, who was His father, etc. Then they asked us how long we had known about Him, and some questions that were hard to answer; "Did your father know about Him?" "Yes." "Did your grandfather know about Him?" "Yes." "How long have you known about this Jesus?" And when we say the civilized people have known about Him for two thousand years they say with reproach in their voices, "*And you haven't told us?*"

Brother Perkins wrote me he was in one of their towns, and he found there an old man all doubled up and crippled, and he called to him and said, "How long have you known about this Jesus?" And when they told him he said, "And I have been sitting here all these years and never heard of Him?" They asked him how old he was and he said, "There is a

little box over there that we keep; every year at rice-cutting time I put a stone in that box." Mr. Perkins took the box and counted the stones; there were one hundred and fourteen stones. He said, "And you have just come now when I am ready to go into the grave! You have just now told me about Him!"

One incident which is quite remarkable, that has moved the country and opened up the work more than anything else was in connection with one of the most prominent men in that section of Africa. He was one of the rulers of the country, and was out in the bush and by accident cut his knee. Blood poisoning set in and the swelling went clear up into his body. Mrs. Perkins, one of the older missionaries, told them to put hot water on it; they didn't believe in hot water, and they took him down and put him in the stream. Cold water was a bad thing for blood-poisoning, so we gave him up from the natural outlook, but we told him about God, that He ruled everything, and what He said came to pass. They sent some men to the next town and got a devil-doctor to diagnose the case, and he said, "The women of your family are eating your spirit." That meant death to those women. They didn't know which women he meant, so they took their sons' wives and brothers' wives and told them, and said they would have to prove who it was, and they would have to drink from a deadly bark they use in that country, sasswood. They brought the people right down to where we got our water in the creek, and there they lined these women up. The officials in the town were accusing them, and they were to drink the sasswood, and prove who was the guilty one. They believed the guilty one would die, and the innocent would go free. Just as they were lining them up one of our boys came along and overheard the conversation and saw the commotion. Immediately he ran for the mission, and Mr. and Mrs. Perkins quickly got their umbrellas and helmets and ran to the spot and commanded them to cease. They pled with them for two and a half hours, but they insisted the women had to prove their innocence. But God gave the missionaries great courage in the face of all the opposition, and just about that time the old heathen man that was up in town sent the king down; the king was in favor of listening to the missionaries and he sent the white flag; that meant, "I beg you to forgive me," and he came and laid the flag down in front of the officials, and the thirty-one lives of the women were saved. That was worth all the trouble we had gone through in getting to Africa; they had another chance of knowing about Jesus; I do not say their souls were saved, but their lives were saved. The sick man called the officials together and said,

"Men, do not hurt these people; if God says I can go, I can die." It encouraged the missionaries to take hold for his deliverance, and to the glory of God he was delivered. His limb was almost on the point of bursting, his stomach and bowels swollen, he was a hopeless case, but God delivered him, and that stirred the whole country. He took his Jujus, the things they trust in, and threw them out of the house, and said, "God will be the one I trust in." This is what has brought the heathen down on his knees. The old methods saved a few, and God has blessed the efforts of all missionary societies; don't discount them, but God is doing a new thing, and I am going to trust Him and die out until He can do it through me.

Two hours' ride to the right of us there is what is known as the cannibal tribe. Every time you speak of the cannibals to a man who has not really the love of God in his heart, there is a shudder goes over him. Bless God, He has given me a love for them. I have shaken hands with them, and I have felt many times like throwing my arms around them. The tribe of cannibals is called the Dorobo people. Just a few days before we got there, they had eaten a man; picked his bones just like the birds pick the bones in a field, and today they are demanding a missionary. They said, "This God that takes care of 'wesie' and keeps him alive, He is the God we want." Oh beloved, I would that you could see Africa today as it really is. Jesus died for them just the same as He died for you and me.

The town of Gropaka covers acres and acres of space; the houses are as close together as they can get them, and so many in one house you cannot count the people. We asked them if they wanted a missionary or not. They sent word down, "We are a big people up here. We want some of your missionaries to come up here and see the place for yourself." They could have sent a delegation, but they wanted us to see for ourselves. Gropaka sets on a hill, and in each direction there are paths leading out to different towns, and through that one place you could reach all those towns.

One morning they woke us up early and said, "We are going to give you a celebration, you must not get scared." They came on dress parade. You ought to see Africans on dress parade. They dress in fantastic designs. They came, every man, with his gun, and every man fired three shots in a salute that the white man had come to that country. They were so glad they wanted to show forth the joy that was in them. They are just so hungry and eager to listen to you that it doesn't matter if you get up at five o'clock in the morning or any time during the

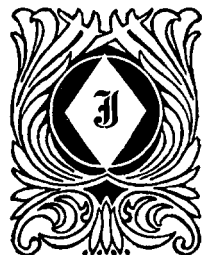
day or night, you can preach and preach. But that is not all there is in missionary work. There is something else to do. God is going to answer prayer for the heathen. It will not be for naught that people groan and travail for souls. My soul has sometimes almost left my body in prayer for the heathen, but I am spurred on by the thought that God is going to answer, and I want to be one of those who carry the message. Pray for me and for my wife, who is going back with me. *Forsaken Africa is my home.* I'm a pilgrim and a stranger here; I love the Africans dearly. Perhaps God will let me go yet and throw my arms around those cannibals. God is on His throne, and I am not afraid of them. They are begging for us.

Sister Mendenhall, a dear woman of God went over there. They were begging for some one to come, so she went up one day with three or four of their native people, a native interpreter and another sister, and they treated her like a queen. God got hold of the cannibals as He got hold of the lions in Daniel's day. They gave her the best, killed a chicken, and fed her on pepper soup and rice.

"Africa for Jesus" is my motto. The Kroo man is going to get the Gospel, and as dear old Bishop Taylor said, "Though a thousand fall, let not Africa be given up." Two dear men in the Pentecostal ranks have laid down their lives over there amongst the Kroo people, but they have not gone home empty-handed; they have taken their sheaves with them.

Raised from the Dead

By Emil Humburg, translated from the "Pflingstgrusse" (German Pentecostal Paper), by Arthur Booth Clibborn, 25 Elderton Rd., Westcliff, Essex, England



IN June last year our Sister W. was wonderfully healed of tubercular consumption of the lungs and received the baptism of the Holy Ghost with the scriptural sign of tongues. The great power of voice with which she sang in tongues showed that the Lord had done a complete work in her body as well as in her spirit. However, on Good Friday a hitherto unknown power fell suddenly upon her. She felt it to be the power of death which was seeking to obtain the mastery of her body. It commenced at the feet and the lifelessness proceeded upwards. Darkness and great fear overcame her. She noticed that her faith to withstand these powers had not increased. The Lord showed her that this was a case of the wrestling against the powers of darkness described in Ephesians 6. She distinctly felt as if a cold hand had touched her heart and sought to grasp and make it stand still.

Some brethren and sisters hastened to her help in prayer. Suddenly, before their fervent, persevering supplication, the powers of darkness gave way and Jesus became visible to our sister in wonderful light, and said to her: "My child, trust Me; I have given thee strength." All of us who were present with her realized the blessed presence of the Lord. And soon there rose up to the Lord much praise and thanksgiving, some in "other tongues," with psalms and hymns and spiritual songs. Then we all went home late at night powerfully quickened by the Lord. The two Easter days were spent by our sister in stillness and in the power of the Lord, but with an ever-increasing longing to be soon at home with Him and

behold Him face to face. On Tuesday evening, the third Easter day, she went to bed early. She had hardly laid down when she noticed that something wonderful commenced to take place within her. She described it thus: "Lying quite still, looking up to the Lord, all the events of my life began to pass rapidly as in a dream before my inward view, and I realized how blessed and holy it was to know that all my sins had been forgiven, and my soul's debts paid by Jesus, and that He had loosed me from everything of earth. After a 'Hallelujah' I received the distinct consciousness that now my spirit would depart from the body. I felt some throbbing of the heart, then convulsive movements in the neighborhood of the heart, and it stood still. I distinctly noticed how the last breath left my lips and how my spirit left the body to ascend to its Lord. Blessedly happy and ravished was my soul before Him, my beloved Lord. And it was now as if I lived on by the breath of His mouth. Ever fresh streams of life and power went out from Him, and I was permitted to receive them into myself and was thus filled with His life."

While Sister W. was thus with the Lord, a brother and four sisters remained in fervent prayer before the Lord. Towards eleven at night two sisters came to fetch me. Before they left to come, my mother-in-law (who lives in the same house), who had seen all the signs of death upon Sister W., said to them: "Children, it is useless; why, you see it is all over," for she thought that now that death had stepped in there was nothing more to be done; notwithstanding this, the others cried all the more to the Lord. When I arrived, with the sisters at the bedside of the deceased, I took her left hand from the chest where it

lay, and it fell down lifelessly at the side. I felt the pulse; there was none. There was also no breath; the lower jaw hung down, and the body was cold. Then we prayed on fervently, each independently, but the heavens seemed as brass and shut up. We said to the Lord: "Thou hast conquered even death!" and realized that, looking unto Him according to Hebrews 2:14, we might count upon His power. Suddenly the heavens opened above us and there was given to us great joy in believing. While we continued thus, each for himself, praying fervently and praising God for this joy in believing, I received the inward summons to command death to give way. I did so, though tremblingly, but hardly had I spoken than there fell upon me a power of doubt such as I had never yet experienced; however, the Lord showed me at once that this came from the enemy. Then I uttered a second time the command: "In the name of Jesus, thou power of death, let go!" And behold, at the same instant Sister W. breathed deeply and said with this first returning breath: "Jesus! Hallelujah!" Overcome by the power and presence of God, we all sank down and praised God long into the night. After the "Hallelujah" Sister W. commenced to praise and worship God in new tongues. The first words of "Prophecy" which came from her lips with great power were these: "Rejoice and exult; for I have done great things; go and proclaim what you have seen and experienced. I have taken away the power of death."

Never have I felt the power and presence of the Lord in so humbling and yet at the same time so uplifting and overpowering a degree. Sister W. had remained two and one-half hours with the Lord in this "fallen asleep" condition. It is also very char-

acteristic that thus "present with the Lord" and at rest, she suddenly noticed that the Lord breathed upon her powerfully and in a special way, and thus giving her a new life, caused her spirit to be reunited with her body for further life on earth for Him. This return to life could also take place only when the Lord has given us all full faith in its possibility and we acted in accordance therewith. Sister W. says: "May this which the Lord in His great grace has done unto me serve this purpose that He shall be honored and glorified, and may He be able to give all the confidence of faith that He can do everything, and that all things are possible to them that believe." May we all permit Him to give us a hunger and thirst for His glory, and to be led of Him alone, and thus honor Him in worship and service, and in burning love, winning souls for the Lamb! Hallelujah! This "sign" has become known in the whole neighborhood, and has brought much serious reflection to many.

It is also remarkable that a month before this wonderful experience, the Lord had already prepared us for it, having suddenly, in a prayer meeting, where above one thousand were present, given this message through a sanctified sister "My servants will before long raise the dead." As this message came there fell upon me a sort of holy horror, whereupon I foolishly groaned within myself: "Then, Oh Lord, permit that I may not be present." Yet now our heart is filled with praise and thanksgiving and with a much greater assurance of faith in our blessed Lord. His beloved name, Jesus Christ, is becoming daily more great and "transfigured." To cling to Him in a perfected faith, with Him to love, to live and to suffer, shall be our only desire till we shall see Him face to face. Hallelujah! Glory to the Lamb!

"I Want to Give My Heart to Jesus"

Jottings from South Africa

William Wallis, % Mrs. T. J. Armstrong, Natal Bank, Pretoria, Transvaal, South Africa



NCE more with joy I greet you and the dear saints at The Stone Church in Jesus' precious Name with I John 3:1-3. I received the June number of the Latter Rain Evangel yesterday, forwarded from England, and needless to say, began to read it at once. Oh, the joy that flooded my soul as I read how God had answered prayer for your Convention, and the glorious presence of Jehovah in the power and demonstration of the Holy Ghost. I rejoice with

you all in the triumphs accomplished for the Kingdom of our Christ.

Especially was my heart made glad as I read of the ever deepening interest for the work amongst the heathen nations, particularly among the young people, praise God! I shall never forget the sight of last May's Convention, when twenty-eight surrendered themselves for consecration to the foreign field, among them your own beloved daughter, Irene. Little did I think at the time I would be the first to go from your midst the following fall, but you will remember the first \$25 toward my fare was given by some one

at The Stone Church, praise the Lord! As I read on through our beloved Brother Cossum's notes on the Convention, how my heart was made to rejoice in reading of his renewed consecration to the work in China. May God bless him and speedily send him back to that needy field in the power of the Spirit of the living Christ.

Then again I see our dear Sister Minnie Houck is preparing to go forth to India this fall. It was my privilege to labor with our sister last fall in Indianapolis. May the dear Lord speedily complete the needed means, not only for her but for a large number, to return with our dear sister, Miss Abrams! Oh, surely, the time has arrived, dear Pastor, when God is fulfilling Psalms 2:8, "Ask of Me and I shall give the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ethiopia is stretching out her hands in the various countries as never before.

I have just received a letter from Sister Sarah Smith and Brother Frank Moll in which they tell of the great cry and need of Egypt. God is working there; they have calls, and are called out every day from five o'clock in the morning until ten o'clock at night. Praise the Lord! "The world's Saturday night" is nearing its end and the millennial dawn is fast approaching.

Since writing you on June 18th, I have been called to a little village eighteen miles out, called Ricfontein, to a Dutch farmer's home. Here I found a few had already received the baptism of the Holy Ghost and a number of hungry ones waiting to be fed on the Word. We held cottage meetings and God blessed. Saturday I climbed the mountain and passed down the other side on to the battle field of Maydikatsuek, where a dear brother explained to me how men and horses were piled one on top of the other during the late Boer war.

On our return home we passed the native Kraal of the Mopoch tribe, and there I had the privilege of telling these precious ones of the love of Jesus and the power of His precious blood to save them. They listened eagerly as Brother Stander translated into Dutch, and one of their number into their own tongue. As I stood there one of them noticed I was holding some roots I had gotten on the mountain side and asked if I were going to make medicine with them. Here was a glorious opportunity of telling them of the power of Jesus to heal their sicknesses and diseases as He had healed me. Three of them jumped to their feet and asked if we would not go and see one of their men who was very sick. We went, and found the poor man almost skin and bone with consumption. He had a string of small, dirty bones around his neck and wrists, put there by the witch-

doctor, who first takes the bones and tosses them into the air, and according to the position they fall on the ground, concludes what medicine to give them, and then ties the bones around the neck of the poor patient. Oh, the darkness is fearful! We told this poor man of the love of Jesus and His power to heal him, and in response to our question if he would not like us to pray for him, he said he did not know; however, we asked the dear Lord to look in mercy upon his ignorance and heal him for Jesus' sake. We went back on Sunday afternoon, and found he had told a number of the tribe he felt better, and believed he was going to get well. Glory to Jesus.

The following Tuesday I was asked to attend the funeral of a young Dutch girl, who had repeatedly asked her relatives to send for some one to pray for her, which they refused to do. She died on Sunday morning, but before she passed away she sent for her two brothers, asking them to promise her they would give up dancing, lying and cheating, and let Jesus come into their hearts, as He was coming soon. This story was told to me by the eldest brother at the funeral. I spoke to him of the love of Jesus, of His power to save and heal, and said I believed had they obeyed the sister's desire and sent for some one to pray for her, she would still be alive. At night the brother sent word to me, that my words had touched his heart and he would like to have a talk with me. Next morning Brother Stander went with me to translate. We had asked wisdom to lead this dear soul to Jesus, and praise God, He gave it. For two hours, he and his dear wife sat, as with the English and Dutch Bibles opened, we taught them the precious Word of God, and what Christ had purchased for us with His own precious blood. Before we had finished they were both on their feet with tears trickling down their cheeks; the husband said: "Oh, dear brothers, I see we have all been in the dark. Pray for me; I want to give my heart to Jesus." The wife joined in the petition, and the words of the blessed Master to Zaccheus came to our hearts, "This day hath salvation come to this house." To God be all the glory!

God is using me in personal work mostly. I am still awaiting His directions to go North to the Zambesi and Congo districts, for these we shall require donkeys and a wagon; there will be at least three and perhaps more to go to these multitudes, who have never heard of the love of Jesus. Will you please ask the dear saints to pray for us, that we may be kept humble at the feet of Jesus, and given wisdom to get the Gospel into the hearts of these perishing ones, and that the needs may be speedily supplied for us to go.

Aug 31, 1910.

“Be Filled With the Spirit”

Joseph Robbins, 936 Arsenal Avenue, Columbus, Ohio



BE not drunk with wine wherein is excess, but be filled with the Spirit.” I guess most everybody knows what it is to be drunk with wine, but there are few that know what it is to be filled with the Spirit. I wouldn't say I knowed all of what it means to be filled with the Spirit, but I know some things it means, and I know there are people in the world who think they are filled with the Spirit and they don't know a thing about it only what they read. To be filled with the Spirit don't mean always that you feel like shoutin'; that don't tell the story at all. Of course, it is the Lord that makes men shout when it is really in the spirit. I don't want anybody to think I have anything agin' shoutin', but to be filled with the Spirit means ten thousand million times more than that. It doesn't mean to be filled next week, but “to be filled.” It don't say, Fill yourself, but be filled with the Spirit.

Now I am satisfied in my own mind that the spiritual in the human should be from the toe to the top of the head. I know when the spiritual takes possession of a man's body it doesn't stop, but it is completely through and through. A great many people say, “I got wholly sanctified such and such a time.” Now I am acquainted with some of them folks and they do not know a bit more about divine healin' than nothin' in the world. Well to be filled with the Spirit would be to destroy everything that would cause sickness of any kind. Yes. My Jesus, when He was here in the world touched a man, the life of Jesus went through that fellow and leprosy, or anything he had, had to go. Sometimes he didn't speak at all, but somebody would slip up and touch Him and the virtue followed their faith and went through them and they were healed. We read in Matt. 14:36 that they “brought unto Him all that were diseased; and besought Him that they might only touch the hem of His garment; and as many as touched were made perfectly whole.” When the Lord healed me He gave me perfect victory. I just run over; I jumped and hollered and screamed, I could not help myself, but after that there came a time of quiet, I couldn't tell how much more wonderful, and I didn't even feel like shoutin', but like bein' still, and while I talked right straight through day and night, I didn't talk as loud as I do now. I would not claim at all that I am perfect by any

means, but I am goin' on to perfection, and when I am filled I will be to perfection. There won't be room for anything else. God commands us to be filled, and I propose to take the ground tonight of being filled. Friends there ain't enough people concerned about this matter; there ain't enough men and women lookin' for such a life as that. As long as there is any of Satan in us he will have somethin' to do in you and me, but God has made it possible for us to be completely delivered of him and all his work. My friends, this is the wonderfulest thing that a man ever thought of in the world, is that God has made it possible that you and I should be perfectly and completely delivered from all of the enemy, and all of his work, and be filled with the Spirit of God; have the very life of Jesus; He is our completeness.

All that God wants in the world is for us to let our heads go and just commit ourselves to Him regardless of anything that may come, and lay ourselves on God's altar just like a woman would lay a piece of dough on a board and roll it out; just let God mash you out and do what He wants to do with you, and He will fill you with the Spirit. So long as we are judging and trying to help God we will hinder Him. Them two words is wonderful to me, “let” and “be.” “Be” ye holy. All you got to do about it is to “let” it be so. Then you say, ‘Ain't I got to obey God?’ Yes, sir, you got to obey God, but all you want to do is to let it be so. When God wills for you to do that thing you will naturally do it. I rikellect the day well when I didn't want to swear but in the condition of things I had to swear before I done anything else, but when God killed that thing He changed the conditions and in the place of swearin' I praised the Lord. It became just as natural as the sunshine when there was no clouds. God made it that way right at the beginning. I could not sing a song, I didn't know a thing about it, but the very first time I went to church after I was converted, I got into a Methodist church and nobody doing a thing—all sittin' there, I thought they ought to be worshipping, and I went to work and worshipped, and I could not be still to save my life, and I began to sing. Now I didn't know the first word I wanted to say, nor the second; they all come to me just as I said them. I began to sing, “I will rise and go to Jesus.” That congregation was awful amazed. They all knowed me. There wasn't a man that didn't know me. Two or three days be-

fore I was a regular swearer, and I didn't know one printed word from another, but some way or other that feller that used to swear had gotten out, and this other Fellar come in there and sang that song, and do you know I sang it three times right over and over. I had to keep it goin'. Now then, I wasn't filled with the Spirit by no means, but I had a good start for a nobodyman, for I cum as near bein' nobody as was possible. I often wondered how I ever found my way through, but God got me through somehow. I committed myself to God twenty-three years ago, and I have been walkin' in the light. I will not go ahead of the Spirit, I am going to follow the dictates of the Holy Ghost, and I am satisfied He will put me where He wants me.

"That He might present it," that is you, "that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church not having spot or wrinkle, or any such thing, but that it should be holy and without blame." Now that is God's idea of men and women that they should be holy and without blame before Him, not before the world. The more filled a man would be, the more the world would find fault with him. That has been the case always, and always will be. It was that way with Jesus. You know when we are without spot or wrinkle or blame before God, all of that kind of people will be in perfect harmony, one mind, and one Spirit. But I don't believe because every man don't see like I am that he don't worship God. Lots of men do not see like I see, and they are real good men; they don't see like I see and I don't blame them for it at all. Some men think you cannot have nothin' and be a Christian; other men think they can be rich. Well I am not goin' to take a stand agin either one. I am going to do what God wants me to do, and I am going to leave the other fellar in the hand of the Lord and let Him handle that fellar to suit Himself. You and I must let go and quit judgment. The Lord hath taken our judgment away from us, not His judgment, but our judgment. The Lord don't lead every man just alike. No. In the Bible He didn't lead any two men just alike, but there is a class of people in the world whenever they get a certain thing, everybody else has to have that. I never saw a man led just exactly like I have been led.

The Lord led me one time to work ten hours every day for six weeks except the Sabbath, and in the natural I could not have worked any at all, but I worked every day and held a street meeting every night in the week and on Sunday too, and I didn't eat as much in the whole week as a man would

eat at one meal, and I could not drink water at all. I was going through a test, but I said, "I am willing right now to go through another." No man knowed what I suffered, and the Lord never spoke to me the whole six weeks, but I trusted God. He let the devil try to bother me from the time I would wake up until I went to bed; the devil was determined to defeat God, and God just let me alone. Of course He held me, but I didn't know it, and say, I got more out of that six weeks' trial than ten thousand worlds like this. This world ain't worth a commencement of what I got out of that six weeks' trial. It would not be worth while to compare the love of Jesus Christ with houses and lands and worlds. The whole thing would not be worth a penny to compare with that one thing, of knowing you are in the will of God. There is nothin' that is worth anything to compare with that. I rikellect once when God let me be a whole day in a test with a crowd around me, and He never revealed Himself to me at all until at night, and then He woke me up and said, "Son, I was so glad you stood today." Nobody but me knowed how glad I was to think that God had been watchin' me that day. I suppose He was testing me, but I stood, and there wasn't a minute in the day while I was at work there wasn't somebody mad, and doing everything they could to contrary me, but I praise God I never got contrary nor had a bad thought in my mind all that day. I just thought I'd like to go through that test again to hear God speak to a fellar like that, and call him "son." Some people would like to be the son of the President or some other great man, but when God calls a fellar "son" that means something, and so He said, "Son, I was glad you stood today." Now ain't that wonderful that a poor, ignorant, simple, know-nothin' of a man could make God glad? Who would ever think that a man could make God glad?

I have worked among horses and cattle, and with some I was pleased, they would obey so good, you would not have to touch them, and others you would have to be driving them, and all the time never get them to do what you wanted them to do. I raised a family of eleven children, and out of them all I never had but one child that wasn't some time or other contrary, but I have one girl that no difference what I told that girl, everything was all right. She never cum to me and said, "Pa, I'll have to have so and so," but she would say, "Pa, the teacher said I ought to get a book." I could not tell what a joy she was to me. She never said she would have to have a new hat or dress, and from the time she was fifteen years old until now I never heard that girl go back on one thing that ever she heard me

teach in that Book. When she got married she married a grocery keeper, and he had two horses that he was going to shoot and borrow money to buy others, and she said, "No sir, we belong to God, and the grocery belongs to God, and God don't want us to go in debt, and both times she went on her knees and prayed, and the horses got well. The horses had the "heaves."

She had the toothache onct, and she put her shawl on and started to go to the dentist, and the Lord said, "I have no pleasure in them that go back," so she turned around and went home, and started to lie down on the bed with her clothes on, and the Lord said, "That ain't the way to go to bed," so she took off her clothes and went to sleep, and when she got up she didn't have a hollow tooth in her head.

Our God is a living God, the God who has power to go down and resurrect a man from the dead out of a little bit of dust, and make a man out of him, and He has power to fill a tooth. May the Lord help us to believe Him and walk in the truth, and walk with Him; to be filled with all the fulness of Himself, and walking there; not trying to do it, but doing it. I hate to hear of a man or woman *trying* to live a Christian. Some people say, How are you going to do a thing without trying? Why *do* it. If you try to do it you are a failure. Set yourself to go through. Some people say, "You might die." Well you will die anyhow. If God can afford to let you die, if you have committed yourself to Him, you can die. One time after I was healed I fell into a machine; I don't know how many places I was struck with the machine. It hurt me awfully, but I never allowed myself to grunt, and in the night I dreamed it was so bad I put my truss on, and I crawled out of bed, and just then I saw a man I knowed, and he died while two doctors was workin' with him, and I said, "Bless God, He will keep all I commit, and I am committed to God," and I said, "God if You can afford to let the devil down You, I am going to say 'amen.'" God delivered me quick, and I never had any trouble with the rupture since. I tell you when God undertakes a thing, and you hold Him responsible He is only glad to do it, but if you commit yourself to try to do it, He is not responsible. He is responsible to take from your hands all you commit, and you see I realized I had the whole thing on the altar. It would not have been any job for the devil to down me, but it would be a wonderful job for him to down God. There ain't no man in the world can live a Christian outside of God, and just as you put yourself on God's altar and the more you trust Him without fear, just that much you are going to be what God wants you to be.

Ton Big for the Pattern

Miss Henrietta Muzzy, 1743 35th St., Chicago

I N many ways the Spirit is teaching us precious lessons from Christ. He is working to prepare us to be instruments in His hands which He can use for His work in any way, at any time and in any place. We are to work in His stead, therefore we must be like *Him*.

A lesson which He gave to a friend who was led to write it to me, I now pass on, praying that it may be as great a blessing to others as it has been to me.

"Dear Miss M—:

"I am going to tell you a lesson that the Lord gave me. It was a lesson in humility. I had been praying and was lamenting that I was not what I ought to be when the Spirit said to me, 'Jesus is your Pattern.' I said, 'Yes, I know He is my Example,' and again He said, 'He is your *Pattern*.'

"Then I began to think of what a pattern really was, and I said, 'Yes, we must be cut like the Pattern,' and the Spirit immediately showed me that I was bigger than the Pattern and had to be cut and trimmed in order to be like the Pattern. He showed me that *all* were larger than the Pattern in some way, in some place, so that the cutting away was absolutely necessary to become like Him.

"He also showed me that we had abnormalities and propensities that must be cut off. I said, 'Yes, Lord, I will try to conform to the Pattern,' and He said, 'You? You try to conform to the Pattern? Why it is the Master hand that lays the Pattern on, and it is the Master hand that does the cutting.' I never felt so much like a piece of brown paper in all my life. That was all I could think of—that I was just a piece of brown paper, and to confirm that the Spirit said, 'Yes, and this piece of paper might have been destroyed had it not been for the Pattern.'

"Then it seemed to me that the Pattern was laid on me, and I thought I showed all around the edges, and that my head came above the Pattern, and oh I then realized that my *head* had to come off. The Spirit said, 'When you are like the Pattern you will be out of sight, behind the Pattern.' Oh, how I praise Him that He permits us to see ourselves. I said, 'Lord, help me to learn this lesson of humility and not let it slip. I felt impressed to tell you this, but I cannot tell it without feeling that awful humiliation as I saw myself then—so much bigger than my Lord.'" B. M. D.

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