



*The days of Heaven on the Earth*

✻ ✻ ✻ Contents ✻ ✻ ✻

The Finished and the Unfinished Work ... 2  
 Harmonized by Scripture..... 2  
 Three Essential Points of Pentecost..... 3  
 Spirit's Guidance, Fruit, Manifestation..... 3  
 Fruits of the Gospel in Africa..... 6  
 Preparing Native Workers ..... 6  
 The Rest of Faith ..... 9  
 Pentecostal Outpouring in Dallas..... 10  
 Account of Miraculous Healings..... 10  
 Notes ..... 12  
 Among the Churches..... 12  
 Pastor A. A. Boddy in America ..... 13  
 Missionaries for Central America..... 13  
 Calls for Workers..... 13  
 Thirtyfold Fruitage..... 14  
 Healed and Cleansed for God's Service..... 17  
 Results of Consecration..... 17  
 A Glimpse into the Heart of God..... 19  
 The Massing of the Forces..... 22  
 A Sign of the Times..... 22

**An International Monthly Magazine**

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

## The Finished and the Unfinished Work

Morton W. Plummer, Melrose, Massachusetts

"Of these things put them in remembrance, charging them in the sight of the Lord, that they strive not about words, to no profit, to the subverting of them that hear. Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." II. Tim. 2:14-15, Amer.

"Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." I. Cor. 1:10.

"Let not the seamless robe of Christ be rent by unseemly controversy."

\* \* \*



HE controversy over "the finished work of Christ," versus "sanctification, as a second definite work of grace," has been and still is an occasion for humiliation and sorrow to many of us who have viewed the conflict from afar. It appears to us to be almost wholly a "strife" about "words" and to be as uncalled-for as it is unprofitable.

The difference between the opposing camps seems to arise from a failure to discern the harmony which exists between two phases of Scriptural teaching concerning sanctification. There are clearly two aspects of sanctification, the one judicial, the other practical. These two phases of truth are quite distinct from each other: contrasted but not contradictory. One class of texts refers to the believer's standing *in* "grace" and his position and privileges "in Christ;" another class of passages relates to his actual experience, the spiritual condition of his heart *through* grace. In the first group of passages we find those Scriptures which are adduced to set forth "the finished work of Christ." In these texts the believer's sanctification is accounted accomplished at Calvary. As representative of this whole group of "proof-texts" we cite Heb. 10:10, "Sanctified through the offering of the body of Jesus Christ once for all!" Other Scriptures—equally clear and quite as numerous—speak of sanctification as both conditional and subsequent to conversion. Of this class II. Tim. 2:21 is a fair illustration: "If a man purge himself . . . he shall be sanctified."

Every believer is judicially sanctified or "set apart" from the world to the service of God by "the blood of the everlasting covenant" (Heb. 10:29 and 13:20). But practical holiness of heart and life is quite another matter. In order

to clearly see this distinction it is necessary to observe the two senses in which the word sanctify is used in the Bible. In one connection it means merely to "set apart;" in another connection it means to be holy. We must "distinguish the things that differ" (Phil. 1:10, Amer. margin) if we would clearly grasp the truth.

The teaching of the Old Testament type sheds a helpful sidelight upon this important distinction. The tabernacle was sanctified *to* God's glory by the anointing with blood and oil; it was afterward sanctified *by* God's glory when "the Cloud" came and filled the house.

It is of the utmost importance that we discriminate between the judicial phase of sanctification, which is the work of the cross, and the experimental, practical side of sanctification which is the work of the Spirit in us. (II. Thess. 2:13, Rom. 8:13.) It is to be regretted that these two harmonious phases of truth should be so confused that one is set in opposition to the other and each made the rallying cry of contending parties. Again are we reminded that "a half truth" may become the gravest kind of error. The need of those who are divided over this question is not that either party should "win out" against the other. That would be a calamity, for such a victory—whichever party won—would be at the sacrifice and loss of one half of the glorious and symmetrical truth. The need is rather that the two factions should come together on a platform broad enough to include the two phases of truth. Undoubtedly both sides believe in "the finished work of Calvary." All are agreed that the cry of triumph, "It is finished," included salvation and sanctification and every blessing ever bestowed by the exalted Christ upon a believing heart. Everything was accomplished *for* the believer yet everything remained to be applied *to* the believer.

But when we come to practical every-day experience, of how little consequence are hair-splitting theories of sanctification. "He" is our "sanctification" (I. Cor. 1:30). We are sanctified only in the degree that His life dominates our daily walk. Let the Lord's servants cease from "disputes of words" (I. Tim. 6:4, Amer.). Let us all "preach Christ." "Theological controversy" (some one has said) "is like a dog fight in a flower garden. It seldom settles anything—but the flowers." We have no strength to waste in

contention over controverted points of doctrine. Let us "all speak the same thing" and "preach Christ" as Savior, Sanctifier, Healer, Baptizer and Coming King.

It is well to remember that there are three phases of the work of Christ, namely, His work *for* us, His work *in* us and His work *through* us. It is the first only that is "finished." It may be that there remains not a little work to be done *in* us. And His work *through* us is possibly scarce more than begun. After all, are we not pretty well agreed that the work of Christ *for* us is "finished," but that the Spirit's work *in* us is far from finished? Then whence all this strife? Is it not because one party proclaims the finished

work of *Christ*, while the other party is more concerned with the unfinished work of the *Spirit*? Both are right, yet both are wrong if they claim that their message is the only message and all the truth.

You ask me do I "believe in the finished work?" I ask you whether you mean His work *for* me or His work *in* me? I believe the work *for* me is *done*; I believe—I know—the work *in* me is *being* done. I *trust* Him for the one as I *trusted* Him for the other. He gloriously accomplished the one and I believe He will graciously finish the other. Hallelujah!

This article will be issued in tract form. Orders will be filled at 50 cts. a hundred, 20 for 10 cts.

## Three Essential Points of Pentecost

Pastor J. Paul, Berlin, Germany, in the Stone Church, July 14, 1912



SHOULD like to speak to you today about the Pentecostal baptism in a way that we may realize what it means to be baptized with the Holy Ghost and fire. Many people do not understand this wonderful baptism. They think if they are baptized with the Holy Ghost and fire they will have blessed feelings and they want to rejoice in their feelings, but I see in the Bible three very distinct parts, and, beloved, we should be open to all the Lord has given us in His wonderful Book.

I will read in the second chapter of Acts from the first verse: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

We have here three important things: The first "it sat upon each of them." We might say it was the fire sitting upon each one of them, but it was not only the fire. In the Greek it reads that He, the Holy Ghost, sat upon each one of them. That is the first thing, the Holy Ghost coming *upon* the believer. Then in the second place they were all filled with the Holy Spirit, so the Pentecostal baptism means the coming of the Spirit not only *upon* us, but also the coming of the Spirit *within* in order to fill the hearts of the

believers; and then the third point, they "began to speak with other tongues, as the Spirit gave them utterance." I call attention here to the word "*gave*." In the Pentecostal baptism the Holy Spirit is giving, giving, giving. In giving tongues He is speaking through the believer. So you see the Holy Ghost is first *upon* us; second, He is *within* us; and third, He is working *through* us.

Here you see the wonder-working power of the Holy Ghost. Now I shall give you some light on what these three points may mean for us. First, what does it mean when the Holy Ghost comes upon us? It is the fire, and the fire comes to burn. If we look in our Bibles we find the fire fell when the sacrifice was on the altar. You remember when Elijah brought the sacrifice and the sacrifice was laid on the altar, Elijah prayed and as he prayed the fire fell from the heavens and burned up the sacrifice. We have this Pentecostal outpouring just now, and we are all happy for what the Lord is doing today, but, beloved, the fire has to be falling. It says here it sat upon *each one* of them, and so in this Pentecostal outpouring the fire should come upon *each one* of us. Let me ask you, beloved, did the fire come upon *you*? If you have a candle and you put the fire on the candle the candle will be consumed. The candle gives its life, its being, so to speak, to the fire, and the fire consumes the whole candle. There was Peter and James and John, and the others, and now when the Holy Ghost came down upon them, they gave their lives fully to the Lord, that the Holy Spirit might take them, and might burn and consume them.

Oh, I know many, many believers are not controlled by the Holy Ghost. They go their own way, and they follow their own thoughts and plans.

I remember in my own experience more than twenty years ago, the Lord met me and asked me if I was ready to be taken for His service, to give myself fully to be used by Him. I was a pastor at that time but I didn't understand what it meant to be baptized in the Holy Ghost and fire. There is a very practical side to our being baptized with fire. I was prostrated before the Lord in prayer, and I said to the Lord, "Yes, I will give my whole life to Thee," and in that hour I made a full surrender to the Lord. I said to the Lord, "Nothing will separate me from Thee, and I will be obedient in every point." When I made this surrender, suddenly the fire fell upon me and I was taken possession of by the Holy Spirit. Since that hour I knew quite well that I was separated unto the Lord for His service, and the fire was burning upon me. Oh it is very important, dearly beloved, that you should look for your own experience, and you should ask, "Is the fire burning upon me?" You know in the Old Testament the fire had to be burning on the altar day by day, hour by hour, and moment by moment, all day and all night. It never was allowed to go out. I should like to ask you if the fire is burning upon you day by day, hour by hour, and moment by moment. You may ask yourself this question before the Lord. Some will say, "Oh, yes, I am baptized. I did experience this wonderful baptism." Many people have spoken in tongues, but the fire has not yet fully come upon them to burn on them day by day, and hour by hour, and moment by moment, because they do not understand that the Holy Ghost comes upon them to *control* them.

Some people do not see quite fully what it means to be controlled by the Lord, to give themselves entirely to the Lord. When Jesus was on the cross, in His right hand was a nail, in His left hand a nail, and the nails were piercing His feet, and as He was hanging there the fire of Jehovah came on the cross. You see there Jesus hanging on the cross, a sacrifice for you and for me before His Father. And so He is fully consecrated for you and for me. He was on the altar until dead. And dearly beloved, if the Holy Ghost comes upon you and takes possession of you, the Holy Ghost will nail you, so to speak, on the altar. We have only one altar, that is the cross, and Paul was always preaching the word of the cross. Friends, if you will understand the

Pentecostal baptism you must understand the crucifixion of the "old man," and you must understand that in order to get the fire we must give our whole lives as a sacrifice unto God. Again I will ask you, Are you on the altar? Are you on the cross? And can you say, "I am crucified. I am sanctified. I am sacrificed. The fire fell on me, and it is burning every day, every hour and every moment?"

You see if the sacrifice is laid on the altar, the fire comes on the sacrifice, and the sacrifice is consumed. Here you have a type of the Old Testament. We are to be taken by the Holy Ghost and to be set on fire. Brother, are you set on fire? Sister, are you really set on fire? We should stand before the Lord, and we should answer the Lord. He knows our *hearts*.

And I might ask you if the Holy Spirit is filling your heart? This is the second point we have to speak about. Oh I am so grieved in my heart to see so many believers, and so many Pentecostal people, without understanding of the real meaning of the cross. Instead of being filled with the Spirit, they have envy in their hearts, and they sometimes have hatred towards each other. I just came from a campmeeting, and while there more than once the believers came to the altar and said they did not have real love for their enemies, and sought the Lord for this love. Now, if you understand the cross, if you let the Holy Ghost take you and bring you on the cross, then *He* will come *upon* you, *enter* into your hearts and *fill* you with this wonderful love and with the fruit of the Spirit. You see here is the connection between the coming *upon* and the coming *within*. The Holy Ghost comes upon us in order to take us and then to fill us and to bring a new being in our hearts. It is God Himself who comes into our hearts in this wonderful baptism. God is love, and when the love of God comes into our hearts it is quite natural to love all men, including our enemies. The Holy Ghost filling the heart brings this wonderful Divine nature. Now I ask you, beloved brethren, have you experienced this new nature, this divine nature? And let me ask the sisters, too, if their husbands know that they have experienced it? Once I stopped with a lady and I asked her if she had received the divine nature. "Oh," she said, "please ask my husband. He will tell you." Then I asked her husband, and he said, "Oh, it is true; my dear wife has changed since she received the baptism in the Holy Spirit. She is so loving and so meek and good." And so, beloved, what does your wife say about your experience? She will know

what you experience and if you are able to love and be kind, and have a new being. Oh this is very important. We must be a holy people, men and women sanctified by the Holy Ghost. *You will never experience a real baptism of the Holy Ghost and fire without sanctification*, because the Holy Ghost will fill your hearts when He comes, and He will fill your hearts with the *fruit of the Spirit*. In Romans 5:5, last clause, we read, "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." If the Holy Ghost is given to us, then the love of God has been shed abroad in our hearts. Now, is that your experience? Are you living in this wonderful life moment by moment, by day and by night? The world must see that we are new creatures in our lives. So we see that without sanctification we have no real Pentecost. Love is the first fruit of the Spirit, and when love comes in, everything else will be all right. The whole fruit of the Spirit comes by the Holy Ghost, according to Galatians 5:27, "The fruit of the Spirit is *love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance*"—the Holy Ghost comes into our hearts in order to bring His fruit.

Just a few thoughts about this. The second fruit of the Spirit mentioned is "joy." Beloved, you say "Hallelujah" in meetings and are so joyful, and I am very glad, but let me come with you to your home. I should like to know if you are joyful always in your daily home life. I do not know what you have to endure in your daily home life, but I should like to know if you are joyful when you have a washing to do. If the Holy Ghost comes into our hearts to abide, then He will fill us with joy in everything.

And how is it with your "longsuffering?" A father told me he was a believer and he wanted that his son should be converted. His little boy wanted to go to bed and his father wanted that he should read the Bible. The father wasn't longsuffering, and he said to me, "I stood before my boy, the Bible in one hand and in the other a stick," and the father thought to guide his son to Jesus in this way—in the one hand a Bible and in the other a stick, and the little boy frightened. We have no longsuffering if we are not filled with the Holy Spirit. If that father was filled with the Holy Spirit he would see that the little boy cannot do as he should like him to because the Holy Spirit is not yet in the boy, and if the Holy Spirit comes in the little boy will be glad to read his Bible.

Now a few words about the *third* point. We

have here in the Word, "They began to speak with other tongues as the Spirit gave them utterance." Many are opposing the tongues, but it is always important that we are in line with the Word of God. We see here in the Bible the *first* point of the Pentecostal baptism is to be *taken by the Holy Ghost*, that is, to be *under His control* and have *His guidance*, and the *second* point is to be *filled with the Holy Ghost*, with the *life of Christ*, and have the *fruit of the Spirit*; the *third* point is to *receive the gifts of the Spirit*, the things the Spirit gives. So we have in this wonderful baptism the guidance of the Spirit, the fruit of the Spirit, and the gifts of the Spirit. And what is the meaning of "spiritual gifts?" The Holy Ghost is giving them in order that *He may work through us*. We have to understand that. What is the purpose of the Pentecostal baptism? You have it in the first chapter of Acts. Jesus said, "Ye shall receive power when the Holy Ghost is come upon you, and ye shall be My witnesses." The Holy Ghost will make us witnesses of Christ. We are to be vessels used by the Holy Spirit. That was the meaning of the speaking in tongues on the Day of Pentecost. Some people do not like to become vessels for the Holy Ghost. He would speak through them if they would be wholly given to Him, but they will not be obedient to the Holy Ghost and they do not like to be used by Him for His work. It is very important that we are real witnesses of Christ in our lives, and that is the reason why the Holy Ghost in the days of the apostles and also nowadays has given to the believer power to speak in tongues.

When I heard that the Lord had given such a blessing in America, and that people were speaking in tongues, I was very glad. I met the Lord and asked Him if I could get the same experience. I read in my Bible that Peter said we could get the same baptism. In speaking about his experience in the house of Cornelius he said, "As I began to speak the Holy Ghost fell on them even as on us at the beginning, and I remembered the word of the Lord how that He said, John indeed baptized with water: but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ, what was I that I could withstand God?" And if you read Acts 10 you will find the Holy Ghost fell on them and they spake in tongues as the apostles did on the Day of Pentecost, and Peter said the Gentiles might receive "the *like* gift." When I saw *that* I said, "Yes, Lord, I am

going on," and so I met the Lord and the Lord met me and He gave me the "like gift."

Oh beloved, it is an important thing for the Lord to take the whole man in such a degree and such a measure that He may speak through us. The Holy Ghost manifested Himself this way on the Day of Pentecost. We may experience the same today, but do not forget, speaking in tongues is not the only thing. Some people seem to think that it is. It was helpful for me to see that the

Pentecostal baptism includes these three points: The *guidance* of the Spirit, the *fruit* of the Spirit, and the *manifestation* of the Spirit. So I have spoken to you on this line which God opened up to me. Perhaps it may help you, too, to understand that we are to be taken by the Holy Ghost fully and wholly, that He may rest *upon* us, that He may dwell *within* us, and that He may manifest His presence *through us*, in any way using us to be witnesses of Christ in word and deed.

## Fruits of the Gospel in Africa

Miss Alma E. Doering of the Congo Inland Mission; Conclusion of Address of March 10, 1912



OUR work in Africa God has blessed us in getting in the boys and training them for Him. We are more successful in getting boys than girls. They are more at liberty. The girls from three and four years are pressed into service. If they are not out in the fields, they have a little baby tied to their backs all day long, and that is the way they come to Sunday School. We find it necessary, as the boys want to come to us and be with us, to take them to our mission station. Some of them are at great distances. They cannot come every day, so we have what we call boarding schools. These boys are taught all kinds of work. We teach them agriculture and carpentering, along with their other school work. We have them at school in the morning from nine to twelve, and in the afternoon they are out working. We believe these boys who are taught at home to think it is a disgrace for a man to work must learn the dignity of labor; that the Gospel of Christ is also a Gospel of work. That is how we spend the fifteen or twenty dollars a year for a boy. The way we do is to give them this fifteen dollars in weekly payments, instead of buying their food for them. We want to teach them economy and to manage their own finances, so we divide it up into fifty-two parts and give them their weekly portion, and beside that we give them a suit of calico clothes which they must sew. These boys are then taught to save as much as they can of that fifteen dollars. It takes a man a whole month to earn two dollars; in fact, if he earns six or seven dollars a month he is quite at the top; cannot go much higher. A native evangelist, one who has charge of a whole district, a field superintendent, would not get more than fifty dollars a year at the most, and he is a great man amongst his people.

I want to relate to you a story about our boy, Bilongo. He was a sunny, cheerful boy and very thoughtful. He would invest his little weekly allowance in his own food, and then he would try to save a little to buy salt for his mother. Salt is a very great luxury. We have to import salt, kerosene oil, matches, etc., from England, and salt, being heavy, is very expensive—twelve or fifteen cents a pound—and of course the natives could not afford that. When we spill a little salt on the ground they will get down on their knees and lick up the dust in order that not one grain of it might be lost. If we would give them a teaspoon of salt every Sunday, we could get thousands of them to our services, but they would be salt Christians, and of course it is not God's way. We want to win these people by the power of the Holy Ghost, and not by any outward inducements. One day I was teaching Bilongo to scrub a floor, and while we were scrubbing together I said, "Bilongo, why are you so anxious to save your pennies to buy your mother salt?" He said, "It is the biggest luxury I can give her. I love her." I said, "Why do you love her?" for boys are taught not to love their mothers. They slap a woman in the face in that tribe. Bilongo told me how he had never forgotten the night when he and his baby sister were tucked away beside his mother. I said "tucked;" she had thrown her little goatskin garment around him and the sister; they were lying on the floor, for they had no bed. Suddenly she heard voices outside the hut, two men engaged in a very spirited conversation, and soon she learned she was the subject of a conspiracy; they were bargaining for her; the stranger had come to buy her, and as she strained her ears to hear what the outcome would be, she heard the awful news that this new man would not buy her children; he would only buy her. She began to tremble, and whispered to the boy, who was then

about ten years old and asleep, "Bilongo, wake up; it is our last night together." Then she told him she was sold, that she had just heard them close the deal and tomorrow morning she was going to be carried off and that he and his sister were to be left there without her. When a mother is sold away from her children, it means the other wives of the man must take care of them, and as they have so much to do themselves, it makes it hard. Poor Bilongo and his mother were facing the agony of the separation. Finally he said, "Mother, I shan't leave you." "But you must. You know if I disobey I will be put in the slave fork or hung up to the rafters." Then he said, "Can't we escape?" "But if we are caught you know what will happen." But they decided to try it. They waited until midnight, when everything was still, and then that mother crawled out with that ten-year-old boy and his baby sister, and he promised his mother he would not cry. His feet swelled from the traveling. During the day they went through the tangle grass and in the night time they took to the path again. They kept that up for three days and three nights, not knowing what moment they would be caught and taken back and punished severely. But the mother was bound to keep her children, and that path that she took led them to the mission station, and they found a refuge there. Bilongo is now a preacher of the Gospel, and he saves his money to buy his mother salt because his gratitude is so great. Through this awful misfortune of having to be sold, they were brought in touch with the Gospel.

When we consider the brutality of these men in their heathen state and how the power of Satan controls their lives, it is simply miraculous to see the transformation, when Christ begins to reign within. We had a young man in our station, Mwanda. He was the first convert. I could keep you an hour telling of the wonderful workings of the Spirit in that life. He could never enjoy these heathen things when he was converted. He had one wife and had already paid several pigs on his second wife; in fact, had paid almost the whole price. Mwanda was going on with God. It is remarkable when they go to God how the Spirit of the Lord reveals new things to them, and of course the whole Word was so new. Every little while they will come and say they have found something new. So Mwanda one day came and said, "I have found something new." I asked him what he had found. He said, "I want you to tell me how long it has been since Jesus Christ was on earth." I said that was

pretty hard to tell; they have no calendars and no years, but we had just had our second Christmas, and I tried to make him understand there were nineteen hundred such lapses of time. He looked at me and said, "Can it be possible? I have just read that Jesus said to His disciples, 'Go ye into all the world and preach the Gospel to every creature.' How is it that it was so long before you ever came to us?" Cutting questions they ask us. He wondered about the Christians in the homeland. This man came up against a very marked test in his life. After he was a Christian, of course, he knew he must not have two wives. He had been taught that out of the Word. He had been baptized. We do not baptize them immediately after their conversion. We wait until they have been proved. He understood he must have only one wife. Some time after his baptism there was a lapse in his Christian experience. His prayers and his testimonies were not as bright. In fact, he used to keep away from us, and we noticed Mwanda was forsaking the Lord, perhaps almost unconsciously to himself. We became solicitous about him. One day he came to the meeting with a beaming face, his eyes running over with joy. Then he told us about the second girl he had bought and almost paid for when God spoke to his heart. He had put his whole fortune into her; she was a very valuable girl, and now he had a good chance to sell her. He was even going to make something on her. He was talking about it with the purchaser, and that night as he was about to close the deal the Spirit of God spoke to him. He came across the verse, "Ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ," and the Lord said, "Mwanda, you were separated from the darkness of the evil spirits, from the devil's reign, and it cost My blood to set you free. Are you going to sell this girl and keep her in bondage all her lifetime, and her children will be in bondage also?" and then came the struggle. The wealth, the riches of this world, loomed up before him. He would be a poor man if he set her free. He struggled for weeks, and I think we all know when we hold on to something that God wants us to give up, what a struggle he went through. God cannot fill a closed hand. We must open our hands. We must be willing to spill out on the ground, pour out unto Him, what we are holding dear to us. It may be money, or it may be something else. God give us empty hands today, open hands that He can fill.

Mwanda went on struggling, and that day he came with his face beaming, he stood up and said, "I have fought a battle, I have gained the victory. I want you missionaries to witness to it. From this day on I set this girl free, and when the time of marriage comes she is to be her own free agent and not be sold." God took that girl home a year after. Somehow it seemed to me the offering was so precious God wanted to secure her, but that battle was fought and Mwanda has been going on from glory to glory, and today he is preaching the Gospel. God is wonderfully teaching these hearts to go out and take the message to others. We started work at K— twelve years ago; we had very great difficulties to face. For a whole year the people were afraid of us, and we had physical weaknesses to contend with, but there came to us forty boys. They came out of curiosity at first, but love won them and they wanted to live with us. It took a great deal of grace; they had never known what it meant to have a restraining hand, but out of those forty boys, fifteen have gone out as preachers of the Gospel. Twenty years ago at another place two men opened a station, and today from there have gone two hundred native evangelists. At another station the little native church has gone through deep waters and awful persecution. Satan has tried them in many ways, yet this little congregation, poor as they are, have brought an offering to the Lord. They have said, "Every nine of us will send the tenth one out to preach the Gospel to people." One time at one of the mission stations there was an offering taken, and there was so much brought we could not get a basket large enough to hold it. Some brought chickens and eggs and sweet potatoes. One brought a goat and another a sheep. All these represented tremendous sacrifice. At one of our stations a woman gave every egg that was laid, to the Lord except those that were used to set. At our station the women had a great peanut field which they cultivated for the Lord and with the proceeds sent out missionaries. As this collection lay there in the front part of the mud chapel one girl came and brought her offering. It was money and represented a large sum for a girl in Africa. Where could a girl get money? The missionary in charge looked at her and at the money on the table, and he said to her, "I cannot take it." Everybody was surprised to think he had refused that girl's offering. The tears were streaming down her face as she asked why. He said, "It is impossible for a girl to accumulate so large a sum of money in

this country." (It was only a few dollars to us.) Then she said, "Teacher, this money represents my life. I wanted so much to go out and preach the Gospel. I knew I could not; God hadn't called me. I was only a poor, ignorant girl, but I happened to be a free girl. Yesterday a man came to our village looking for a girl to buy. He wanted another wife. Oh, how thankful I was he couldn't buy me. Then I remembered the offering tomorrow and that I had nothing to give to send out the Gospel, so I went to the man and said, 'If I will sell myself to you, will you place in my hand the price of my life?' He said, 'Yes, I will do that.' I said, 'Just give me my freedom one day more. I want to go to the white man's meeting.' He did that and I have brought you the price of my life." The next day she disappeared. The new owner had come to take her away and we have never heard anything of her since. That is a martyr-life, a girl living a life of martyrdom because she wanted to give all she had.

Remember us especially as we are going to a new tribe. I haven't time to tell you how these people have been receiving us, how, three years ago at a mission station, God burdened me and gave me a vision of the untouched tribe, and I could not rest until I promised the Lord I would work for that tribe. Only a year ago he brought me in touch with a missionary who had been traveling in Central Africa, and the Lord opened the way for a company of people to go out and explore the new spot. We found there a people who had been waiting for years. The missionary had promised them God would send them teachers and they had never forgotten it, and while they were waiting, God burdened us to go out and investigate, and the report has come back how wonderfully they are receiving the Word. They asked the missionary to give them a blank piece of paper (they cannot read) as an earnest, a guarantee that a mission station would be opened in their midst. They have no pockets or clothes, and they have taken this blank piece of paper and wrapped it up in the grass cloth and smeared it up with a piece of red clay or tallow, so as to make it rain-proof, and buried it in the ground. There is going to be a real Pentecostal branch going into this new tribe.

Oh, beloved, "Ethiopia shall stretch forth her hands unto God. Princes shall come out of Egypt," even such princes as Mwanda and others I have told you about, and my prayer is that we shall take the Gospel to every tribe, that not one may be lost.



## The Rest of Faith

Charles F. Hettyaratchy, Colombo, Ceylon



HERE remaineth therefore a rest to the people of God." "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places." Heb. 4:9 and Isa. 32:17, 18.

When God's people were in Egypt God sent Moses to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey. This was the land of Canaan which God had promised to their forefathers. The word Canaan means Rest. The land of Egypt represents a life of bondage, bondage to sin and self, and if it is not that, it is in bondage to the law. It is a life of effort and unrest and creature activity. Law said: "Do, do, do." It is a life of so much doing.

Canaan represents the work of grace in Christ. It is all done, done, done. That is what grace says. Christ has done it all. I have to accept it by faith. In Canaan there were houses full of all good things which they filled not, and wells dug which they digged not, vineyards and olive trees which they planted not. (Deut. 6:11.) It was "a land of brooks of water, of fountains and depths that spring out of valleys and hills. A land of wheat and barley and vines and fig trees and pomegranates; a land of oil, olive and honey. A land wherein thou shalt eat bread without scarceness: *thou shalt not lack anything in it.*" Deut. 8:7, 9. "For the land whither thou goest in to possess it is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot . . . . But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." Deut. 11:10-12. And in this land God has promised to give us the first rain and also the latter rain, "that thou mayest gather in thy corn, and thy wine, and thine oil . . . . that thou mayest eat and be full." Deut. 11:14, 15.

This land of Canaan is a beautiful type of our glorious inheritance in Christ. For God hath blessed us with all spiritual blessing in heavenly places in Christ, and in Him dwelleth all the fullness of the Godhead bodily, and ye are made full

in Him who is the Head of all principality and power. This is our Canaan. To the Jew Canaan meant days of heaven upon earth. In Christ we are made to sit in heavenly places. These are days of heaven upon earth.

"The Lord shall be unto thee an everlasting light, and the days of thy mourning shall be ended." The sun shall no more go out, and it is our glorious privilege in this dispensation of the Holy Ghost to live continually before an open heaven, continually in His presence and in the light of His countenance. (See John 1:51.) This does not mean that we are free from trials and temptations and that there are no dark clouds. We read that God dwells in thick darkness and Moses went into the thick darkness where God was: "Darkness was under His feet . . . . He made darkness His secret place; His pavilion round about Him were dark waters and thick clouds of the skies." Ps. 18:9, 11. We also read that we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in heavenly places. The enemy may come with overwhelming forces and try to darken the atmosphere; but when the enemy comes in like a flood, the Spirit of the Lord will put him to flight. When I sit in darkness the Lord shall be a light unto me, "yea, though I walk through the valley of the shadow of death I need fear no evil, for Thou art with me." "And He that is in you is greater than he that is in the world." So fear not, only believe, and faith is the victory. But we find our glorious rest in Christ; when we enter into our rest then He fights for us.

Then how are we to enter into this rest? Just in the way the children of Israel entered into Canaan. We notice two distinct stages in their journey from Egypt to Canaan. The first is when they crossed the Red Sea, this is the place where their external foes were defeated and destroyed; they found rest from their enemies, the Egyptians. Jesus said: "Come unto Me all ye that labor and are heavy laden and I will give you rest." The children of Israel found rest from Pharaoh and his host at the Red Sea. Following that passage the Lord Jesus says, "Take My yoke upon you and learn of Me . . . . and ye shall find rest unto your souls." Mat. 11:28, 29. These men who found rest from the Egyptians did not yet find their rest in Canaan, most of them never went to Canaan. They left their carcasses in the

wilderness. We read in Hebrews 3:14 that "We are made partakers of Christ if we hold the beginning of our confidence firm unto the end." So we see that they could not enter in because of unbelief, they fell short of their faith. They did not go all the way with God; when they came face to face with the mighty nations of Canaan they got disheartened and discouraged and disbelieved God's Word and turned back. What a picture of many a Christian! When we get into hard places we turn back and we want to go back to Egypt, to the world, for help. We lean upon the arm of flesh and we miss the glory and the glorious rest. Who was their enemy in the wilderness? It was their own selves. The greatest enemy we have to overcome is ourselves. We thank God for the mighty victory that has been won for us on the cross. Our self is crucified with Him; so we have to enter into our rest by faith.

They crossed the Jordan in the same way they crossed the Red Sea. Jordan is a type of death; we die by faith. Then, after entering by faith, they had a further fight of obedience. When they had to fight their enemies in Canaan the Lord fought for them, and they had simply to

follow Him. There are many enemies we have yet to subdue when we have entered into our inheritance in Christ by faith. We have to mortify the deeds of our body by His Spirit. There is the region of our mind where we are to have victory over: "Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Truly Christ must reign until all His enemies are brought into subjection. There is more land yet to be possessed. To the extent you yield submission and obedience to Him as His light is revealed to you day by day, to that extent there will be the manifestation of His presence and power in your life.

Surely He will deliver us from all our enemies if we trust and obey, as He delivered Jehoshaphat from all his enemies and God gave him rest from them. "Ye shall find rest unto your souls." He that hath entered into His rest hath ceased from his own works as God did from His. When you cease from your own works, then God will be able to do His mighty works through you. To Him be all the praise! "And My people shall abide . . . . in a quiet resting place."

## Pentecostal Outpouring in Dallas, Texas

F. F. Bosworth, 417 South Haskell Avenue, Dallas, Texas



HE glory of God continues to rest upon His work in Dallas. There has been a continuous revival since February 2nd, 1911, and I believe the revival can never stop unless the saints begin to backslide and neglect to ask and believe for the things God wants to do.

I will mention only what the Lord did during the month of June, 1912. The last Sunday in June I baptized eighteen in the lake at Oak Lawn Park. Two Sundays before, fourteen were baptized at the same place. This makes thirty-two baptized in water during June, each one of whom had first received the Pentecostal baptism according to Acts 2:4. God was with us in power and the candidates were greatly blessed in their souls while obeying God in baptism. Nearly forty received the precious baptism in the Spirit during June, three of the number being ministers of the Gospel.

Pastor G. W. Miller, thirty-five years a Methodist preacher and missionary to the Mexicans, a real soul-winner, heard the voice of the Lord telling him to come to Dallas and seek the

baptism in the Holy Spirit. God also spoke to Mrs. W. L. McCartney, a Holiness preacher living at Forney, Texas, and told her to come to the Dallas meetings. They both obeyed and both received their baptism at the same time at the altar Sunday night June 23rd. The Methodist preacher lives at Falfurrias, Texas. God has used him in establishing six Mexican missions down on the Rio Grande and he said, "It is just like going home to go back to these people." All were converted under his own ministry.

In this assembly at Falfurrias there are one hundred and thirty adult Mexican Christians and their children. Their Spirit-baptized pastor is now ready to begin work at once, teaching all these converts to obey Christ's last command and receive the Pentecostal baptism. He believes all in these different missions will accept the truth. He preaches fluently in Spanish. Who can tell what this may mean for Mexico, now bound by Catholicism?

The night before these two preachers were baptized, a lady residing in Dallas was wonderfully converted through a vision which God gave her in the night. She found our tent the next

day and received the Pentecostal baptism that night.

Mrs. J. S. Everett from Waco, Miss Clara Bailey (Catholic) from Shreveport, La., and Mrs. N. E. Thornton from Jacksonville, Texas, all received the baptism in the meeting on June 10th, which was the first Pentecostal service that these ladies ever attended. A lady from Garland, Texas, another from Forney, Texas, and a preacher (Holiness) from Sacul, Texas, came here and received the baptism in June.

God also wrought several miracles of healing in June. One was a Baptist lady with rheumatism over her entire body. She had "many physicians" and had not done a day's work in four years, was unable to raise her hands to comb her hair for two years, had to be turned in bed all this time and helped to rise when she was well enough to get up. She was instantly and perfectly healed in the presence of the audience at the tent Tuesday night, June 11th. She could raise her hands straight above her head and walk perfectly without the slightest symptom of the disease. She worked hard all the next day and every day since. A Catholic lady was instantly healed of the same disease a few nights ago.

Mrs. M. B. Woodworth-Etter will close her services in Indianapolis next Sunday and will be with us in a few days. On my return home from the Stone Church Convention I spent three days with Mr. and Mrs. Etter in their home and attended the services. At the close of the first service seven were prayed with for healing and all seemed healed in a few minutes. One sister (an elderly lady who had broken her hip two years before), suffering great pain and unable to step on her right limb, was brought to the meeting. Her daughter and I helped her into the meeting. When hands were laid on her in prayer she was instantly healed and walked perfectly, and continued to walk to the services during my stay in the city.

Mrs. Johnson, living on East Jefferson street, in Indianapolis, was born deaf and dumb and is now nearly fifty-two years old. She had never heard a sound nor spoken a word. When Sister Etter, in the name of Jesus, rebuked the deaf-and-dumb spirit and commanded it to go out, the woman was completely delivered. She can now hear perfectly and is learning to talk for the first time.

Clyde Gray, a barber in Indianapolis, was stone deaf. When Sister Etter commanded him to hear in Jesus' name his ears were opened so perfectly that he had to hold his hands over them

at first when the choir sang. Pauline Winters, an eight-year-old child born blind, was instantly healed in these meetings. Thousands who were first given up by physicians have been healed in Sister Etter's meetings during the past thirty years; as many as two thousand during one revival. Four volumes have been written covering the different periods of Mrs. Etter's work as an evangelist. Three hundred copies of the last book have just arrived for our meeting. It is doubtful if there is any record written since the "Acts of the Apostles" that is so wonderful. We wish every Pentecostal saint had this book that faith in the power of God might be increased. If all who wish this book will send their order with fifty-six cents enclosed I will see that the book is sent to the address given.

We expect hundreds to be saved and healed and baptized this summer in Dallas. Jesus convinced the people more by what He *did* than by what He said and He "began to *do* and to teach" only that which He wants us to *do* and to teach in His name. "He was manifested to destroy the works of the devil" as much in Dallas and Chicago and other places as in Jerusalem. If Jesus and His apostles could not convince unbelievers without miracles of healing does He expect more from us? Immediately after saying to unbelievers, "Believe Me for the *works'* sake" Jesus said, "Verily, verily, I say unto you, he that believeth on Me the works that I do shall he do also." In other words, He wants us to be able to say, "Believe us for the works' sake."

May God cause us all to realize that He has given us "power over *all* the power of the enemy," and "over *all* devils," so that in Jesus' name, or by His power of attorney, we may rebuke, resist, cast out and refuse to be defeated by any demon which Jesus has conquered, knowing that "greater is He that is in you than he that is in the world."

Sunday night we arranged seats for two hundred people outside the tent and even then many had to stand. Our other tent was also filled. God continues to show His power as last month and every night people are "getting through."

I want to say in closing, for the benefit of any who are disposed to limit the Lord's working, that almost all who kneel at the altar for salvation receive also the baptism in the Holy Spirit and speak in tongues before arising from their knees. These that the Lord thus puts through make our best workers.

May the Lord continue to bless His children everywhere.

**The Latter Rain Evangel**

3616 Prairie Avenue - - - - - Chicago, Ill., U. S. A.

Published Monthly on the Fifteenth by  
The Evangel Publishing House

**Subscription Price**

**TO ANY PART** \$1.00 (4s-2d) per year in advance  
**OF THE WORLD** .50 (2s-1d) six months in advance

To those wholly engaged in the work of the Lord  
Fifty cents (2s-1d) per year in advance

☞ **Special rates to Assemblies ordering twelve or more copies. Write for terms.** ☞ Send drafts, express or postal orders payable to The Evangel Publishing House.

☞ *Contemporaries wishing to copy any article from this paper will kindly add "LATTER RAIN EVANGEL" Chicago, U. S. A.*

☞ Entered as second-class matter, April 8, 1909, at the Postoffice Chicago, Illinois, under the act of March 3, 1879.

☞ A cross opposite this note means your subscription expires with this number.

**Notes**

PASTOR A. L. BRANCH, of the First Baptist church at Three Rivers, Michigan, with his wife, spent Lord's Day, July 21st, with us, and gave us a blessed message in the evening. Mr. Branch's testimony to his Pentecostal baptism appeared in the August, 1910, number of THE EVANGEL, but he is still seeking the "more abundant" life.

There is a growing desire in the hearts of many of God's servants in the denominations to be baptized with the fire of the Holy Ghost and clothed with power. The indifference and apostasy of the church at large is driving many godly ministers to their knees, and they are crying out for a sword of heavenly tempered steel that they might be able to pierce through the indifference and awaken their people to a reality of their deep need.

We were greatly touched by the cry of one Baptist pastor who has written to us for prayer, and we feel impressed to put his great need before our readers that they may pray for him to have the endowment of power. He writes:

"Permit me to offer my thanks for THE LATTER RAIN EVANGEL which is now visiting me monthly. It has been a source of great blessing under God's Hand to my poor, sorrowing heart, and I feel I must ask for the prayers of God's children at this time.

"I have a large country pastorate and though I came here filled with hope and courage, it seems my work is vain, for people do not and will not accept a life of holiness. Bridge, whist parties, guessing parties and dogdly picnics are the order of the day, and though I

have tried to preach the Gospel faithfully, I find that many who should be leaders in the church work are so wrapped up in these things that my words fall as on deaf ears.

"Since reading THE EVANGEL I find that I have not the blessed experience that your workers have, and while I pray earnestly, I do not seem to get the blessing. Oh, how my heart hungers to do the will of my Father, and yet, believe me, it seems as if the heavens were brass. My oversensitive nature is many times wrought upon almost beyond endurance, and when I go to my brethren in the ministry for help and comfort they seem to take it as a matter of course that these things are necessary at this time. Will you kindly ask your dear people to make it a subject of prayer that the dear Lord shall grant me the fullness of the blessing, that I may be as clay in the hands of the Potter so that He can mould me after the pattern which He sees best? So far as I know, my all is on the altar, but oh! how much I need the fire. I cannot help but shed tears as I see the carelessness and indifference of my people, and the terrible misunderstandings which take place—how they will twist the words I utter and make light of the Word of God. Surely we are in the last days, and my constant prayer is that the 'latter rain' may come upon us here before the Master comes to call His own. Brethren, pray for us."

We believe the heavens will open upon this earnest brother, and that the Lord will visit him as He has promised to do.

"There's a Pentecost for every trusting soul,  
Of your life the Spirit now will take control,  
Filling, sealing, quick'ning, healing, making whole  
By God's holy power today."  
\* \* \*

In sharp contrast to this heart-hunger of a few, the great majority of ministers are satisfied and are occupied in entertaining their congregations. Their chief object is to give a learned dissertation on some subject or discuss the topics of the day.

A Saturday evening paper in Los Angeles recently announced the following subjects for the pulpits on the following day: "The Evolution of Life," "Royal Manhood," "Penny Wise and Pound Foolish," "How to Double the Productive Laborer's Income," "How to Keep Young," "Gossiping," "Naples and Pompeii," "Outlook and Opportunity in Turkey," "The Birds of the Air," "The Sailors of the Deep."

This shows the startling apostasy of the church. Jesus has no part nor lot in their lives. "They have taken away my Lord," and substituted the productions of their own minds; they are exalting themselves instead of Jesus, and "verily they have their reward." The encomiums and adoration of the people will be their only compensation, and they have no promise of any future reward.

There was no room for Jesus when He came to this earth, but how unutterably sad and how appalling the condition of the Christian church today that there is no room for Him in the church which has been established in His Name. If we would find a place where Jesus is lifted up we must often turn aside from the denominational churches into the mission halls, but He will be found. He will have for Himself the "little flock" whom He is preparing to reign with Him.

### Pastor A. A. Boddy in America

PASTOR A. A. BODDY of Sunderland, England, is scheduled to leave England on the steamer "Celtic," arriving in New York about August 6th. He is expecting to go direct to the Pacific Coast and will speak (D. V.) at the Los Angeles campmeeting which is now being held at the city limits. We do not know at this writing when Pastor Boddy will be at this campmeeting, but if our California friends will communicate with Mrs. Clara Berry at the camp ground, Colegrove Station, Los Angeles, she will be glad to inform them. To get to the camp ground take Melrose car, Radium Springs, end of line.

Pastor Boddy will also speak in The Stone Church, Thirty-seventh street and Indiana avenue, Chicago, Lord's Day, September 22nd, at 3:00 and 7:15 p. m., to which services we heartily invite all who can come. If our out-of-town readers are contemplating visiting the city in September, we urge them to arrange to come at this time and spend the Lord's Day with us at The Stone Church.

Pastor Boddy has also promised to conduct a mission in Winnipeg, Manitoba, September 28th to October 6th, at St. Luke's church. He wishes our prayers.

### Missionaries for Central America

THE Lord is continuing to keep us awakened to the needs of the mission field. Mr. and Mrs. B. A. Schoeneich, on their way to Central America, together with their mother, Mrs. Mary A. Yaegge, stopped with us *en route* and stirred us up to realize the awful darkness and ignorance lying right at our door.

Brother Schoeneich was born in Central America, his father having gone there as a merchant. He came to the States for an education and while here became converted to God and received the Pentecostal baptism. Now the Lord has called him back to Central America to work among the Indian tribes there. He is thoroughly

familiar with the conditions and gave us a vivid picture of the awful effect of four hundred years of Romanism upon that country.

Mrs. Schoeneich's mother, Mrs. Yaegge, who has been a Christian worker for years, and who was herself wonderfully saved from Roman Catholicism, also received a call to the same country. After she and her daughter had each given the other up, the Lord called them to work in the same field.

### Calls for Workers

The cry of our brother's heart is for Spirit-filled workers to bring to this country the pure, clean Gospel of the Lord Jesus and to bind up the deep wounds made by iniquitous Rome. Especially among the Indians there is a growing hatred to this false religious system which is nothing but baptized paganism. They have come to despise the name "Christian" because the Roman Catholics have dragged it in the dust, applying it to themselves, but if you go into that country as a "follower of Jesus" it is said they will receive you with open arms.

\* \* \*

So the call is coming from India and China and from West Africa for workers. Brother Berg writes that he *must* have consecrated men and women to take care of the people whom God is bringing out into the truth, and missionaries in China write there never was such a need as now. Christian Science, Theosophy, Spiritism, and a host of other false religions are crowding in the open door, and unless the Christian people bring the Gospel speedily, the last condition of China will be worse than the first.

Beloved, we must pray more earnestly that the Lord of the harvest send forth workers. We have a responsibility for the teeming millions who are sitting in darkness and death, and we must pray and go and give. Let all who read these lines pray from their hearts, "Lord, what wilt Thou have me to do?" and also be willing to say truly, "Lord, here am I, send me!"

We gladly send money to any on the mission field. We are in touch with many faithful missionaries, and shall be pleased to forward your offerings to them or to any one whom you may designate.

Let those who are living in communities that are being watered by the precious showers of "latter rain" not forget the brother and sister toiling in the parched, desert places. Put yourselves in their places. If you were in China or India, think how much you would want people to pray for you!

## Thirtyfold Fruitage

Miss E. Sisson, Convention, June 5, 1912



IN THE thirteenth chapter of Matthew we read, in the parable of the sower, "Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: . . . And some fell among thorns; and the thorns sprung up and choked them: but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold."

It is this last clause, "some an hundredfold, some sixtyfold, some thirtyfold," on which the Lord has given me some lessons. I had always been very desirous to be a hundredfold fruit-bearer, and I believe this is our privilege. The Lord tells us something about the one hundredfold fruit bearer in Mark and again in Luke, how if we forsake all for Jesus—father, mother, lands, children—we shall receive the hundredfold in this life, "with persecution." So if persecution is going hand in hand with us, and the Lord is calling us to forsake father and mother and houses and lands, or any close earthly relationship as He leads out, we may praise God for the trials. It is along those lines that we get the hundredfold fruitage. Oh, we may thank God for persecution. It is nothing to take the attitude of the martyr about. Persecution is something to make us leap for joy. Our Savior says when they persecute you and cast out your name as false, and say all manner of evil against you, "leap for joy." And the original says if those things are happening to you, "jump up and down very much." But we have to go quite a way with the Lord to have some of these things happen to us. If we begin to put our finger in our mouth and sulk, and are cast down with the little beginnings of trials and persecutions and separations from dear ones, and begin to pity ourselves, we will not get along very far toward the hundredfold fruitage.

I remember years ago I was in a Southern city and a young girl helped me at the piano. She was a daughter in the home and very gifted in many ways, and I said to her mother, "Lucy is such a beautiful girl, such a dear child." "Yes," she said, "Lucy is pretty and dear but there is one tremendous fault about Lucy. She is so sensitive when you try to correct her she goes down into the dumps and is so full of self-pity

that her father and I cannot correct her very rapidly. We have to take one fault and then let her go through her spasms and wait a long time before we can put our finger on another." And while she was telling that the Lord seemed to say to me, "That is the trouble I have had with you." I think it is the trouble with many of us. We get so sorry for ourselves when we are corrected and chastised by the Word of the Lord, and the mouth of the Lord, and perhaps by the mouth of God's children. It takes quite a time to go a little way with the Lord, but the hundredfold fruit goes along the line of those who throw up their hands to the Lord and let Him rob them of *everything* He sees has to be taken away and make the way straight in all things. But it isn't really the hundredfold I have so much on my heart tonight, for the Lord made me so happy awhile ago over this thirtyfold. There is the thirtyfold and the sixtyfold and the hundredfold fruitage, and you notice thirtyfold is the least fruit that the Christian can ever bear for Jesus. There is nothing less. Not twenty or ten, but the lowest they can bear is going to be thirtyfold. Now that is tremendous. If I bear fruit unto Jesus at all in anything, God says the figures will be thirtyfold. I was in a home last night where we were talking about a business man, and how in one sale he had made a half million dollars. They were telling how successful he was: he had made half as much as his capital right off, half as much as he put into his business, and they thought it was a big thing, and it was a big thing according to this world, but look here what the Lord says: The fruit in the Christian life is to be *thirtyfold*, not thirty per cent. That would be a big income if you could put out ten thousand dollars and get thirty per cent. but this is not thirty per cent; it is thirtyfold, which is ten thousand per cent! It is as if a man could put out one thousand dollars and get thirty thousand dollars; or put out one hundred thousand dollars and get three million dollars. This is the encouragement He gives to us as children of God in the little things. It is how many prayers we send up, this one and that one, and the other; how many little steps we take out of our own way; the denial of self for the sake of others, and that the Spirit and life and love of Jesus may shine through our faces. Surely if we are children of God and seeking to walk with our blessed Master we are prompted

to do little things on this side and on that, and God tells us that even "a cup of cold water given in the Name of Jesus" shall in no wise lose its reward. And how much is this reward going to be? The lowest is thirtyfold. Oh, how wonderful and how beautiful this is. We do not understand it all now because we have not yet come to the place where everything is shown up in its reward; we only go on by faith and believe for it now.

I remember a good many years ago how I went out to the Pacific Coast with Carrie Judd. You know her as Carrie Judd Montgomery. She then had a faith home in Buffalo. The Lord had a work here in Chicago in which He had put me and she came to Chicago and we went on together. I had just before that had a wonderful filling of the Holy Ghost at a Convention in Western Springs and I was tingling to my fingers' ends to be and do for Jesus, to have the light shine and win souls for Jesus and help Christians, and so we started off. We got to a far Western town in the mountains and there we were going to stop off for a day and night, let our train go on and have a night's rest, taking the next day's train—a little break in the journey. When we got off the train and went to a hotel we had the day before us, and I said, "I feel like having a Gospel meeting in this town." Carrie said, "So do I. I believe if we ask the proprietor of the hotel he will let us hold a meeting." "Well," I said, "let's do it. We will go out on the street and invite every man and woman we meet." Well, she wouldn't do that but she would ask the hotel people. The proprietor let us have the drawing room, she spoke to the people, and I went into the street and invited the people. I came across a man who was such a disreputable looking specimen my heart failed, and I thought I could not invite him. Then it came to me, "and Jesus died for *him*." I could not get away from that. So I went up to him. He was one of the devil's castaways. He thanked me, but his look and voice were so vile before I got through talking to him I was frightened, I never had come in contact with any one like that before. I went right back to the hotel and I said to my friend and her secretary, "Oh, pray for me right away. Pray that I may have my flesh bathed in the blood of Calvary for I feel as if I had been besmirched and rolled in the gutter." They said, "What has happened?" "Oh, I could not tell you, I feel so much ashamed." We got down to prayer and asked for the cleansing power of the blood. I kept thinking then, What should I do if he

should come to the meeting? and I was in terror about it. When the time came for the meeting, as we went down stairs I thought I saw that man sitting in the hall. I was sure the proprietor would not let him in the drawing-room, and as I saw him I fled into the drawing-room; my heart was in my throat and it took a little while to become composed. When we got into the room there were three ladies and one child, and the proprietor of the hotel, and the atmosphere was the stiffest you can imagine. It was like getting in an ice-box. We felt suddenly all frozen up. Then Carrie Judd said, "Now, will one of the friends play some Gospel hymns for us?" She was quite able to do it herself but wanted to break them in. So one of the ladies in a very stiff, disgusted manner walked to the instrument. Oh, it was painful, but we sang away. Then we got down on our knees and prayed, and we felt a little more melted up, but the atmosphere was just as resistant as ever. Then we had our Gospel talk, first one and then the other, and when it was over the ladies very suddenly went as if they had been at some social affair from which they were glad to flee, the proprietor bowed and we ran upstairs. Oh, how glad we were that it was all over!

Years after, I was telling this to Mr. Montgomery, and I said, "There is one thing sure, Carrie and I beat the Christian worker's record for the biggest fizzle the world ever saw." But this winter when I was in Rochester I received a letter from a lady who said, "You would not remember me in any way. I would not intrude myself upon you, but Mr. Montgomery has begged me to write you, and I want to call to your remembrance that little town up in the mountains and the meeting you had in the drawing-room of the hotel. I was one of the ladies present at that meeting and I must say I was perfectly indifferent and rather bored; but two years afterward the whole thing returned to my mind and I was brought to God and converted and found the Lord as my Healer. Then I was called as a missionary and went to Nyack Institute and received some training. Afterwards I went out as a missionary to South America [I think she said to Venezuela], and I have been a missionary there for many years." It was a beautiful letter and, do you know, I was awestruck. If the biggest fizzle that ever Christian workers had in their lives could turn out like that, I felt we didn't know, we haven't the slightest idea, what is piling up for us in the heavens. The Lord says the least shall be thirtyfold.



Oh, would not the millionaires be happy tonight if they could get, year by year, in their business this thirtyfold, ten thousand per cent! That is the kind of business we are in, we millionaires of Christ. In this matter of seed-sowing we will receive our thirtyfold. We can go on to sixtyfold and one hundredfold if we let the Lord take us on. He will bring us to where in our inner spirits we will be actually separated from everything not in the will of God, and whether we leave our husbands and wives, and mothers and brothers and sisters or not, outwardly, we may reach it in spirit.

Dear Brother Post went to India, left his wife and sons and daughters. From India he went to Egypt, and he told me the joy he had in the hour when the train took him away from Los Angeles, was beyond all telling. He left everything behind and went. Now the Lord has returned him to Los Angeles and started him out a second time *with his wife*, a beautiful Pentecostal Christian, called now as much as he is, his wife and his two sons and his daughter—all going to Egypt! That is a little bit of the hundredfold right down here.

Oh, He is a wonderful God, and it is wonderful to have our hearts so on the altar that nothing moves us *but* the will of God, and the will of God moves us continually. The last time I left home to come to Chicago it was very hard for my sisters; my oldest sister is in her seventy-sixth year, and my other sister is nearly blind, only being able to see a very, very, tiny bit, and through my long illness we had been bound so close together. They thought now the Lord had called me into this wonderful prayer-life, surely I would never go abroad again and when the Lord made it clear I should come to Chicago, their faces were white for days. As they sat at the table they could hardly do more than pick at their food, but there was my heart on the altar, and that is where our hearts must be, and there is God to sustain us, reveal His will and hold us steady to it, and there is the rich fruitage. I believe they have already gotten more out of my going than they would have received had I stayed. Oh, the Lord has such wonderful ways with us all, even in this thirtyfold reward.

One of the children asked me as I was coming to the service tonight if I would not have something interesting for them as they were coming, too! So I want to speak to the children. When I was in Ireland and in Dublin, I was working with what is known as the great "Irish Mis-

sions." They had many orphanages and it was faith work. The little children in the orphanage at Dublin were called in one day by the teacher and the teacher said, "Now, there is coming a long cold winter, and the children over in the orphanage at Conemara on the West Coast will have to go without shoes and stockings and warm clothing, and I don't know if they will even have enough food to eat unless God sends the money. We haven't the money to buy shoes and stockings. Do you children want to pray?" They were all on their knees at once, and prayed that God would send money to the orphanage at Conemara. A few days later came an offering of fifty pounds (two hundred and fifty dollars) for the orphanage at Conemara, and the children began to jump and clap their hands and they said, "Goody, goody, that is the money we helped to get."

That is the way we shall feel up there in heaven, for the wonderful answers to our prayers. We don't always see the outcome here any more than I saw it at the time of that seemingly unprofitable meeting in the little town up in the Rockies. But oh, we shall see it! The Lord tells us it is according to our faith. We know we cannot do the least thing for souls in the Name of Jesus but what God will have at least thirtyfold fruitage. Oh hallelujah! it may be sixty, it can be a hundred. In our praying, in our doing, in our giving, in our fruit-bearing, in our patience one with another—in all these different ways in which this grace of God works in our hearts and pushes us forward, there is going on this fruitage, thirtyfold, sixtyfold, and a hundredfold, even in our testimonies. I remember my first time of testimony. I had been brought up in a church that said, "Let your women keep silence in the churches." I believed it, but the spiritual pushed me, so to speak, yet such a contention of the enemy! I saw to it when I went into a meeting that I sat where there was a seat in front of me; then if the Lord should say, "Speak!" I could pull myself up for my legs seemed like those of a ten-days-old kitten, they just wobbled. Oh, how the devil did contend that point of speaking in meeting, and if I had yielded, taking it easy and just been a proper young lady, respected by my pastor, the life I have now had for nearly fifty years, would never have been.

I remember dear Mrs. Whittimore, whom many of you know, and who is connected with the Door of Hope work, as a little Presbyterian girl who used to come to church at their New



London summer home. She would sit there, just a quiet, timid child, but the Spirit of the Lord got hold of her. She was a member of the Presbyterian church in New York for a long time, but she really got converted among the drunkards and gamblers in Jerry McAuley's Mission. She knelt among the drunkards; she found she had the same kind of a heart, and she got the same kind of salvation. She came to New London and kept getting more hungry. She came to a little holiness meeting in our home, oh such a humble home! and when they came to testify she got up and expressed a desire for God. There wasn't anything very decided about her testimony, we didn't think much

of it, but when the meeting was over she said, "Did you see I spoke? I got my mouth open tonight." We laughed and laughed. She was so perfectly delighted because she had gotten her mouth open. That open mouth has shaken things all over this continent, and a good deal further.

It meant all she rejoiced about and a good deal more. Oh these victories for Jesus! We don't know where the end of these things will be, either in this world or in ages to come, these mighty victories, but the Lord has told us that the least of them will bring forth thirtyfold; not one of the victories can ever be less than thirtyfold. Oh, it is so glorious to me!

## Healed and Cleansed for God's Service

Miss Ida Williams, Pisgah, Los Angeles, California; Convention, May 18, 1912



ALL my life I suffered with hemorrhoids of the brain. The last years in which I was afflicted were spent in absolute misery. I was given up by four physicians in a hospital in Toronto, Canada. The doctors there said I would never do another day's work as long as I lived. One of the doctors in my home town said it was impossible for me to live; the other one said, "I can fix you up so you can live, but you can never do anything again," and they all said, "Go out West." I had a determination to live and to do something, so I went West. I drifted down to Los Angeles, and finally got in touch with the meetings at Pisgah. Everything was so strange to me, I thought at first it was nothing but a fake, and it never entered my head there was anything in it for me. I went to the meetings and at last the still small voice of the Spirit began to talk to me. So at the Thursday meeting I made up my mind to give my heart to God. I went down to the Gardens, and I was so afraid, I was leaving the meeting when Doctor Yoakum said, in the middle of the benediction, "There is a soul in this meeting who needs to come forward and give her heart to God and I am not going to dismiss the meeting until she does." The Spirit witnessed in my heart that this was my last call. I went to the altar and knelt down, and as I got up from that altar I was free, my heart was light and I felt like a bird in the air. Doctor Patterson was there and he said, "We want you to work for the Lord," and I said, "That is what I am here for." They praised God and I praised him, too. Oh, how I do love the

Lord for what he has done for me. He healed me of hemorrhoids of the brain and a tumor of the left breast that was very painful. I had worn glasses six or seven years; the sight of the left eye had never developed. The Lord healed my eyes and also my back after I had suffered until I thought I'd drop dead. I never could sing until the Lord touched my throat, and I felt something leave my throat like a lump. And God took from me one of the most stubborn wills that you ever came in contact with. When I found that my will must go I passed through a living death, but I was determined, and said, "Lord, I will either have my will broken or go to my grave." How I hated everybody that would tell me to do one thing for the Lord. I told Doctor Yoakum more than once, "I just hate you." Then he would have to work with me until he got me on my knees. When he got me there the struggle was all over. Finally, the Lord Jesus got me to the place where I cried out in the agony of my soul, God's people laid hands on me and then that stubborn demon was cast out. I was set free and have been free ever since, and I never said again about anything, "I won't do it," but have only been too glad to do anything I could. Then you never met any one in your life that could talk back sharper than I could, and I made up my mind I must have victory over that. I said, "Father, this tongue is going to be used for Thee or I will die. I cannot live unless you do something for my tongue." For two long months I died one of the worst deaths any human being ever went through, and when the enemy could not get my tongue he got my hands. The Doctor told me to come in and eat my dinner. I said I

did not want to come in there, and I took what I held and dashed it across the table. I got up red with fury, but could not speak. As soon as I got alone the Lord talked to me. I said, "Lord, you might as well let me go, there is no use." In the afternoon I was afraid to look at any one. No one on this earth could put up with such doings as mine. The Doctor came into the office and said, "What is it? What is wrong with you?" I said, "I cannot stand it any longer. I said nothing with my tongue but my hands acted the words I would have liked to say." He said, "Did you think I didn't see you 'cuss' with your hands a little while ago?" I said, "Why didn't you slap them good for me?" But he raised his heart to God for me and prayed that God would liberate my hands as well as my tongue, and I was set free.

God is wonderfully blessing the work of Pisgah Home and the Gardens. We have precious souls come in day by day and no one can tell of the peace and joy that has come into the hearts of many who have come into the Home.

Just the night before I left Los Angeles, Sister Nell, Matron of Pisgah Ark, said to me, "I want you to come home to dinner with me." I hadn't said anything to her, but I had said to God, "Oh, Father, how I would love to have those girls gather around me before I leave." The Lord knew the cry of my heart, so after dinner, Sister Nell said, "I am going to have Sister Ida read the lesson," and then when I got through she asked the girls to gather around me, and oh, how the tears streamed down their faces as they vowed they would stand true to God, true to the trust He had put upon them. There were present those that were just from the prisons, the worst drunkards, the worst harlots you could find, kneeling down and crying out to God for something better. There was one dear girl who had been a mission worker, her husband brought her there a raving maniac; she had delirium tremens. He went to the matron and said, "Can you do anything for my wife?" "No, we cannot do a thing, but Jesus can." The woman said, "Oh, what can I do without my morphine and whiskey?" Sister Nell said, "Never mind, you have Jesus." "But," she said, "I have turned my back on Him." Sister Nell called her helpers together and in Jesus' Name they commanded the morphine demons to come out of her, and she was completely delivered. If you could see that woman today you would not know her to be the same one. So it is with hundreds who come into the Home. When the enemy tempts them with an appetite for these

things, we pray for them and God delivers.

We have about twenty-four acres of land, about twenty miles from Los Angeles, where the dear consumptives live. There you see some of the most devoted lives, those who work with the sick and afflicted. We have one dear young girl, Sister May, who is one of the most sacrificing of all the workers. She herself was dying of consumption and insanity when she came to us, and her cry now is, "Lord, send me to the worst; send me down to this one who is filthy and dirty, send me to that one who is dying, send me to the cancerous ones." She gets cases that are so revolting she has to ask God to keep her stomach, and finds children without a stitch of clothing on them. If you could follow her you would see her down in the slums of Los Angeles, cleaning up those who are living in filth, making their houses sweet and clean, and more than that, you would see that she leaves behind her the shining faces of those who have given their hearts to God.

Then we have Sister Lilian, who left one of the most beautiful homes for the sake of these dear lost ones and the sick and the suffering. She is at the Gardens, and I wish you could see that precious girl as those consumptives come up to the Gardens. You know a mother thinks no one else can take care of a baby but herself. If you love souls for Jesus you think no one can take care of them but yourself.

That is the spirit those girls have. They put them in nice clean, comfortable beds and they are restored in strength, and, best of all, they give their hearts to God. I was out there one day and saw so many boys working, I said, "Is it possible, these big, strong men will give their time for these dear consumptives, come here and till the ground for the poor and the outcast?" But it is so. Some of the strongest, healthiest men in the country are here, working day and night, if need be. But very instant the little frail matron calls, you will see the men come to take the poor consumptives in their arms. They handle them as carefully as babes; they bring them into the meetings and take them out and set them in the sunshine. I never could tell you how Jesus works in those who have been redeemed through the blood of the Lamb. It is hard work; any hour of the night you may see the matron about, ministering to the sick. If she hears it rain, or if the wind commences to blow, she cannot stay in bed; she wants to see if each one of her children is tucked away, and if their tents are dry. Then she goes back and says, "Father, I do thank you for taking care of my little flock."

I remember one case of asthma that came to the Home, and as I went through his grip and took out the medicine, he gave an awful sigh. I said, "Father, give him grace," and he said, "If you take that from me I am gone." I said, "Brother, that is just the time you are saved." It commenced to rain, and he said, "Will I sleep where there is a fire tonight?" I said, "No, brother, you go right out into the tent." There was such a joy bubbling within me as I took everything away, and I told them to take the brother out to his tent. He said, "Have I got to go through the rain?" At ten o'clock something said to me, "You go to that tent, the brother is sitting up." We went up to the tent and there he was sitting on the edge of the bed in all his misery. I said, "Brother, this won't do." He said, "I have not been in my bed for months." We laid hands on him and prayed for him. He asked me for more than one pillow, but I said "No." He thought I was hard-hearted, but I said, "Will you do what I tell you to do?" He said, "Yes." He thought he was going to die anyhow, he might as well obey. He undressed and lay down, and as soon as he put his head on the pillow he went to sleep, and in the morning through all the rain he came in saying, "Praise God! Praise God!" I said, "Brother, where is your asthma?" "Why, it is gone. I lay down when you told me and I didn't know anything until this morning." "How about the rain?" "Oh that doesn't make any difference."

I'd like to tell you about one of our pilgrimages to the Gardens. The last Friday in every

month we take a pilgrimage and walk over to the Gardens. The suffering ones need us to give them an uplift. There will be perhaps seventy-five to one hundred and fifty of us, the weakest are invited to go, and they have a good eight miles to walk, seventeen miles there and back. We start out in the morning, some fearful they will not live to get there. Well, we start and go over a very high hill. The hill is so steep it almost makes the natural heart faint to see the poor consumptives, who are given up to die, just drag themselves along. We have in the train paralytics and people with every kind of disease, and old women past seventy. We see their noses get pinched and their eyes standing out, they get so weak; then some of the stronger ones must help them. It is a peculiar thing, but they never get healed on the near side of the hill. We go up to the top and hold a meeting there. It is a lovely spot, God's beautiful country all about us, and the Gardens lying off in the distance. There we kneel down, and we ask those who want something from the Lord to kneel down, right there in the road. We ask God to heal them and generally those who are weakest going up that steep hill are the first ones down the other side. When the Lord touches their bodies it takes a pretty smart person to keep up with them.

You see that pinched look gone and their eyes shine until you would not know they were the same people. They walk all the way to the Gardens and are stronger for it. When you step out on the promises God meets you.

## A Glimpse into the Heart of God

W. F. Carothers, Houston, Texas, in the Stone Church, June 23, 1912



**I**N I. Thessalonians 4:15-17 we read: "For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall in no wise precede them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

I am sure that there are many motives that prompt people, and have prompted them in all ages, to follow Christ. There were large num-

bers of people when Jesus was on earth in person who followed Him for the loaves and fishes. He was able to provide them sustenance for the body, to satisfy the pangs of hunger, and for this reason great numbers followed the Lord Jesus. I am real glad today that in the salvation that Jesus came to purchase is provided our daily bread. I am real glad for the loaves and fishes. I am glad they are included in the great plan and scope of salvation.

There are others who follow the Lord for different reasons; some follow Him for His spiritual blessings; these are poor, tired, hungry hearts and spirits, desiring and longing for times of refreshing from the presence of the Lord, and they seek the Lord diligently that they may have blessing from His presence. I am glad that

Jesus is a satisfying portion, and it hath not entered into the heart of man to conceive of the blessedness and joy and victory and power that comes to those who seek the Lord diligently. I praise God salvation takes this in. There are still others who have been won to the Gospel of Christ because of His healing power. They have felt the mighty touch of God in their bodies, and gratitude has sprung up in their souls and they follow the Lord Jesus Christ because He is the Healer Divine. I worship Him and praise Him tonight that it is our privilege in this wicked, sin-cursed earth to proclaim the Gospel of Divine Healing, and declare that our God is both able and willing to heal the body. And so for all such motives there are those who seek and follow the Lord, but it seems to me that the crowning motive is for His own sake, that we might know the Lord Himself, that we might have the privilege of working with Him in person and communing with Him in this world as Enoch did of old, and spend eternity with Him in His blessed presence. After all the centuries of God's dealings with mankind, after all the wonderful experiences of this world, when the final trump has sounded and we have been caught up with Him in the air and time shall have changed to eternity, then the last final statement of revelation is that we shall ever be with the Lord. My conviction is that St. Paul's vision was not limited to the rapture in the technical sense, but that it stretched out beyond those scenes into the great eternity where our chief joy and interest will center, not in the works but in the person—"and so shall we *ever be with the Lord.*"

And now for this purpose this text explains in my opinion all the curious things, all of the wonderful things in the world and in the range of our conscience; and, do you know, we are fearfully and wonderfully made. Sometimes I get to thinking about life, its wonderful features, its wonderful possibilities, its peculiarities, and wonder where we came from and where we are going, and what can be the purpose in all the movements of the universe we are privileged to witness, and it all culminates in this text before us tonight.

Away back in the beginning of things God said, "Let us make man in our image," and from that we understand something like this, that God Himself, great and mighty and all-sufficient, has a heart that longs for intelligent companionship. I do not believe that God's great heart can be satisfied simply with the companionship of great circling orbs of matter such as occupy the universe, but I believe and understand from God's

revealed Word that His great heart longed and yearned after intelligent companionship, after the fellowship you and I enjoy with one another, and so in order that He might have intelligent companions throughout eternity to walk with Him, He created man in His own image and likeness. But it was necessary for this companionship to be voluntary on man's part. We could not enjoy blessedness from a forced fellowship. If we had the power to compel people to walk with us and yet those same people did not love us, there would be no real concord and fellowship; association could not bring joy and pleasure to the heart, but when some one comes up to us voluntarily and from the abundance of the heart seeks our companionship and we feel mutual love and confidence and respect, it brings joy and blessing to the heart. And so with God: He desired companions that were not in any sense forced or compelled to seek His presence, but who, of their own voluntary choice, would seek after Him to the exclusion of all else, and for that reason He put us in the surroundings in which we find ourselves, with such uncertainty all about us that we cannot see God. If we could catch one glimpse of the Almighty I believe our free moral agency would be destroyed because of His Majesty. So in order that you and I and every man and woman in this world might of their free choice choose God, He has placed a veil over the situation and hidden His face until we make the choice, and that explains the whole matter; that explains the temptations that befall us, the times of testing, darkness, uncertainty and trial that come across our path. Oh let us think about it, that the great Fatherhood of God stands behind this veil waiting, and, I say it reverently, yearning for companionship, yearning that we should choose Him rather than to choose evil. Oh I believe it is a fact. What a wonderful thought it is that you and I have been deliberately destined and predestined, if we will but accept it, to be the intelligent companions of the Almighty throughout eternity. It is a wonderful privilege that awaits us, and I believe, with all my heart, this is why we are in the world. I believe this is why the world goes around. I believe this is why the great planets of the universe are pursuing their course from day to day and year to year. To me it explains all the phenomena of life, that you and I might by our free agency choose the companionship of God, rather than evil, and if we but will, in spite of the world, the flesh and the devil, in spite of the darkness and allurements and temptations—if we will set our

faces like a flint against evil and toward God, oh the joy and the reward which God will shower upon us when we meet Him in the sky. The great resources of the Almighty are ready to bless us and are at our command that we may enjoy His fellowship throughout eternity. Wonderful thought, that we can really please God, that we can glorify Him, that we can in some measure reward Him for the greatness of His Providence and of His blessings. All we have to do is to say, "By the grace of God, as for me and my house we will serve the Lord." That is all He asks.

Down in my home I have a little observatory where I have a splendid telescope. I love to look at the objects in the sky and study the cunning laws that govern their motion and listen to this and that hypothesis of the astronomers in their trying to find out what it all means. I know what it all means. It means that all things are working together for good to them that love God, and after the astronomers have spent centuries of examination and investigation and recording and comparing and testing and theorizing, the final and ultimate conclusion will be that all things are working together for good to them that love God. And they are working in a hurry, too. Every star you see in the sky is going through on its appointed orbit at a tremendous rate of speed; from ten to twenty miles a second is the common rate of speed. They are going at a rate that would make a cannon ball look as though it was going the other way. Can't we wait on the Lord a little while when He is working at such tremendous rates of speed as this? Can't we stand it a little while? Can't we be true to God and stand the testings and the criticisms? What are we going to do about it? Are we going to sell our unspeakable inheritance for a mess of pottage? God forbid! May He help us to catch a vision of spending eternity with the Lord in the air, of being His intelligent companions. I believe God is going to take us down through the corridors of the universe and explain His work to us, all this wonderful creative power, and enjoy our comment, and enjoy explaining it to us. God is not satisfied with cold, dead worlds. He wants living, vital beings that know Him and love Him voluntarily, with free choice, in spite of what the devil can offer against this love from the Lord.

Over against the devil's bait He pours out the treasures from His storehouse to those that will seek Him; on the other side, the devil carries you out and shows you all the kingdoms

of the world, and says, "All these will I give you if you will fall down and worship me." Oh how I tremble for the young man and young woman! How Satan comes to them and tries to make them believe religion is only good for the feeble-minded and women folks and children, and if you are to be strong and accomplish things in this world, you have no time for religion. There never was a greater lie out of the pit. I am glad that in the service of the Lord, even in preaching the Gospel and in the work of the church there is a field, opportunities for the accomplished and talented, which challenges the greatest ability any man and woman has in this world. So my prayer to God is that our young men shall see the great possibilities and that they will consecrate their ransomed powers to the service of God, that they will choose to glorify God and turn their back upon the allurements and temptations of the evil one. I practiced law for many years in Houston, and have seen great numbers of young men come to the city from the country to begin their life work, and have been interested in their conceptions of life as those conceptions have been manifested by the course they pursue. There are two general classes I will mention. One is a class that has been deceived by the enemy, young men of ability and good prospects, but who came and started into business with the idea that the way to succeed was to take short cuts, to be sharp and smart, to deceive the courts and deceive the juries, and "pull the wool over the eyes" of the witnesses, etc. On the other hand, I have seen young men of the same measure of ability who came from Christian homes, from godly surroundings, imbued with the idea that the way to succeed was to serve God, to be true to Him and true to man, and I stood by with throbbing heart and watched the result, and I testify to you tonight, after perhaps nineteen or twenty years of observation of young men, every one of those who came with the first conception of how to succeed have made total failure, and, on the other hand, those who came with the idea they must be true to God, true to the courts, and true to the jury, have made success in this world, and I am glad they have the promise of the life that now is, as well as of that which is to come. It is the deception of the devil to make you believe that in serving God you will not succeed in business.

I just want to add my word of testimony and praise to the fact that God will make good all of His promises for this life and the life in the future, and the way to make success in this life is to be

true to God in spite of the world, the flesh and the devil. If you die, let them put the cloths over an honest heart, one that loved God, and the very memory of it will be precious. It is not all of life to live nor all of death to die, as we know

from many who have passed on before, whose influence is just as sweet and almost as strong as when they lived. God bless you and help you to set your faces like flint toward the skies and help you to choose the Lord in all things.

## The Massing of the Forces

### A Sign of the Times



LET both grow together until the time of harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." Matt. 13:30. These are the Lord's own words, and they convey a definite description of the closing scenes of this age or dispensation. Who that has studied the Word of Prophecy regarding the last days of Christendom, and has compared what it gives us with the state of things which exists throughout the world today, can fail to see that that Word is being rapidly fulfilled before our eyes? Are not, we may ask, the tares even now being bundled up in preparation for the fire? Let us look at a few things which at least seem to indicate it.

It is very startling to notice how in our days every form of energy is being massed. All the different powers, whether physical, religious, intellectual, or commercial, are being consolidated. The confederation of things seems to be the spirit which is animating the times we live in, and there never was such a cry for the union of forces, union of power, union of commerce, union of religions as there is at the present time.

The *Physical* forces of the world are being massed. It used to be that men were satisfied with a very limited amount of power, and in fact it took only a little of it to satisfy all of their demands; but what do we see along this line today? What has man not been able to accomplish by the power of steam? Witness the immense floating palaces with which he now traverses the mighty ocean with as much comfort as he could enjoy anywhere on land in the most modern furnished palace. Then think of the great amount of physical power which has been captured at Niagara and Laehine, and is being harnessed for man's use in scores of other places. The electric wires convey this mighty force all over the land to wherever it is needed, and in this way wonders are being accomplished of such immense magnitude as would have almost taken away the breath of

our fathers at the very mention of it. This is a new thing which is now going on. Nature was never before forced to obey the behests of man as she is today, and the end of it is not yet in sight.

The *Intellectual* forces are also being consolidated. Knowledge of every kind has largely increased, and it is still on the increase. The Geni of invention seems to have come out of his long-closed coffer, and with rapid strides he is filling the world with the product of his scientific and mechanical powers. There is scarcely any limit to what man can now accomplish by the use of his intellectual abilities. Education is making men so wise in these days that there seems to be no limit to what they will imagine to do. But even education is being massed. It is only a few, comparatively speaking, who are at all able to climb to even midway on this ladder of education. Theological schools exclude all but college graduates. Technical schools put their standard beyond most. And thus in this way there is also springing up as it were a confederation of education.

*Commercial* forces are massing. These forces are men and money. The blasphemous term, "The almighty dollar," is the god to which many are bowing in worship in these days. And so we have a state of things existing now which fifty years ago would not have been thought possible. For the last thirty years commerce has been coming more and more into the hands of the few. At the present time there is not an article of trade, whether it be foodstuffs, clothing, implements or anything else which is used throughout the United States, but it comes into the hands of the consumer through the mill of some trust or combine. One of the best magazine writers of our day says that all the business of the United States is already under the control of ten men, and even now there is a scheme on foot to consolidate not only the business of America, but the business of the whole world into one vast corporation. This is what Capitalism is aiming at, while on the other hand there are the efforts of Socialism which is agitating for a monopoly which shall be composed of all mankind, and which shall control everything for the benefit of the working classes. Thus there

is a war going on, silently it may be, between Capital and Labor, which will some day break out into flame, unless the Lord comes beforehand to prevent it, and if it does, dire will indeed be the results.

But this is not all which is now being aimed at. This world corporation also aims to displace all governments. Nations will be helpless in its grasp, as the Government of the United States is almost helpless now in the hands of the giant trusts of the land. There are fifty men in New York who can stop every wheel on the railroads, close every factory, and shut down every coal and iron mine in the United States. It is these great combines which control the prices of everything on the market. You cannot even buy a coffin unless it comes to you through the hands of some trust, and we do not get them at what they are actually worth, but at the fancy price which these gentlemen are pleased to put upon them. Where all this will end if the Lord tarries, no man can tell, but the outlook is ominous in the extreme.

*Religions* are coming together. The spirit of union has taken possession of the hearts of men, but union is not unity, and even if they do unite it will not be after God's plan nor according to His mind. Just now there is a scheme on foot to start a Jewish Christian Church, and the idea is to acknowledge Christ as the Messiah, but to hold fast to their old traditions. What kind of Christianity this would be, we confess we do not know. We hear much in these days about "the Fatherhood of God and the brotherhood of man," and the advocates of this idea are ready to embrace within its folds men of every clime and people and nation, black, yellow, red and white, regardless of what they believe or what gods they worship. The New Theology which denies the virgin birth of the Lord Jesus, His atoning sacrifice, His resurrection and His coming again, is only an offshoot from the above, and in spite of the beautiful garb in which men have clothed the carcass of this monster blasphemy, it is only preparing the world for the acceptance of "another which shall come in his own name"—the Antichrist. Then all religions will be brought together under one head, and men will be compelled to worship only one god, and that god will be the "beast whose number will be 666."

*Nations will combine.* Already this is the effort of some of the wise ones of our days—to bring about a confederation of nations. The jealousy of the nations against each other has forced them to arm and to build up armaments of such a terrific character for the destruction of

human life and property, that now the very thought of going to war is too terrible to be entertained; hence there has come about the almost universal desire for peace. The Hague tribunal was inaugurated for this very purpose, that all differences which might arise could there be freely discussed and if possible be settled without the contestants going to war. But recent events have abundantly shown that even this tribunal can not prevent war from breaking out. The war now raging between Italy and Turkey, as well as the war in China, is of such a character, and so affects the commercial interests of all nations, especially those of Europe, that it will tax the legislative ability of the best statesmen the world contains to keep other nations from becoming involved in this latter-day struggle. What men are now claiming to see as the only resource for the maintenance of solid peace, is that the nations combine and form another United States under one central head, and controlled from one central capital; and since none of the present capitals of the nations will suit this purpose, a capital must be built which will meet the requirements. Thus, unconsciously, they are advocating the rule of the beast, and the formation of another "Babylon the Great."

All these things show us that the end is near at hand. All these things show us how fast the darkness is increasing, and that the hour of Satan's rule is fast coming to a climax, from which it will come to a sudden end. Is it any wonder, brethren, if the messengers of the Cross have a hard time of it to carry on the work of the Lord? With Satan rapidly gaining control of the commercial as well as the national powers of the world, what can the people of God do in the midst of such a whirlpool of sin, greed, perverted judgment, self-worship and devilism as is rampant throughout the world today? And the worst of it all is that the Lord's own people seem to be fast asleep about this state of things—at least very many of them are. Thousands of His people do not seem to realize that they are only holding back that which belongs to the Lord, to have it fall into the hands of Antichrist. There is scarcely a missionary society—we refer now to those only which have been greatly used of the Lord to carry the Gospel to the heathen world—which is not greatly hampered in its work because of lack of funds. We constantly read in their reports of retrenchment—that is, they have either to hold back men who are willing to go and carry the Gospel to the heathen, because of lack of funds, or else they have to recall some of those who have already gone out, and who have been laboring perhaps



for years, all because of lack of funds. What does all this mean? It means in some cases that the devil has gained such control of the money market that he can withhold the funds, and this he is certainly doing; but there is also another reason, and it is a sad one; the Lord's people do not seem to take anything like the same interest in His work that they used to do. Some can build grand houses for themselves, and furnish them in an up-to-date style, who have very little money for the Lord's work. The love of such pleasures as Nimrod delighted in, selfishness and indifference, seems to have taken so much possession of the hearts of His own, that they appear to be almost asleep to the awful crisis which is impending, and which cannot now be much longer delayed.

Beloved, what are we doing to get the Gospel to the heathen? We take pains to get to meetings where we can enjoy the ministry of the Word, and when we have done that, and helped these meetings on with our means a little, we seem to think this is all the Lord asks of us. Is this so? Did He not say, "Go ye into *all the world*, and

preach the gospel to every creature?" Are we doing this? It will not do to say, "I cannot go; I cannot preach." It is true that all cannot do this, but it is true that all can help send those who are willing to go, or who are trying to scatter the precious seed of the truth throughout these foreign lands.

A letter recently received tells us that the president of a South African mission has just had a two weeks' conflict with the devil with regard to his financial difficulties, and another servant of the Lord writes—and this is a man who is doing a great work for the Lord—that at the time of writing he had not a penny in the Lord's treasury; still another wrote that at the time of writing he did not possess twenty-five cents, and yet expenses do not cease. But there is this blessed comfort for all who are seeking to serve Him—God *never* fails. It is His work, and He will not suffer the one who trusts Him to be overcome. All these things show, however, that the end is near at hand. He will soon come and end the terrible struggle for His saints, and then their eternal rest will begin.—*Herald of Truth*.

\* \* \*

FROM DEATH TO LIFE

*An Autobiography by Anna W. Prosser*

We have just bought the copyright of this very helpful book, which contains the record of a wonderful life. The gifted author who was reared in luxury, writes with a beautiful simplicity of her life, how, as she was entering into "gay society" with plans for a "butterfly" career, she is suddenly stricken in body and, going down into death, is raised up by God into life and health.

From the time of her salvation and miraculous healing, her life is filled with loving service for God and humanity, being used in the salvation and healing of many.

Woven in with the story of her life is much helpful teaching. As she portrays her own conflicts in an inspiring way, passing through the various stages of salvation, healing, sanctification, dying to self, and her Pentecostal experience, she opens up the scripture on those subjects, and with the illumination of the Holy Spirit, enables the reader to appropriate these blessings, together with many minor lessons. We cannot speak too highly of this book; many say *it is the best book they have ever read*.

A closing chapter has been added to the second edition of the book, by her foster-daughter, who was left in charge of the Mission and Home founded by Miss Prosser.

Mrs. Carrie Judd Montgomery, an intimate friend of the author, has written an appreciative introduction to the second edition.

*Cloth, 220 pages, \$1.00; postage, 10 cts. (4s 7d).*

EXPECTATION CORNER

*By E. S. Elliott*

This is the name of a neat little book that contains some of the most inspiring words on prayer we have

ever read. It will deeply stir your heart and be a blessing to all who read it. It is very appropriate for an inexpensive gift.

*Artistically bound, stamped in gold, 30 cts; postage, 5 cts.*

THE BOOK OF REVELATION

*By D. Wesley Myland*

This is a blessed book and contains twelve lectures. You can not read it without rising from it a better and purer Christian. It wonderfully portrays the time of the end; it humbles and inspires the soul. The Spirit of Jesus breathes, weeps and warns in every page.

No two teachers agree in every detail of this book and you may not agree with all the arguments of the author, but you can not but be greatly helped by it.

Mr. Myland unfolds it as a book of Consummations: the manifestation of Christ in glory; a book of sevens; a book of Songs and of Sorrows, of hallelujahs and dirges; a book of antitheses, depicting the glory of the Bridegroom and the Bride, and also the horror of the Antichrist and the Antichristian; a book of victory, and a book of restoration.

The three lectures on the "messages to the churches" are filled with many precious and burning lessons, and contain rich kernels of living truth as they portray the various phases of church life, both in individuals and in collective bodies.

It is intensely interesting to follow the author as he traces the "five converging lines of vision" through the different chapters up to the coming of the Lord, for this method is the only one that gives the reader a clear and comprehensive understanding of the book.

It contains, apart from the lectures, some interesting matter descriptive of the Seven Cities and the Island of Patmos, and also a map showing the location of all these.

*Cloth, 255 pages, \$1.00; postage, 10 cts. (4s 7d).*