



*The days of Heaven on the Earth*

❖ ❖ ❖ Contents ❖ ❖ ❖

"Awake Thou that Sleepest" .....	2
Words that Help .....	2
Pentecost in Holland .....	5
Pioneer Missionary to South Seas .....	6
God Shall Supply Every Need .....	8
Some Interesting Reminiscences .....	8
Jottings from Tennessee Mountains .....	11
A Vision of the Blood .....	11
Notes .....	12
Mountain Peaks of Prophecy .....	12
Holding the Truth .....	12
Polish Roman Catholics Converted .....	13
The Gospel Spreading in Russia .....	13
The Abuse of Power .....	17
Broken Things .....	17
"The Knowledge of His Will In .....	18
Wisdom and Spiritual Understanding" .....	18
Others May! You Cannot! .....	23
The Latter Rain Pentecost .....	24

**An International Monthly Magazine**

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

## “Awake Thou that Sleepest”

Some more Good Things from Brother Robbins

Joseph Robbins, 936 Arsenal Avenue, Columbus, Ohio



ODAY the Lord said to my heart these words for you: “Awake thou that sleepest and arise from the dead, and Christ shall give thee light.” My friends, God means something by this, and I have an idea it means ten thousand times more than many people would think; probably more than I think, but I see ten times as much in these words as I did five years ago. The words haven’t changed any; they are the same words, but they mean ten times more to my heart. God never spoke a word to us that He didn’t mean much more than we were able to comprehend.

The word “Awake!” means something more than to just wake up when you were asleep. It is to our spiritual interest that we are to wake up. We are to find where we are in God, where we stand, and how we stand. I learned more by an experimental knowledge on these things than any other. I rekilled after I was converted I stood as high as the real run of men, and was called a real crank, but in five minutes the holy ambition of my soul woke up, apparently every nerve in me aroused; it was like wakenin’ up to the fact that the house was a-fire and I was in the house. A man will rouse to such a case as that if he wakes up in the night; he will wake up to the ambition to get out o’ there.

If you wake up to the fact that there is somethin’ about you that ain’t in the will of God and you want to be in the will of God you are going to stir yourself. It means that, that we should waken up and realize this, that it is more dangerous than a burnin’ house. It is more dangerous than a burnin’ house to be neglectful and dead to the things of God. It is not enough for you and I to get the pardon of our sins. My friends, God has called us to a higher calling than the pardon of our sins. We are yet dead after we get the pardon of our sins. I read in my Bible that the carnal mind is an enemy to God, is not subject to the law of God, neither indeed can be, and if we have the carnal mind yet we want to wake up to that fact; we must not rest with that thing there; we must not sleep with that carnal mind in us. That thing is death, and that is the death that God is callin’ us from.

There never was a thing between man and God but that carnal mind. That is what the curse is upca

man for, on account of that thing. Now a man is dead as long as that thing is in him, and God wants you and me to stir. It makes no difference about our shoutin’, my friends. I shouted a hundred times more when I lived what I called a justified state than I did after bein’ established in God. I have often heard it said that an empty barrel makes more noise than a full one, and I wouldn’t say a word about shoutin’. I love to shout myself, but a man who is always settin’ at a table where there is chicken and turkey and all kinds of good food, he doesn’t enjoy his meals like he would if he only had half enough to eat all week and set down on Saturday to a full table. No. A man always livin’ at a fat table doesn’t appreciate it.

When Christ comes *into us*, that is the way we rise from the dead. We are risen now with Christ. Over in Galatians it says: “If ye be risen with Christ seek those things which are above.” Where are they? “At the right hand of God.” What do we understand by settin’ at the right hand of God? We read some place in the Bible that we shall set on the throne with Jesus; as He overcame and set down with His Father on the throne, so if we overcome we shall set down on His throne with Him. That is what this verse has reference to, this risin’ with Christ. “Awake thou that sleepest and arise from the dead.”

Now there are many things that keep people dead. You ask me how to get rid of them. I will tell you. You jest inquire of God if you are jest where He wants you, and be determined to know that you are where God wants you; be determined to know that one thing. It wasn’t three months after I began to think about that till I forgot there was anybody else in the world but me, and that was all I knowed. Yes, sir, I never got so stirred in my life as I did when I woke up to the fact that I must know I was where the blood of Jesus Christ called me to.

When they shot at me in the war the bullets were comin’ within a quarter of an inch of my head; that didn’t shake me at all compared with what it did when I woke up to the fact that I must know I was where God wanted me. That thing didn’t stir me very long, but this thing stirred me till I found it out. I was aroused, and you will be, too, when you find out this one thing. My friends, it ain’t this blessin’ or that blessin’; it ain’t that at all. That is what suits you and I, but the question is, what does God want with me? Where does God want me to stand this afternoon? What is my condition? If God would say

to me, It is enough, you have been here long enough, that wouldn't trouble me at all; some people are makin' calculation of meetin' Jesus in the clouds. Well, I want to say it will take a wonderful life to meet Jesus in the clouds. You will have to be jist like Him, according to my Book. I hope every one of you will. I know every one of you can. God has called every one of us; He has called every one of us to holiness, and now I understand the word "holy" to be jist like the Pattern. If you and I will be jist like the Pattern we will be holy. If you ask me what book I got that out of, I never got it out of a book, but I declare the Holy Ghost told me that from the Book. God never has told me anything that didn't agree with the Book. It says up here in the sixth verse, "Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them, for ye were sometimes darkness, but now are ye light in the Lord; walk as children of light. For the fruit of the Spirit is in all goodness and righteousness and truth, proving what is acceptable unto the Lord, and have no fellowship with the unfruitful workers of iniquity."

Now you see that is God's plan of salvation. God laid it out for you and me to continue to have fellowship with Him. Now that doesn't mean that I am to go off and leave sinners. No, sir. I am to do all that God would have me do for them, but I am not to fellowship with them in their way. I am to give them the truth, love them, and help them all I can, but that is not having fellowship. The fellowship of God could not be the fellowship of the world. When you love one another and agree in the Lord then you are having fellowship; but you may love a man and love his soul and not have fellowship with him at all, because his fellowship is of the world.

The Lord is the Vine and we are the branches, and the branches cannot be out of harmony with one another; they have been awoken, and have arose from the dead, and now they are living that more abundant life in Jesus Christ who came to give us life and to destroy death.

So this afternoon it is my privilege and yours to be filled with life and to have death entirely destroyed in us, "For the law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death." You see that is the Word. It is not what somebody said. Well, somebody will say, "I expect to be free some day." That is not it. God says, "Awake thou that sleepest and arise from the dead." That means now, and we are to rise right up now in the strength of the Lord, not in our own strength. Some people say, "I have been serving the Lord in my

weakness." Bless God, I never served Him in my weakness. I tried that, but always failed, but when I began to come out in the strength of the Lord He always had the victory. God is my victcry because He is God.

Now Christ is going to give us life; He is going to take the place of carnality. He is comin' into your body to live and abide. And what does He say about it. If a man hath a single eye, his whole body is full of light. Do you know since Jesus came into my body He hasn't allowed it to ache at all. Why? Because it is full of light. When He came in He didn't only come into my heart, but into my whole being. When He came in, corns, and everything that was the matter with my body had to go. And I wasn't six months a-gettin' well. No, I got down there on my knees, crippled and with heart trouble, and with an old truss, and all them things, and I got up from there jist like a boy. I was aroused. I lost sight of everything in the universe of God only gettin' in the will of God and know it. I said, "God, you must either put me where I belong or kill me, and put me out of existence." I tell you I meant something, and this world with all its things around us is less than anything you could compare it with the wonderfulness of the life that is hid with the life in Christ for you and me. Ten thousand worlds couldn't have give me the peace that God gave me in the twinklin' of an eye. And that wasn't all. It couldn't have kept me in such peace. I have never been overloaded with houses or lands, but I have had perfect rest beyond the reach of man's words to tell the wonderfulness of the knowledge of Jesus Christ in the human. It is beyond their reach. I have heard lots of men talk about it, but I have never heard any man talk it yet, "Christ shall give thee light." It is in Him, and if you are in Him and He is in you, you have got it. Now I am not God's standard, but when I went to Jesus Christ, all stirred up to such an extent, I have never been able to tell any more than that He healed me. I know this: It was divine life and nothing else for God to deliver a man in such a condition as that, for it was jist like throwing fire in powder—it was an explosion of all the things in my body—but in a year from that time Jesus Christ was revealed to me, and from Thursday night until Saturday morning never seemed more than a minute. He was there before, but He never revealed Himself in that way before, and from that day to this I have never thought about asking God to come nearer to me. I realize that He is in there; that He sets there as a Refiner and Purifier. This is the coming that Jesus has reference to as a Refiner

when He comes into you as a refiner's fire and as fuller's soap, to purge out everything in your whole being that won't glorify Him.

Some say that has reference to the time when He came on the earth. I wasn't in the world then, and after I was in the world I was as black as hell for a long time, so He didn't purge me then, nor He never would have purged me if I never would have yielded to Him, nor He never will heal you nor make you what you ought to be without you choose that and wholly yield to have it done.

He is standing now at the door of your hearts, wanting to purge you and wanting to make you and me perfectly holy. Our completeness is in Him. He says, "I will take you through the fire." He is not going to take anybody through on a flower-bed. No, sir. He will take you through the fire. It is hard for any human to tell the hardships you have to go through to get through on this line. When God converted my soul I would not have believed the things I had to go through to get to the place of victory. I am afraid I never could have stood it. But as I went along step by step I had the sufficiency in Him, and as I came up, the sufficiency came up with me and put me there. Sometimes it looked as black as hell, but I saw a little bit of glimmer and I would go to the glimmer, and I always found Him there.

You know some people think it is a kind o' disgrace for a man to say he is entirely saved from the things of the devil, but I was awful sick of him when God convicted me. It wasn't half a minute when God showed me if I would repent He'd forgive me, and when I said I'd repent, the devil run up to me and said, "Why, you're as good as Sam McMullan." Sam McMullan pitched horseshoes on Sunday and was late for church. I said to the devil, "It ain't my business with Sam McMullan, you go back." God put him back and I saw myself the filthiest thing in all the world, and in two minutes I was unable to stand on my feet. God let me realize my lost condition and see myself. God aroused me and woke me up to that extent. God has wakened me up three or four times in my life; I wouldn't care how often He wakes me up; I wouldn't care if He never lets me sleep a wink just so He keeps me aroused, that I may know all the wisdom God intends me to know to serve Him right. That is what I want to know. I am not so concerned about other things. I meet people who say, "Have you got the baptism?" "Well I got Jesus." "Did you ever talk in tongues?" I don't want to tell them a lie, so I say, "Well I have, but not very much." They are depending on tongues. Now I love to hear tongues and love to talk in tongues,

but I do not see that they are the crown of all. Everything is in Jesus Christ. There is not a thing in the universe of God for man that ain't in Jesus Christ, and now if He wanted to He could talk every language in the world with me. I am open to Him, and He can do as He pleases. I love the tongue. Some people say because I do not teach people to get the tongue I am against it. I held a Pentecostal meeting for fourteen weeks; the first human I ever heard speak in tongues got it in a mission where I was holding Pentecostal meetings. I didn't know anything about it, but the Lord said, "I want you to go over there and hold a Pentecostal meetin'." I said, "Lord, I don't know anything about a Pentecostal meetin'." "Well," He said, "I know." That was enough. He was my Partner.

Jesus arose. When? After He was put to death three days He rose from the dead. And when have you and I rose? Not when we die. That is not the thing we are talkin' 'bout at all. When we die the death of sin and go down into the grave, we are supposed to rise from the dead. Oh, I can see that frail old dead body going around, one hundred and eighteen pounds; every bone in my body ached. When I set down I could hardly get up, and when I was up I could hardly set down. I got up like an old horse that was worn out, and when the Lord rose me from the dead He rose me in newness of life, just as the Book says, and I have been able to walk with Him without an ache or a pain since; never expect to be tired or have an ache or a pain. He is the resurrection and the life. If you be planted together with Him ye shall also be in the likeness of His resurrection.

I wonder how many here have that kind of a hope; never to be tired or have an ache or a pain, without some fellow hit you with a rock or a stone hammer. I have seen the day when I would have been ashamed to talk about ever reachin' perfection, and the man who would do it I would have thought it was a sin, but I am so glad God has called us to perfection. I wouldn't for ten thousand worlds lose sight of that. I have seen people say, "If I jest get to heaven, that is all I kere fur." I don't want that in my dish at all. I know that is ten thousand more than I am worthy of, but I wouldn't want my Jesus, who paid the price, to be dishonored by me, and it looks as if I was dishonoring Him if I didn't reach the climax. The devil would say, "I just cheated you out of that, old man Robbins." He shall never have a hair of my head that belongs to Jesus. *I am determined not to let the devil cheat me out of a single thing that Jesus bought for me on the cross.*

## Pentecost in Holland

G. R. Polman, Amsterdam, Holland



RACE, mercy and peace be multiplied to you.

We do not know how to begin to give an account of the many blessings the Lord is bestowing upon us. Indeed, we can say with David, "Bless the Lord O my soul, and forget not all His benefits."

Two years ago my dear wife received the baptism in the Holy Spirit with the sign of tongues. It was wonderful to see the overflowing joy, the power of testimony, the love in her for Jesus; her whole life was changed. All this made me very hungry for the same baptism. This outpouring of the power from on high brought a great change in our Mission; the Christians became awakened, pride and self-righteousness were discovered, hidden sins revealed, and a revival started right in our midst.

After a thorough cleansing and heart-searching the streams of living water began to flow; sinners were saved, the sick were healed, great hunger came into souls, and our little hall was packed every evening with a hungry gathering.

On the 4th of June, 1908, while in Sunderland at the Pentecostal Conference, I myself received the baptism in the Holy Spirit, while dear Pastor and Mrs. Boddy laid hands on me. A great joy and power came into my life, and I could well understand I. Cor. 14:2. Praise Him, the Blessed Lamb.

There was great joy in the dear little mission in Amsterdam that their Evangelist had received the baptism in the Holy Spirit with the gift of tongues. How we longed to see each other again, and the hunger deepened more and more. After a month floods of God's rain came; one after another was baptized in the Holy Spirit with the sign of tongues.

Since that time about two hundred have received the baptism in the Holy Spirit in Holland. Glory to Jesus, He is still doing great things in our midst; He gives wonderful prophecies, interpretations, visions, tongues and healings. But the best of all, the dear people are more and more hungry for holiness and a deeper life with Christ.

God has graciously kept us from mistakes which have occurred in other countries, and I believe the best way to avoid them is to stick close to the Word of God and lead the people deeper into the death of self. Of course, there are still many imperfections, but we open our hearts for every blessing God has for us, and close our hearts from everything which has

not its foundation on the Word of God.

It is also wonderful to see the change among young men and women. Their only aim now is to glorify Jesus, and you ought to hear the dear boys from fifteen to eighteen years old, pray. They are very earnest, and so kind and loving to each other, with a great desire to please God.

Our meetings are full of spiritual power, and our Pentecostal people are growing in the knowledge of Jesus and His precious Word. We have four Bible-classes every week, two for young people, and two for adults. One Bible-class is held with those only who are looking forward to becoming missionaries; about twenty-five young men and women attend the class.

We send out a free paper, "Spade Regan" (Latter Rain), 4,000 copies every number. Many are sent to South Africa and also to America, Germany and other parts of the world. In the beginning of this year we had the privilege of having a visit from a few German pastors and evangelists. They came to see the things God was doing in our midst, and returned with great hunger. Many others came, and now a great awakening has come in Germany. In some assemblies many have been baptized and the fire is spreading. Praise God for the latter rain. The spiritual life has deepened in the hearts of our people. The sixth and eighth chapters of Romans have become realities in our lives, but Pentecost cannot come as long as we are in the seventh chapter. When we have passed Calvary the Holy Spirit can come and fill the cleansed temple with His glory. The Holy Spirit throws such a light on the finished work of Jesus at the cross; the blood and the Holy Spirit work together and make us ready for the rapture. Hallelujah!

We hardly know where to end in telling of the blessing brought in the lives of old and young. We cannot do otherwise than humble ourselves in the dust for the great, unaccountable work the Pentecostal blessing has brought into our lives. The persecution is great and the devil is stirred mightily here in Holland, but "if God is for us, who is against us?" and "who shall separate us from the love of Christ?"

Pray for us, dear brother, and have your dear assembly pray for us. We thank you very much for the sending of your very good paper. How wonderful that the Holy Spirit has put such a band of love around the Pentecostal people. It is Jesus! yes, all the way it is Jesus!

## John Williams, Pioneer Missionary to South Sea Islands



WHEN I was a little school girl we used to sing the "Geography song." And to sing understandingly such words as—

*"All o'er the earth are water and land,*

*Beneath the ships or where we stand,*

*And far beyond the ocean strand  
Are thousands of green little islands—"*

and we were expected to learn about the same "green little islands" and tell how to find the different groups.

Can you tell me where the South Sea Islands are?

I beg pardon,— of course you know, and I think you will like to point them out on your map or globe just before reading about the good man who carried to them the "glad tidings of great joy."

John Williams was born in England near London, but his ancestors were Welsh people from an old and noble family. As a little boy he was taught by his mother, a good Christian woman, but went to school later, three miles from home, long enough to learn "writing and arithmetic."

When John was fourteen years old, he was apprenticed to an iron-monger,—a worker in iron,—as a clerk in the shop. Some boys would have done this work with little interest in the mechanical part of the business, but this boy would often make an opportunity to study the use of fire and bellows and anvil, even at the loss of his dinner hour. And as we shall see later, the knowledge he picked up in this way became very useful to him.

He was in the habit of going to church, but one Sunday evening when he was eighteen he was invited by some young companions to go with them to a "tea-garden." He stood on a street corner waiting for them, when Mrs. Tonkin, his employer's wife, passing on her way to church, asked him to go with her.

At first he refused, but finally yielded. He went to church and listened to a sermon that touched his heart and led him to Christ. The next step was taken when he joined the church, and then became a member of a class of young men who were studying

to become ministers. Rev. Nathan Wilks led this class, and one day told how the king of the Tahiti Islands with many of his people had been converted.

He also said that there was great need of more missionaries. There was something in John Williams' soul that responded to this call, and after a time he talked about it with Mr. Wilks, who encouraged him to write to the directors of the London Missionary Society.

He did so, and was accepted as a missionary candidate. After studying a while under his friend and pastor, Mr. Wilks, he was ordained with eight others, one of whom was Robert Moffat, who did such grand work in Africa. Before starting for the South Sea Islands he was married to Miss Mary Chauner of London, who was also full of missionary zeal.

So we find John Williams, when only twenty years of age, taking the long voyage—they were months on the way—to "the little green islands." He first went to Eimeo, a beautiful island of the Society group. The two young missionaries learned the language, and he soon had the privilege of preaching the gospel in the native tongue. From there he went to Huahine, where he found the natives ready to renounce idolatry, and then he was invited by the king of Raiatea to come there. This is the largest island in the Society group, and here he made his headquarters.

His success was remarkable. He not only won the people to Christianity, but taught them how to live like Christians. In 1823 he visited some native Christian teachers in the Hervey Islands and finally discovered Raratongo, the largest of that group, and planted there another mission.

He helped the people to make laws for good government, trained native teachers, made a written language for the Raiatea people and helped translate the New Testament into their dialect.

Raratongo became his second headquarters, but it was out of the way of ships, and early in his work he felt that he must have a ship of his own in which to visit other islands. So he went to work to build one for himself.

You will remember that he learned something about mechanics in his master's shops in London. Then when he took the long voyage to the Society group he studied the ship "Harriet" until he knew just

about how she was put together. Now we see what a fine thing it was for him to learn "how to do things."

He found the chiefs and natives of Rarātōngo very eager to help him, and so the work began.

The natives dragged logs from the mountains to the seashore, but they had no saws, so were obliged to split them with wedges and "shape" them with small hatchets. Crooked trees made the sides of the boat, and the fibre of the *hibiscus* was used for ropes. The natives gave their bed-mats for sails, and these were quilted together to make them strong.

The ingenious missionary made bellows out of goatskin and charcoal from cocoanut trees. The rudder was "a piece of pickaxe, a cooper's adze and a long hoe." The anchor was a barrel filled with stones. Within four months this wonderful ship—sixty feet long and eighteen feet wide—was completed. Williams named her "The Messenger of Peace," and actually dared to launch her upon the stormy waters of the South Seas.

Do you not think this vessel was a remarkable proof of what ingenuity and perseverance can accomplish? And may not we learn a splendid lesson from this amateur ship-builder? "Nothing succeeds like success," and in "The Messenger of Peace" John Williams sailed to and fro, exploring nearly all the South Sea Islands, visiting some of them many times.

In 1830 he took with him his brother missionary, Mr. Barff, and eight Society Island teachers whom he had trained, and started for the Samoan group. On the way he took on board a Samoan chief who had been converted at the Friendly Islands Mission. The Samoans were known to be fierce cannibals, but with the help of this chief the missionaries were introduced to them and were made welcome. In fact, God had wonderfully prepared the way, and when the natives found that these men had brought them an "excellent religion," they literally carried them to their chief's house, composed a song in their honor and sang it in one welcoming chorus!

These people had no idols except Papo, their war god, but worshipped beasts, birds and fishes. The chief gave the missionary a house for a church and four good dwellings for the Society Island teachers who were to remain.

In three days "The Messenger of Peace" sailed away, the people following to the shore and crying after the missionaries, "Great is our affection for you, English chiefs!"

It was two years before Williams was able to visit Samoa again, but at the first island reached, two hundred and fifty miles from where the teachers lived, he was overjoyed to hear the islanders who first boarded the ship exclaim, "We are sons of the Word."

As he sailed on, good news met him on every side, and his teachers welcomed him with tears and shouts of joy. Now that Williams had come, multitudes of new converts confessed Christ openly, among whom was King Malietoa. Chapels had been built, schools were established, and everywhere the people seemed eager for instruction.

No more wonderful change was ever seen than this which took place in the Samoan group. After nearly eighteen years of hard work John Williams returned to England to have his Bible translations and his "Narrative of Mission Enterprise" printed. He also took occasion during the four years at home to raise money for the purchase and outfit of a new missionary ship and to plan for the establishment of schools and a college.

In 1838 he and his wife returned to their work, taking with them ten new missionaries. After visiting stations already founded he felt that he must visit still another group of islands—the new Hebrides. He had been urged to do this while in England, and taking with him two friends named Harris and Cunningham, he started, well knowing that the people of those islands were cruel savages.

On two of the islands first reached he was well received, but when he reached Erromanga he saw signs of enmity. He and his two companions landed and were trying to explore their surroundings, when they heard the dreaded war shell. Before they could reach the sea the savages were upon them. Mr. Cunningham ran for his life and escaped, but Harris and the heroic Williams were killed by the clubs of their ferocious pursuers.

When the governor of New South Wales learned the sad news he sent a man-of-war to Erromanga to demand the bodies, but only a few bones were recovered. These were taken to Samoa and buried at Apia amid the grief of the bereaved Samoans.

It is said that no other missionary ever saw so large results of his labors in so few years.

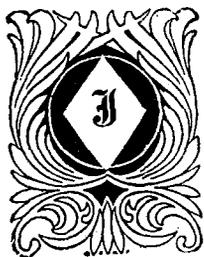
The children of England have kept his name fresh through all the years, for they have built and furnished four ships in succession, costing tens of thousands of dollars, to be used among "the little green islands," and each has been named "The John Williams."

—Mrs. O. W. Scott.

## “My God Shall Supply All Your Needs”

### Some Interesting Reminiscences

Mrs. Marie Burgess Brown, 429 West 46th Street, New York City



IN THE few years that I have spent in mission work in New York City, God has manifested Himself to me as a kind and loving Heavenly Father ever mindful of my smallest need. Some remarkable instances of His providential leading are to me a very precious memory and have strengthened my faith and trust in the living God who inclines His ear to the cry of His children and answers the prayer of the heart.

Several years ago I was invited over to Flushing, Long Island, to spend the day. I didn't have a cent of money, not even car fare but I went with some friends from the meeting the night before, and they paid my fare over. The next day I had to come back to New York city in time for an engagement which I had at six o'clock in the evening, and in order to do this I had to leave there at five o'clock; my friends would not be coming over to the evening meeting at the Mission until seven. As I put on my things I happened to think I hadn't a cent of money in my pocket-book. I went aside and prayed, and said, "Now, Lord, You know I haven't any money; for Jesus' sake remind Mr. A. to give me some." There wasn't any one else over there whom I could think of who would give me any, and I kept asking God to put it into his heart. We started off for the car. On the way he showed me through his storage-rooms, but I wasn't thinking about the storage-rooms; I was thinking about that money I needed. As we reached the place where I was to take the car I was wondering what I should do. Satan said, "Borrow a quarter," but another voice whispered to me, "My God shall supply your every need." I said, "Yes, Lord, I am on business for You; You have promised but it doesn't look like Mr. A. is going to give me any money, and here comes the car." I stood for a moment not knowing just what to do; the Spirit said to me, "You preach, 'My God shall supply all your needs,' and you say you never borrow. Why don't you step out on the promise and prove it?" I said, "Hallelujah, I will prove You, this time, Lord, if I only ride a block," and I stepped on the car. As I did so a great peace and joy came into my soul, that I had really stepped out on God's word. The fare to New York City is thirteen cents. As I walked into the car

I saw an old minister that had been to our Mission many times, and he motioned to me to come over and sit with him. As I went over and sat down I said to myself, "Oh, glory to God, I know where my fare is coming from now." He paid my fare; then as we got to the ferry the devil says, "You don't know whether he has any money or not; you can't step on the boat." But I said, "Lord, I can trust You; I think I could walk on the water and trust You." The devil couldn't disturb me. I went on the boat and Brother C. paid my fare, and I said, "Brother C. you don't know what a blessing you have been to me," and I told him my story and the struggle I had had in my heart to obey God and prove Him; how God had him on that car to pay my fare, and what a sweet blessing it had been to test His promises and prove them true. Then he began to weep and said, "Let me tell you my part of that story. I was eating supper and wanted to drink a second cup of tea, but felt so hurried I could not; something kept telling me to get up and go. My wife said, 'What are you going for now? You don't need to go now, it is only five o'clock,' but something kept telling me to go. So I took my overcoat over my arm and started down the street, running to get that car (he is an old man seventy-eight years of age). I saw the car coming a block away and ran down the hill to catch it, and when I got on I said to myself, 'C., you are a fool; you act as though this is the only car going to New York tonight.' " Then he told me if he had obeyed God at the first he would not have had to run, but he waited to reason it out, and almost spoiled God's plan. When I reached home that night there was a letter waiting for me with a ten-dollar bill in it. Brother A. also gave me two dollars that same evening when he came to the Mission, but the Lord didn't let him give it to me that day, as He wanted to teach me that sweet lesson of real trust. I saw God's hand in it; I had my eyes on Mr. A. that day, expecting him to help me instead of God. If I had borrowed a quarter from him, I would have lost that beautiful lesson.

On another occasion I had ten dollars given me. As I started out to the Mission that night the rain was just pouring down. My clothing became soaked through and through, and when I reached home I said, "I wonder if the Lord doesn't want me to take that ten dollars and buy a rain-coat." Then I saw other places where it really ought to be used, and I

said, "No, I guess I won't use it for that, because there will be other needs very soon;" it wasn't especially needed that day, but would be very soon, and I thought I'd better hold on to the ten dollars. The next day I had to go out to Flushing, and it was still raining; I thought, "Well, now I am one of the Lord's children, He has promised to supply our needs, and I really do need a rain-coat; if I go away out there in the rain I will become sick." So I went aside in my closet and prayed, and said, "Lord, did you really give me this ten dollars for a rain-coat? If you did I will trust you for the other needs when they come; I know they are not here for today, but I was just trying to save that money." And I just felt the Lord say to me, "Yes, you can trust Me, for I will supply your every need." Then I said, "I will go then and get a rain-coat," and I felt an assurance that the Lord was really going to let me have it.

I went down town and went to several different stores; I was looking for a store that would give me discount, but I found I couldn't get a rain-coat for ten dollars; fifteen was the cheapest. It came to me that I could borrow five dollars at home, but the Spirit said, "You know what a lesson you had on that one time." "No," I said, "I will not borrow." I was just then passing a store which had signs up all over its windows, "Anniversary Sale," and I went in. As I went in I saw a brother who attended our Mission fixing the electric cash boxes; he was in his working clothes, and pride said to me, "You wouldn't go to speak to him in his working clothes!" I realized it was Satan talking to me and I rebuked him in Jesus' Name, and walked up to the brother and touched him on the shoulder. He shook hands with me and then all that feeling of pride left me—that feeling that didn't want me to shake hands with a man in his working clothes before the people in the store. I got victory over that, told him I never knew he was working there and mentioned the fact that I was looking for a rain-coat. He said he would introduce me to one of the ladies, who would wait on me. So I walked down the store with him in his working clothes, all the feeling of pride gone; usually I would have hated to walk through the store under such circumstances. He took me over to a saleslady and said, "Show this lady some rain-coats; she is a friend of mine." He stood there while I tried them on; they were having a sale on them. Pride stepped up again; I wished he would go; I didn't want to ask before him if they gave discount; I didn't want him to know I didn't have enough money to pay for the coat, and wanted to ask the clerk about a further discount, although they were selling them at a reduction. He wouldn't go, and so

I had to ask about the discount. He said, "Do you like the coat, Miss Burgess?" "Yes," I said, "I think it beautiful." "Well," he said to the clerk, "Miss Mary, just wrap it and charge it to me." That embarrassed me and I remonstrated with him. I didn't know what the clerk might think.

Then he began to tell right before the clerk about his sick wife; how that in the preceding January, when she was dying in the hospital, he had come to the Mission in despair—I can remember him yet; he came and wanted to know why God hadn't answered prayer for the healing of his wife, and said to us at the time, "You say the Lord heals. Why doesn't He heal my wife." He was almost beside himself with grief. I answered, "He will heal her, and we will go to prayer right now for her." So we gathered around the platform and prayed definitely for her, and he promised the Lord on his knees that if his wife was healed he would give an offering to the Mission. She was healed that day as we prayed, and he told this story in the presence of the saleslady and he said, "This twenty-one-dollar coat I give as an offering to the Lord, and that is not all; I will make a special offering to the Mission besides in thanksgiving to God for His blessing upon my wife, for she was perfectly healed that day." She had been in the insane department of the hospital, her mind having left her. So I not only had the rain coat, but I had the ten dollars in my pocket-book besides for the special need that was coming. As I went home that day it seemed I was walking on air, for the Lord had led me to the right place and given me such a beautiful rain-coat.

Another instance of God's love and providence was in connection with my room rent. The rent for the month of August was due on a Monday and the Saturday night before I hadn't a cent towards it. As a rule, I had the money for my room, which was eight dollars, before it was due. I generally received money at the Mission on Saturday night from some one, but on this particular Saturday night I didn't get any, and I went home feeling rather discouraged, and said, "Why, Lord, I don't understand this at all; I didn't get a cent of money. You know I need ten dollars, and I never get money on Sunday." I got on my face and prayed, but could get no assurance because I was worrying instead of trusting, trying to figure out where it would come from; I could get no peace. Finally, after praying and agonizing, the Lord seemed to say to me, "Rest, child, rest." I said, "Lord I don't see how I can rest, for the rent isn't paid; I can never stand it not to have my rent paid promptly." He said, "It is not time for the rent until Monday morning." I always liked to have it on Saturday, a little before it was really due. I

prayed until two o'clock Saturday night, when the Spirit of God told me to rest, and I said, "Lord, I will rest it with You; there is no use in my crying and weeping over this thing; I cannot bring it that way," and when I began to say in my heart that I knew God would supply, I was delivered from fear and unrest and a great peace came into my soul. I told Him I would trust Him if Monday morning came and I didn't have a cent. On Sunday afternoon a brother came into our Mission who had never been there before. He came to me and said, "Are you Miss Burgess?" I said, "Yes." He said, "I have hunted and hunted for your Mission, and something seemed to say to me that you were Miss Burgess." We had a blessed service in Glad Tidings Hall that day, and when the altar call was given he came to the altar, knelt down and wept as though his heart would break. As I was going out between the services to get a little lunch he got up off his knees, came to me and said, "The Lord has spoken to me. I feel He wants me to give you a little money. Is it all right? Will you accept it?" "Well," I said, "that is the way Father has of supplying my needs; He speaks to the hearts of His children and when they are obedient, my needs are supplied." "Well," he said, "thank God. I had never met you before, didn't know how you would take it, but on my knees I could not get away from the impression, so I will give you just what the Lord told me," and he opened his pocket-book and gave me ten dollars. When I saw that ten dollars I said, "Lord, You were true to Your Word," and I told him how God had used him.

To me it is a greater blessing to have your ear open to listen to God speaking, to have your heart open so that God can use you to answer prayer, as that brother had whom I had never seen before, than to receive the money. A number of times I have been impressed to help others and I found upon yielding to the impression that they had been praying for help.

A remarkable case of healing came under our ministry recently. A woman who had a very peculiar

disease came to New York to be treated by a specialist. Her bones were very brittle and some of them had broken without any cause; her ribs had been broken several times, and one of her shoulder blades also. Two of the broken ribs had never knit together. She could not sit up without a brace, and was suffering continually the most untold agony. The cords in her neck and face would swell up at times because of the great pain. They were always trying some specialist, and she came to New York to be treated by the last one she had heard of. After going to him a week she got no better; he told her where to get a new brace and thought that might help her.

Going on the car to this man's office she went by our Mission and saw the sign, "Jesus Saves, Sanctifies and Heals," and said to her daughter, who was with her, "I wonder if I went there if I could get healing; I don't believe this doctor is going to do me any good." She was a nominal Christian. Her daughter said, "That Mission is not very far from our house! I have heard about Miss Burgess." So the next night her daughter brought her to the Mission; she brought rubber cushions with her, for she couldn't sit on an ordinary chair. When I came in she told me about her case and asked if she could get healing. I told her that God wanted such cases as hers. We had a brief service, prayed for her and anointed her according to James 5:14, and she was instantly healed. She didn't understand why we talked in tongues, but thought we were all Swedes and said, "If that is a Swedish Mission they have something down there." She hadn't been able to sleep for two years without taking some opiate, but promised God she would drop everything and trust Him absolutely. She felt rather afraid it might come back and hesitated about taking off the brace, but when she went home she obeyed, and slept like a child. Her whole being was touched by the real, living power of God. In this one week with this specialist she had spent three hundred and forty dollars, but God touched her in one night and made her perfectly whole.

October 18, 1909

### News from South America

**A**N interesting letter comes to us from Valparaiso, Chile, South America, of the Pentecostal baptism falling in that city in a Methodist Church. The wife of the pastor, Mrs. Hoover writes us that since God has begun to manifest Himself in the power and demonstration of the Spirit, their attendance has largely increased, and now they have an attendance of seven hundred at their services. People crowd in who have never been in the church before, and as many as one hundred persons are under

the power at one time. Many of the girls sing most sweetly the Spanish hymns when under the control of the Holy Spirit. One dear girl, a member of the Sunday School, who was far away from the Savior, and in great danger of yielding to awful temptation, was graciously saved, sanctified and baptized in the Holy Spirit, and has been much used in intercessory prayer and in song. The altar services are most wonderful; at this time there arises to God simultaneous prayer which is like the roar of many

waters. An Italian sister soundly converted, when in prayer sings most beautifully, her voice being heard above all the tumult of earnest voices in prayer.

God is also pouring out His Spirit on other towns, especially in Santiago, the capital of Chile; the Metho-

dist churches are feeling the effects of the revival in Valparaiso.

Mrs. Hoover asks prayer that she and her husband may receive the fulness of the baptism, and that God will continue to work in their city.

## Jottings from the Mountains of Tennessee

### A Vision of the Blood

Herman E. Tower, Box 87, Maryville, Tennessee, December 31, 1909



AT THE June Convention at Elim, Rochester, I was set apart for the ministry. I felt a call then to come South and work among the poor mountain whites, but God did not open the way until the end of November, when He sent me

a fine outfit of clothes, and other necessary articles, together with my car-fare.

I am located at the foot of the Cumberland Range of mountains, of which Old Smoky Mountain is the highest, being 4,944 feet high. I have had two trips through the mountains on foot, walking more than one hundred and fifty miles over very rough roads. When my feet became sore God healed them right on the way, in answer to my cry. He has also given me victory over indigestion caused by the mountain diet, and over rheumatism contracted from sleeping in damp beds, etc. If I wasn't trusting God for my body, I would have been out of commission long ago. He is daily showing me what He means when He says: "My grace is sufficient."

I have had a few little prayer meetings, some school-house services, and entered into the homes of this people, and eighteen souls were gathered from the highways and hedges. All praise be to Jesus!

I bought a pony for one hundred and fifteen dollars, on the installment plan, but don't get the pony until I pay the last installment. God has sent me forty dollars of this, and a new bridle and saddle-bags and as soon as the balance comes I expect to make some evangelistic trips into North Carolina. It is a needy, barren field. I found an old gentleman on his death-bed on my last trip, prayed with him, and he cried earnestly to God for salvation. I sat up with him several nights, helped dig the grave for his burial, and preached the funeral sermon to about one hundred and fifty mountain people. This one bit of service was well worth the trip south. I believe sometime in the future God will send me to a foreign field (Africa). I am getting practical training along all lines now, and this is better than much theology.

I held a Christmas-Day service at the County

poor-house; drove five miles through mud and sleet. My congregation consisted of the halt, the maimed, the blind and all sorts of unfortunates. I told them of Jesus and His love; four were saved, an old lady reclaimed, and everybody wept. It was the spirit of God that did it. One woman had never heard the Gospel and wept all through the service; at the close she fell on her knees without any invitation, crying, "God be merciful to me a sinner."

I gave out some little Testaments to such as could read. One poor woman wanted one; the manager said, "She can't read," but she looked at me so wistfully, saying, "I can mammy it, anyhow," meaning "I can treasure it." I gave her one, and she wept, saying, "Nobody can ever make me forget you ever."

The manager said with tears in his eyes: "I have asked many preachers and circuit riders to come here and have a service, but none has ever come."

As I was praying this morning thinking about the value of the blood of Jesus, God gave me a vision. I saw myself covered with the merits of the blood, and it was like a canopy of impenetrable steel, like armor on a battle-ship. It seemed transparent and I saw demons trying to get through, but they could only look through. Then I saw an open place around the side, but lo! a wall of solid rock, and this scripture was brought to me, "He shall be a wall of fire round about thee." I also thought of Job when Satan said to God, "You have put a hedge around him." Then I seemed to see other evil spirits coming with haste; some were labeled discouragement, and various kinds of names in temptation; lastly I saw Christ, and as the evil spirits bore down with the temptations, I saw Jesus nailed to the cross, and He said, "I bore them all." Praise God!

Note.—We had the joy with two other brethren, of ordaining Brother Tower to the Gospel ministry at the Elim Convention held in Rochester, New York, last summer. He is a faithful, self-sacrificing servant of the Master, and deserves your Prayers and help in the hard field to which God has sent him. W. H. P.

The Latter Rain Evangel

3554 Vernon Avenue - - - - - Chicago, Ill., U. S. A.

Published Monthly on the Fifteenth.

Subscription Price

TO ANY PART \$1.00 for one year in advance.  
 OF THE WORLD .50 for six months in advance.  
 .25 for three months in advance.  
 To those wholly engaged in the work of the Lord .50 for one year in advance.

Special rates to Assemblies ordering ten or more copies. Write for terms. Send drafts, express or postal orders payable to "The Latter Rain Evangel."

Contemporaries wishing to copy any article from this paper will kindly add "LATTER RAIN EVANGEL," Chicago.

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

Notes

Holding the Truth

BUT holding the truth in love, may grow up into Him in all things. Eph. 4:15.

Not a few persons, it is true, are falling and have fallen away from the truth, yet our greatest danger, especially in the Pentecostal work, is not so much in falling away from the truth as in our not "holding the truth in love."

A tenacious contending for the truth is very good if while we do so we do not forget that even truth is poisoned by our narrowness and bigotry. Men have died for truths they themselves never lived.

Christians who do not stand for the gifts of the Spirit (I. Cor. 12) as a present-day possibility and reality frequently say that those who do contend for them and who claim to manifest them are very deficient in love. Is this not a just charge?

Hold the truth, but hold it in love. Is it necessary in order to be a good witness, to discount the experiences of others simply because they do not come up to every point in our idea of doctrine? Certainly there is a better way to get them into a realization of the truth than by condemning them for not having these experiences. Brethren, if we have what we profess would it not be better for God's work if we quietly and without protrusion showed the fruit of it from the depths of our lives? For example, we can never make people really desire sanctification if while we hold a truth we contend for it in an unloving and harsh way. There must be a very intimate agreement between the label on the package and the contents of the package. If the label (your speech) says "san-

tification" and a peep inside shows narrowness and bigotry while contending for this beautiful truth, will not the people soon see that your label fails to tell the truth?

"HOLDING THE TRUTH IN LOVE." If while you exalt the Latter Rain truths and Latter Rain experiences you discount the experiences of God's saints in this and other centuries, notwithstanding thousands of them suffered martyrdom for the cause, you do great injury to the work you try to advance, for the generality of men and women are not able to separate doctrines from the personality of those who advocate the doctrines, and will say these people are so narrow in their views that the glory they profess they cannot possess, for if they did their lives would be different.

Brethren, the uncharitable spirit has caused much trouble in the church, and is causing not a little now. Let us seek more to live in the thirteenth chapter of First Corinthians, which alone can give permanency to the twelfth chapter, and which alone can straighten up the difficulties of the fourteenth. "Holding the truth in love, (we) may grow up into Him in all things, who is the Head, even Christ."

\* \* \*

TWO articles in addition to the one in this issue, by Brother Antoszewski, (pronounced An-to-shes-ki) will appear in the Evangel. The next one will be an account of persons saved from sin without a human teacher, alone through the agency of the Bible and the Holy Spirit. The third article will be "Prophecy now being Fulfilled in Connection with the City of Jerusalem."

Prophetic Discourses

AS this issue of the Evangel goes to press our Brother, W. H. Cossum is delivering nine sermons ("familiar heart talks" he prefers to call them) under the general caption of "Mountain Peaks of Prophecy and Sacred History." The subjects of the nine sermons are as follows:

I. UNFULFILLED PROPHECY: Value of prophetic Study—God Vindicates Himself—The Past Pledges the Future.

II. THE INDESTRUCTIBLE JEW: The Chosen of God—The Miracle of the Ages—His Dispersion and Restoration.

III. ZIONISM: Dreyfus, Herzl, Hirsch, etc.—Unconscious Fulfillers of Prophecy—Mesopotamia—Palestine—Pathetic Destiny.

IV. JERUSALEM: The Religious Center of the World—The Temple—The Great Feasts—Her Wealth—Often Destroyed—Worst Yet to Come.

V. THE JEW AND PENTECOST: Israel the Key to Human History and Human Destiny—The Jew Interprets Pentecost—The Jew and Evangelization—The Jew and Tongues—Overlapping Dispensations.

VI. PALESTINE: Promised to Abraham—Her Conquest—The Mediterranean Sea and the Persian Gulf—Present Movements in and Toward Palestine—Her Railroads, etc.—The Glory of the Land.

VII. ANTICHRIST: Spirit of Federation—Islam and Israel—Rationalist Jew and Christian—The Triangular Marriage—Young Turk and Mesopotamia—The Great Tribulation.

VIII. BABYLON: First and Second Babylon—Babel and Pentecost—Babel Disappears as Pentecost Develops—Rebuilding and Destruction of Second Babylon—The Jew and Wealth—Commercialism.

IX. THE COMING OF THE KING: The Rapture—The Marriage Supper of the Lamb—Returns with "Ten Thousand of His Saints"—Overthrows Antichrist—Sets up His Kingdom.

The first of the series will appear in our March number, and the remainder, (D.V.) in successive numbers until the whole series is published.

This series will be of so much importance to God's people everywhere that our circulation ought to be doubled. Will you help us by sending in at least one subscription.

## Polish Roman Catholics Converted

### The Gospel Spreading Among the Russians

An Address in Chicago by C. Antoszewski, Glencoe, Illinois, January 9, 1910



ANY years ago when I was a little boy only five years old, two English-speaking people came to my native land, Russian Poland, which is in the very heart of Europe. They were good men; I do not know whether they were from this country or from England, but they spoke English. They were very anxious to do something for God, because by the fruit we can always judge. Their pockets were filled with little booklets. They met a young man in a certain large city; they wanted to do something for him, but they couldn't talk to him because they didn't know Polish; they had a little booklet, the Gospel of John, in Polish. On the cover was written, "Believe on the Lord Jesus Christ and thou shalt be saved." That young Polish man thought it was very remarkable that strangers should be interested in him enough to give him something to read; that is very uncommon in our country. The young man began to read the book, and while he had heard some portions of it, the most of the contents were unknown to him. He hadn't read very far before he began to tremble and see, that this is the very Word of God, especially when he read: "He came unto His own and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

He thought, "Is it possible that I can become a son of God?" Yet he felt it was possible. He read the second chapter of John about the wedding, and noticed the mother of Jesus said to His disciples, "Whatsoever He saith unto you, do it." That was very different from what he had been taught. He found in this Book that Mary said very little. He read the wonderful story of Nicodemus, and how Jesus said, "Ye must be born again." No one could explain what it meant; he got no help from missions, but when he came to this place that we all know by heart, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," he thought, "Is it true that I do not need to perish, but can have everlasting life? It must be true." So he went on reading chapter after chapter, and he found Christ in that Book, the living Christ, not a Christ in a picture, but a real, living Christ. He gave himself to Him, and began to praise His Name and to speak of this wonderful Christ to the young people. He thought he was a Christian before; he spoke to the Christian people about the Christ he had found, but it seems they could not understand him. But they began to see there was a great change in the boy, and although they would not believe his message, they caught the spirit and felt he had something more than they had.

This young man to whom the scripture was given is my eldest brother. Great trouble commenced for him; my father heard that he was preaching some

strange doctrine, and came to the city where he was and asked him what books he had. By this time my brother had a New Testament, and he said, handing it to my father, "This is my book." My father took it without looking at it and tore it in pieces, took my brother by the neck and said, "You must come home; I will teach you." He took him to the priest and when the priest asked him what book he read and he told him the New Testament, the priest said, "This book is not for you; you cannot understand it." "Show me the book," my brother said, "and we will read it together." The priest brought him a prayer-book. "Don't you know the difference between a prayer-book and a New Testament?" my brother asked and insisted on having a New Testament, and he said, "If this is the Word of God, unless it is written here that boys of eighteen shall not read it, and that it is only for priests, I will read the book." The priest wanted to send him to another priest, but my father got angry and took the boy home. He was imprisoned in a so-called Christian country because he dared to read the Bible, and I remember how my father took him bread and water and told them not to give him anything else. This went on for some time, then my father took him home and kept him under lock and key for six or seven months; finally at the end of that time my father was compelled to say this to him: "Now, my dear boy, I don't understand why you are speaking against our church and why you do not care about our church, but one thing I know, that your life is better than mine, than those in our home, our relatives or even the priest's. Now here is your passport and you can go." That is a good testimony, isn't it? That is what the Word of God will do for any of us, for it is the power of God unto salvation.

By and by my second brother grew up and became a young man, and he, too, gave himself to God. Then my turn came; I read the Book when I was ten or eleven, but my father was watching me; whenever he would find a Testament in my pocket it would go into the fire. I read chapter after chapter; I saw the religion of this Book was different from the religion of all my town people. When I was nearly eighteen I said to my father, "I am very sorry for you, in a way, but I must say good-bye to your religion." I loved my father and mother, but I felt I must say good-bye to their religion or I would be a hypocrite. All these six or seven years it was hard for me to go to their church, but they compelled me to go; but there came a time when I took the Word of God for myself, and I am more thankful for the

Word of God tonight than for anything else in the world.

When this happened to me I wanted to take the little book of John to my countrymen. I didn't know how to begin, but I prayed and waited and another stranger came to our town, a native of Poland; he was a German and could talk Polish also. He represented the Bible Society, and I said to him, "Brother, wouldn't you like me as a helper? I will carry the satchel and watch what you say to the people, and I will do just the same." He said I could go with him; that his pay was very small, but he would divide with me. He said, "I assure you whatever I have to eat, you may eat, and where I sleep you may sleep, and we can be brothers together." I went with him and listened, and finally I told him he should go to the German people and I would go to the Polish people, and in the evening we could come together and see how we got along." So we did, and we had glorious times; were very, very happy together. Sometimes we had a little gathering in the evening and would tell the people the simple story as we read it from the Book.

Some time after that this brother was taken away from that place and sent to Southern Russia, and I was left alone. Finally I came to America and later went to Jerusalem. Fourteen years ago in the city of Jerusalem I received a letter from a Polish brother from that town where I had worked, telling me that they had quite a gathering of Polish Christians. I could not say it was through our efforts, but we sowed the seed, we talked as much as we could and left the Word in the hands of the people, and fourteen years later we heard a Polish Christian church has been established in that town. The same letter told us further that in my native city, where my brother was so terribly persecuted, a Polish Christian church has been erected. I praised God for the news.

After my brother in Christ was called to Southern Russia I prayed to God to open the way for me to work for Him. I came to the conclusion I would buy as many books as I had money, so I put all I had, about one dollar in our money, into books. I bought as many Gospels of John and tracts as I could, and when I sold them I got more books. I went from town to town and from village to village, until I came to the capital of Poland, Warsaw, and on from there until I came to St. Petersburg. I had a Polish passport, but not a Russian passport. It is a very dangerous thing for a young man to go to St. Petersburg without a Russian passport. I had much blessing on the way. I remember how I went to the peo-

ple and prayed with them and read to them from the Bible, how they received me and supplied my needs. It was simply wonderful. In the capital of Russia there is a Foreign and British Bible Society; they invited me to work with them, and told me they would provide all the money and all the books I needed, and I could take the Word of God to the people of that great empire, not only in Russian, but in other languages, and I felt very rich that such an opportunity had come to me. And while I am speaking about Russia I will tell you that even in that country, especially since the Japanese war, there are gatherings of the Russians who are free from the orthodox church. When I was there in '84 and '85 there were people gathered like you are here in this place, not openly, but secretly, in the homes of both the rich and the poor. You might ask how they could become Christians without missionaries. Missionaries were not allowed to go to that country. In our simple way we would go to the people and tell them, "This is the Word of God. Read the Word of God for yourself, because it has done me lots of good." We worked quietly in this way and many became Christians. They were not organized, they had no order of service, yet if you went to their service it was very orderly. They would speak and sing and pray; their meetings were simply wonderful. I will never forget them. I spent most of my time among the Russian soldiers, and found many who had plenty of time to read. The soldiers were Russians, Jews, Slavs and Poles. As I was working among them a Russian soldier whispered in my ear and said, "I am your brother." Oh, how glad I was to find a Russian Christian. The authorities watched me, but they did not molest me. I asked him if there were any others in the city, and he took me to a place where they had a meeting three hundred and sixty-five times a year, and yet it was in secret; they trembled for fear of the police. I went that night for the first time where Russian brethren met together. They were very glad to see a Christian Pole, although naturally the Poles and Russians are enemies, but the wonderful Gospel of Jesus Christ made us brothers. While we were there, singing and praying, the police came and arrested us. They said, "The government sent us here to see what you are doing." The lady of the house said, "Yes, certainly you may see what we are doing; we are simply reading and studying the Word of God, and praying to God, thanking Him for health and strength; and we are praying for our people and for you, that God will save many, and we invite you to stay with us and to read the Word with us." It was wonderful to

listen to the testimony of the lady; she was the wife of the supreme judge. Her husband was not a believer, but he allowed her to have meetings in her home. The officers excused themselves, but said the government sent them to take our names and report what they had seen. The lady said they should tell the governor he, too, should come. She said, "We are always praying and rejoicing together; we are brethren, do not hate anyone any more, but we rejoice if some one has a better house than we, and if some one is sick we sympathize with him." The man excused himself, but said he had to obey his superior officer, so he began to take the names. I was a stranger in the city—a Poland in a Russian city—and they asked me for my passport; I did not have it with me. I had to appear the next morning for a hearing, and they put to me hundreds of questions, and it was God only that saved me from Siberia. At that time I did not realize it, but God gave me the answers to the questions. They asked me about this British and Foreign Bible Society I was representing. I told them it was to get people to read the Bible. They said, "Why do you want people to read the Bible?" I told them so people would become better, would stop hating one another, and stop cursing and swearing, and become better citizens. Again and again they tried to confuse me, and for three days they asked me questions; the third day they took my papers and said, "Now you must leave the city; if not, the soldiers will accompany you," so I had to obey. I went the next evening to the meeting to say good-bye, and the brethren gave me addresses in Moscow. I made a visit there and went to a similar meeting. I was there a fortnight; I remember we would meet at eight o'clock and would stay there some times until two and three o'clock in the morning. In these meetings the peasants mingled with the nobility; there were people who had gone through the University of Berlin, and there they mingled with the peasants who couldn't even write. They were of one heart; they didn't think they were rich or poor, they simply were brethren. It was wonderful how the rich people would protect the poor. I remember on one occasion two of these noblemen took me home with them. It was cold, was getting towards winter; they saw I had no overcoat, and asked me if I had one. I said, "No." Just before we parted one of them put a piece of paper into my hands and said, "This will buy you an overcoat." It was twenty-five rubles. That young man said to me, "I wish very much, Brother, you would come with me. I am a young mān just like you. I have money, I have a home, but I have no father or mother, no broth-

er or sisters; I wish you to make your home with me, and everything that is mine shall be yours." So he took me and bought me several suits of clothes and everything I needed. We went to his estate and there we lived for some time, very happy, studying the Bible and singing together, but I soon felt I must either go from village to village or back to my native country, and do my work, so I told him that while I very much appreciated his kindness, I would have to take the Word of God to the people. So I went back to Poland and had a glorious time.

I want to say here that there were so many colporteurs working in the Russian Empire and the influence of Christianity began to be felt by the government and by the priests—the Russian government and the priests virtually mean the same—that they began to be afraid something would happen to the Russian empire; so they began to arrest the Russian Christians and confiscate their lands, and send them to Siberia for punishment. These exiles to Siberia began to preach Jesus Christ there and many of the poor people, the Poles and Russian convicts, were converted. The government didn't know what to do, so they sent them to Caucasus among the Caucasians, and there the people were converted. Then they stopped that and sent them to Poland, and the Polish people said, "Come, Russian brethren, and tell us about your God."

Some time ago we received a letter from a Russian missionary and it made me more happy than that letter I received in Jerusalem twelve years ago. This letter told me that since the Japanese war the Gospel is being preached again in Russia. I had read this in the newspapers, but this letter comes telling me that the Gospel is being preached every day as it was twenty-five years ago when I lived there. On Sabbath day they have a number of meetings; not in secret, as it was then, but openly. This is a great joy to me, because I spent half of my life in that empire, so many years in fear of the police. This letter also said that soon they were going to have their own building. Russia will be one of the best countries in the world for the Gospel of Jesus Christ. The Russian peasant is a nobleman, he is a good-hearted man. If you go to a Russian peasant he will say his house is your house, and when the Gospel of Jesus Christ is fully preached there we will hear of wonder-

ful things, and it will bring liberty to those poor people in that country.

Now in regard to Poland, the Poles lost their independence many years ago. Before Luther preached in Germany the Gospel of Jesus Christ was preached in Poland, over five hundred years ago. Almost all the Polish nobility accepted the Gospel at that time, and even the Polish king was willing the Bible should be read. The first translation of the Bible into Polish was dedicated to the king, and he accepted it, but an army of Jesuits came to our country and worked for years and years until they got the country again under their control. When Poland had the Bible they had the best schools and most liberty, and they invited other people into their country. People came at that time from England and Scotland, and other countries where they were persecuted; even the Jews when they were persecuted in other countries of Europe, found a home in Poland. Poland today has more Jews than any other country in the world.

If this country of the United States should give up the Bible, as so many are doing and advocating among them, teachers in public schools, high schools and universities; I say if this nation surrenders the Bible she, too, may lose her independence. That is a warning to you. If you lose your Bible you lose your independence; it is very easy to do that. My daughter goes to high-school, and the statements that are made to them instil infidelity into their minds, and the poor young children who are not versed in the Bible do not know what to do. They say we must not teach religion, but *they* teach infidelity. One of the professors said, "Tell me if we have proof of the existence of God," and my daughter said, "Jesus Christ is our proof of the existence of God." The professor thought for a time and then said that was a pretty good answer. Last year one of my little girls went to school; after a few weeks she came home and said, "Papa, our teacher said the people used to walk on the floor just like monkeys, and you told us we were created in the image of God. Now who is right?"

Oh, thank God for the Bible! Thank God for Jesus Christ! Thank God that we have a mighty Savior, who lived on this earth and gave Himself a ransom for us, that we can be saved. May God help us all to be true and faithful, and make our calling and election sure.

Convention, March 25 to Apr. 3, in the Pentecostal Chapel, 264 Broad St., Conneaut, Ohio. Those who wish entertainment write early to D. H. McDowell, 442 Harbor St.

## The Abuse of Power

Mrs. Edith Hill Booker, 1607 Merchant St., Emporia, Kansas.



O UP, thou baldhead. II Kings 2:2, 3.

Perhaps you are not the only one who has guiltily wished that the last few verses of the second chapter of second Kings had been left out of Holy Writ; or who has vainly consulted the ancient and honorable commentators to find a satisfying apology for this passage. Let us quit trying to soften the record. God's history being true must contain unlovely things, even when it paints the portraits of the saints; therein is it infinitely superior to any man-made record. And this cursing of the lads at Bethel by Elisha is a hideous thing and a sad illustration of the abuse of power.

Dogged persistence as well as courageous faith had given the prophet the glimpse of the luminous chariot that bore Elijah away from earth and him. The precious mantel that alone remained was a tangible symbol to Elisha that the power of Jehovah would henceforth enfold himself. The faith necessary to apply the power was flawless. He smote the stream and beheld the power of Jehovah! He boldly cast salt into the spring of waters, and the power did not fail him. Flushed with success, with an exaltation of spirit that was not all holy, he came to Bethel and to his testing.

The world has seen One, who when He was reviled reviled not again; but, lacking that spirit, Elisha cursed those children in the name of Jehovah, and beheld the power of Jehovah was there! *How fear-*

*ful a thing it is to be surcharged with heaven's lightning and lack heaven's love!*

Once in the earthly pilgrimage of our Lord, the Samaritans refused Him hospitality, and the "Sons of Thunder" were so incensed at them that they craved permission of Him to let loose a bolt from heaven and destroy that town. Christ restrained them, intimating that the spirit that would seek to destroy men's lives instead of save them is of the wicked one; and they quietly departed into another village.

O, thou heavenly Meekness and divine Forbearance, the world waits for the old-time manifestation of Thy power, but before Thou dost illuminate the brows of Thy servants with tongues of fire and bind the power of lightning to their fists, prepare their hearts to hold an inexhaustible measure of Thy meekness, and hide them from the sight of man in Thy mantle of humility.

The power of Pentecost and subsequent anointings of the Spirit were used to save and heal and bless the people, never to resent injury or punish insult. Like their Lord, while they could have paralyzed their persecutors, they rather suffered themselves to be arrested, imprisoned, beaten and stoned. Though Paul smote the sorcerer with blindness, it was but for a season, and then for the glory of God and the salvation of a soul, and not for personal pique. The sad case of Ananias and Sapphira is the only black line in all that bright spectrum of Spirit-filled service of the early church. Remark the rebuke of Peter, it is tender as it is severe, and holds in it no hint of the awful result. That was the work of God the Spirit, who alone has the right to kill and to make alive.

### Broken Things

THE sacrifices of God are a broken spirit. A broken and a contrite heart, O, God, Thou wilt not despise.—Psa. 51: 17.

God uses most for His glory those people and things which are the most *perfectly broken*. The sacrifices He accepts are both broken and contrite hearts. It was through the breaking down of Jacob's natural strength at Peniel that brought him where God could clothe him with spiritual power. It was by breaking the surface rock at Horeb by the striking of Moses' rod that let the cool waters to the thirsty people. It was when the three hundred elect

soldiers under Gideon broke their pitchers, a type of breaking themselves, that the hidden lights shone forth to the consternation of their adversaries. It was when the poor widow broke the seal of the little pot of oil and poured it forth that God multiplied it to pay all her debts and supply means of support. It was when Esther took her life in her hand and broke through the rigid etiquette of a heathen court that she obtained favor to rescue her people from death. It was when Jesus took the five loaves and broke them that the bread was multiplied in the very act of breaking sufficient to feed five thousand. It was when Mary broke

her beautiful alabaster box, rendering it thenceforth useless, that the pent-up perfume filled the whole house. It was when Jesus allowed His precious body to be broken to pieces by thorns and nails and spears that His inner life poured out like a crystal ocean for thirsty sinners to drink and live. It is when a beautiful grain of corn is broken up in the earth by death that its inner heart spreads forth and bears hundreds of other grains.

And thus on and on through all history, all biography and all vegetation and all spiritual life, God must have broken things. Those who are broken in life, and broken in soul, and broken in their ambitions, and broken in their beautiful ideals, and broken in their affections, and those who are despised and seem truly helpless and forlorn, the Holy

Ghost is seizing upon and using for God's glory. It is the "lame that take the prey." Isaiah tells us it is the weak that overcome the devil.

It is the crushed olive that yields the oil; the pressed grape that gives forth the wine; so it is the broken, contrite heart that is most rich in holiness and most fragrant in grace. There is a great want about all Christians *who have not suffered*. Some flowers must be broken or bruised before they emit any fragrance. All the wounds of Christ send out sweetness—all the sorrows of Christians do the same. Commend me to a bruised brother, a broken reed—one like the Son of Man. To me there is something sacred and sweet in all suffering—it is so much akin to the Man of Sorrows.—*Selected.*

## "Filled with the Knowledge of His Will In All Wisdom and Spiritual Understanding"

Delivered in Chicago By Daniel Awrey, Hong Kong, China



OR this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding." Col. 1:9.

This is a remarkable prayer that the Holy Spirit inspired the apostle to pray, that we "*might be filled with the knowledge of His will.*" If we are filled with a knowledge of his will, we shall not have the least doubt of what His will is concerning us. Did you ever have difficulty in knowing just what the will of the Lord was? How much unrest it causes us when we do not know what to do. This Scripture tells us it is our privilege to *know* and to be filled with the knowledge of His will. The Lord doesn't always speak His will to our hearts. He wants to teach and train us to go according to the Word, the written will of God.

We read in the fourth chapter of First Thessalonians, "For this is the will of God, even your *sanctification.*" That settles the matter of sanctification, doesn't it? It is God's will that we should be sanctified. Some people, because it is not directly expressed in the Acts of the Apostles that people should be sanctified before they receive the baptism in the Holy Spirit, have attempted to teach that sanctification is not necessary to the baptism in the Holy Spirit. They soon found out the Lord was grieved; people would seek and seek and apparently get nowhere, but when they commenced to find out what the will of the

Lord is concerning the sanctifying of their hearts from the nature of sin and got that settled, they began to see that it was quite a necessary thing to be sanctified with the precious blood of our Lord Jesus Christ. There are many scriptures concerning this.

The fact that people are not fully cleansed is the greatest hindrance to their entering into the baptized experience. You may remember the very time you were sanctified, but there is a possibility of your having gotten a lot of unsanctified thoughts since. Because a man is sanctified once doesn't mean that he will stay sanctified. Many people who profess sanctification live very common-place lives because their sanctification is made up of an accumulation of theories and doctrines instead of real holy living. These need a better knowledge of the Word.

I have heard a great many say that when they ceased to seek the baptism in the Holy Spirit and went to seeking Jesus for a deeper cleansing, not throwing away what God had already done, but going in for a deeper cleansing by the atoning blood of Jesus, they found themselves going right into the Pentecostal experience.

Because people are not filled with the knowledge of God many are wasting time trying to get people saved who don't want salvation, while there are hundreds and thousands, yea, even millions, in other lands who are crying out for the Gospel, and with no one to tell them about Jesus. And still the Word says, "Go ye into all the world and preach the Gospel." Here God has expressed His will clearly to us. The Macedonian vision was to Paul only, and

yet the rest of the party went with him, for we read:

"And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them."

Now we would want the Lord to speak to us personally before we would go, and here, according to the will of the Lord, St. Paul alone had the vision; the rest went with him, saying, "Assuredly gathering that the Lord had called us." Some one might ask whether I considered that a strong enough call for others to act upon. If you haven't a call to stay at home and if the love of Jesus is burning in your soul you ought to go. The Word says "GO."

If God's people in general knew the voice of the Lord and the will of the Lord we would be much farther ahead than we are. This missionary question is a tremendous question with me. I made a trip around the world this year and saw so many people who were so hungry for the Gospel that it is something of a cross for me to talk to people in this country. It is simply marvelous to see the eagerness with which they devour the Word of God over in heathen lands.

In baptizing us in the Holy Ghost God wants to make us witnesses of Jesus, and if we really cannot go there we can be witnesses for Jesus by way of the throne, in Jerusalem, Judea and in the uttermost parts of the earth. We can be witnesses unto Him in all these places through prayer. I trust that God will put such burden and such intercession into your hearts that the Spirit of God will pray through you for others. You know people can get very selfish in seeking the baptism in the Holy Spirit; they want it just to make them feel good, but the Holy Spirit wants to make us high-priests unto God.

There are some things in connection with this prayer life that almost astonish us. When the Holy Spirit truly leads us to pray for souls, sometimes we will enter into the very feelings of the one for whom we are praying. To illustrate this, here is one that is weak in faith and the Holy Spirit is laying that soul on your heart; as you pray you begin to feel as though you had no faith, and sometimes you stop praying for the person and start to pray for yourself. Again, suppose you are praying for one troubled with impatience. If you are not careful you will feel impatient just like the one for whom you are praying. What does this mean? The Holy Spirit is letting this come upon you that you may sympathize, that is, feel with them. I am going to give you scripture for that: "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh (that is, human nature) for His body's sake, which is the church."

But as we continue to pray we find as we get victory in our own lives the one for whom we are praying is delivered. I can freely talk on this line because I find many of God's children have had this experience. I had a strange experience when I was on my trip around the world. When I was in Bombay I became very sick, aches and pains through my body, and the most terrible headache I ever had. While in this condition a burden of prayer came suddenly upon me. A person in West Africa was on my mind at that time, night and day; in fact most of the missionaries who had gone to West Africa had been on my mind and I wouldn't have been surprised to have had word that they were dead.

I was in Miss Orlebar's home in India at the time, and I had them pray for me, but it didn't do a bit of good. So I said, "Lord, what does this mean?" and the Spirit whispered, "This is not for you." Then I went to God in confidence, relying upon the atoning blood of Jesus, and soon I got a wonderful victory. On my return trip I met Brother Harrison in Ohio, who had recently returned from Africa, and as I was telling about my trip and of the wonderful healing I had, he said, "These are the exact symptoms of the 'African water fever.'" When I was sick in India I had been teaching every day, and when the time came for teaching I was happy and apparently well, but just as soon as the teaching was over I became as sick as ever. There was one day I did no teaching, for I was too sick. Mr. Harrison, in speaking of it, said: "On a certain day I came down from the interior and they were all sick; the most of them were unconscious and it seemed they couldn't live; I came back a week later and they were all well." By a comparison of dates I found that the very time I was suffering, during which the Holy Spirit helped me to intercede for them, God sent healing to them in Africa and relieved me in India. Now I understand that when God gives the *gifts of healing* we do not have these experiences, but when He takes us into the high priesthood, the intercessory life, this is not an uncommon thing. The possibilities of prayer are simply unlimited. I remember when I was at Phoenix, Ariz., four years ago last summer I expressed the wish that I might have nothing to do but to pray. I expected to stay in Phoenix during the winter and take charge of the mission there. The last money I had, which was twenty-five dollars, I had sent to India. After my money was all gone the Lord said to me, "I want you to go out into the mountains about ninety miles, where nobody lives." The nearest family to the place indicated to me was two or three miles away, but I knew the voice of the Lord. Oh, it is blessed to know the will of the Lord and move right

out in it in spite of everything. When I said I was going out to the mountains with my family some of my best friends came to me and said, "What are you going to do out there? How are you going to educate your children?" I didn't know. They said, "Have you lost your mind?" "Perhaps I have, but I am sure I have the Lord's mind." It puzzled them, and it did me, too, but I knew the Lord wanted me to go. By the time I got ready to go I had about fifty dollars. We sold our bicycles and I bought a little tent and went away up into the mountains where nobody lived. I got out there and got fixed up, and the Lord said: "Isn't this what you asked for—nothing to do but to pray?" I said, "Thank you, Lord," and I just let the Lord have His way. That winter I had a wonderful time praying; didn't have anything else to do. The Lord bountifully supplied our needs and He began to show me some things. He said to me, "I am going to pour out My Spirit upon the world in a way that has never been seen before." I could not comprehend it. I had heard of great revivals, I had read about big meetings, but I had no idea of what was going to happen. After awhile a great many families came out to the mountains; in a few months there were about forty and I had a little Bible school; we also had a day school and I hired a teacher for the children. One day the Lord said to me, "Dismiss your day school." "All right, Lord." "Dismiss your Bible school." "All right." *I tell you it is blessed to know what the will of the Lord is without reasoning about it.* I thought the Lord might possibly want me to go somewhere; I didn't know, there were different places on my mind, but I couldn't find out, so I just kept it before the Lord. One day I went down to the river side and asked the Lord definitely about it, and He gave me this scripture: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." Ps. 32:8. That very same day I received a letter and a paper from Iowa from a sister I had been acquainted with for many years, telling about the great Pentecostal outpouring at Los Angeles, and how they were speaking in other tongues, almost every language on earth. I felt led to go there, and so I started. I didn't have money enough for my ticket, but that was nothing unusual with me. I went to Phoenix, and the Lord provided my fare to Los Angeles. You all know about the outpouring that started three years ago in that city. It is simply wonderful how the Lord has spread it all over the world. In my trip I found people speaking in tongues in Japan, in three different places in China, five different places in India, and then when I came to England and Scotland every place I went there were numbers and numbers. I was

in one house in Kilsyth, Scotland, where they told me there were two hundred and fifty baptized in that one home; at Dumferlin there were one hundred and fifty. I found them everywhere. There are also many places where the Holy Spirit fell upon people who hadn't even heard of it.

There are many things in this Movement that puzzle people, and many things that are not of God, and yet they are not necessarily of the devil; they are purely human. But even though there is much of the human, God still blesses, not because of it, but in spite of it.

Now that this thought is in our mind we might speak of the use and misuse of the gifts of the Spirit. The gifts are all right, they are of the Lord, but they can be misused, and misusing them they become largely humanized; not wholly divine, and certainly not diabolical. But we must be careful and not think that because a thing is not of God it is therefore of the devil; that is not true. We must watch along that line, or the first thing we know we will be grieving the Spirit of God. There is a great middle ground between the activities of God and the work of the devil, and this belongs to the human. There is much that is human in the Pentecostal Movement, but because of that God is not going to throw us overboard; because mistakes and blunders are made God does not set us aside. On the other hand, if we are filled with His knowledge we shall not say because God blesses persons that they are necessarily right in their opinions. God blesses us, but it is often in spite of our opinions, not because of them. Take, for example, the office of the ministry; men can get in that office and use it wrongfully. There was the office of the high-priest, and because of the office God gave Caiaphas a true prophecy, and he prophesied, "Not of himself, but, being the high-priest that year, he prophesied that Jesus should die for that nation." The man himself was a bad man, but because of the office God gave him a true prophecy. That will explain why people can have success and at the same time not be right in their lives. God blesses His office and His truth.

That brings me to another thought in connection with the knowledge of God. I cannot sympathize with the idea of "no leadership." I believe God has Holy Ghost overseers, and those overseers are to feed the church of God. People say they turn a meeting over to the Holy Ghost. It seems to me it is sometimes more like turning it over to the devil. We shall never get above the Bible regulation, and God speaks in the Bible of the officers of the church. Let us not try to get above the Bible. I can see every condition pictured out and met in the Book. The Word says, "Obey them that have the rule over you; salute them

that have the rule over you." How are you going to do it if you haven't any leader? If the Holy Ghost hasn't somebody in the office of leader? There are many missions that have been broken up because of the absence of godly and wise leaders; they let everything go pell-mell, and the devil is in full possession in a short time. May the Lord help us to stand on the Word.

Many people think that because they have a message they must deliver it at any cost. That is not scriptural. Paul and Silas once went to a meeting and no doubt they felt they had a message. The Word says after the reading of the law and the prophets the ruler of the synagogue said to them, "Men and brethren, if you have a word of exhortation for the people say on." Now if God gives a person a message He will open the way for it to be delivered, and you needn't worry one particle. Since that was revealed to me I have not had a bit of trouble. Sometimes we think we have a message when it is human. We need to know the will of God and be filled with the knowledge of His will. If you get into a place where you do not know just what to do, then stand still and wait to be filled with a knowledge of His will. What is the knowledge of His will? It must be a knowledge of the Word of God. If you wait for some peculiar moving of the Spirit you may not get it. The Holy Spirit wants to teach our natural powers, our judgment, our conscience, etc., in such a way that we shall act on the Word. If we feel the Lord isn't speaking to our hearts direct then He wants us to go according to His Word, to act on our very best knowledge and judgment, and if we do we will find ourselves in the will of God all the time. The Holy Spirit will train our natural powers and fill them with the life that is in Jesus. Even in preaching salvation and in praying for the sick we need the fulness of divine knowledge. If we expect the Lord to pour out His Spirit and save sinners without their being convicted, we shall be disappointed. When I used to work more particularly as an evangelist and hold revival meetings I didn't expect people to get converted the first night. I just poured in the Word of God on repentance, confession and restitution, perhaps for several days; didn't even invite them to pray, but I poured in the Word of God; then when people went to their knees, and to their rooms, and to the woods to pray something was done. That is better than trying to bring them through by persuasion. They were convicted by the mighty power of the Holy Ghost. It is also a good thing to know what the will of the Lord is even in sickness. For example, I dare say it would have been uphill business for any one to try to pray

for Job's healing when he was going through that trial. Sometimes we pray for people and they do not get healed. Why? It may be a time of testing for that person. This is not the case with most people, but there are some that are in the furnace, and I would like to see the man who can pray them healed under those circumstances. We need to know what the will of the Lord is concerning them, and if the sick man needs to learn some lessons pray for that, and then for the healing. We sometimes pray against the will of God because of our lack of knowledge of that will. So it is a good thing to know the will of God along many lines.

Consider our text in regard to money. Many people want to find out what the will of the Lord is concerning giving. One reason why I used to have very little faith in collections is because as a rule people won't obey God. They throw in a nickel or a dime, and if they are quite liberal they will throw in a quarter. I think I never saw so many pennies as when I was in England; the coppersmith keeps busy over there. One brother said, "Alexander, the coppersmith did me much evil." One day at the Pentecostal Convention they had a special missionary service, and they asked me to take charge of it. The Lord gave me a burning talk on the line of giving, and I think I spoke some things that some of the Scotch fathers did not like very well. You know the Bible says, "They that preach the Gospel shall live by the Gospel." I told them that judging by that standard I evidently hadn't given them much Gospel while I was there, and they took the hint. I found the people there needed to know the will of the Lord on this subject. In giving that talk that day I tried to make every one ask God for himself how much he should give. Some one said to me afterwards, "I tell you that was a surprise to me. If I had acted on my own judgment I would have given a penny or a shilling." But the Lord told them to give gold, and the result was nearly two hundred pounds (\$1,000) from that little company. You would not have thought they had as many shillings.

Some people have found out that it is according to the will of the Lord that they should give one-tenth of their earnings; that is, pay a tithe, but you have given nothing when you have paid a tenth; you have only paid your debts, paid your interest on what God has given you. Some people do well when they pay their debts, but the free-will offerings are in excess of that. When the Israelites kept those laws there was never another nation on the face of the earth prospered as they did. But you say, "That is under the old law." Jesus confirmed it, for He said, "These ye ought to have done and not left the other undone." You are

also stewards of the nine-tenths that remain and are to use that to the glory of God. The Lord makes some people stewards of His part, but we are all stewards of the nine-tenths and while God lets us use the nine-tenths for the necessities of life He will teach us to economize so that we shall be able to give free-will offerings. *If God's professed people were filled with a knowledge of His will the missionaries would not have such hard times, and many others would not have to have a special gift of faith to get through.* But it is blessed to get through that way. They tried to starve me out, but the Lord opened up to me a lot of scripture on the line of giving that I would not have preached on a few years ago. I would not have thought of laying down a Bible a few years ago and saying, "Come and make your offering," but I do it now, because God has taught me. I found a number of young preachers absent from our Bible school who were really called to preach, and they could preach, too, but they got a mistaken idea of what it was to live a faith life; they thought they ought never to say a word about giving for the Gospel's sake, and they simply had to go to work or starve. They started in farming and after a whole year they failed and were in debt, and God's blessing was not on them. I told these young preachers to ask the people to give, to lay out the Bible and ask them to make an offering. The people will be glad to do it, and then those young preachers can get respectable clothing and be out winning souls all the time. There are many things along this line of money I begin to see, and the Bible really calls it a *collection*, too. I wouldn't call it a collection for quite a while, but I had to get over that, too.

These are practical things, and I dare say if you get to practicing them you will find they will bring blessing to you. If you bring the whole tithe into the storehouse He will pour out a blessing that there shall not be room enough to contain it, and that certainly includes the baptism in the Holy Spirit, for it is poured down from above.

You know preachers have their temptations just like everybody else, and sometimes the devil comes around when we are talking on this line, and says, "Oh, yes, you are saying that for yourself," but I have preached so many years without a collection that he can't tempt me with that.

Here is another point: I have been in places where I pled with the Lord, and I felt in my soul that God heard prayer and laid the matter of money on another's heart and he didn't obey God. What is going to be the consequence? You will have to suffer that loss. God can make you understand that He has heard your prayer, and He has made the other party

understand what His will is, but if he doesn't obey God you will have to suffer, but in the suffering the Lord will pour upon you ten times as much blessing as you ever had before in your life.

I will tell you something that happened in my life. I have been a traveling preacher. I have traveled afoot as much as over two thousand miles in two years. I got so I could outwalk a horse. I could walk thirty miles a day and preach at night. Every once in a while the Lord gives me an opportunity to see whether I am above walking now.

Five or six years ago I was over in Canada; from there I went down through Ohio, and stopped to see an old pastor of mine under whom I was converted and whom I had not seen for ten years. I preached there a few times; he was delighted with the truths of the Gospel as I gave them, and so were the people. It is an unusual thing for me to tell people how much money I have, but he really asked me and he found out I didn't have money enough to go on to my next place. He felt led to tell his congregation that they should make an offering, but he didn't do it. What was the consequence? I got down into Kentucky and my money ran out, so I went afoot. The first little village I came to I secured a church and went around through the village and said, "We are going to have a meeting tonight," and invited them to come out. A great many came out; I didn't take a collection in those days, but one brother dropped a quarter in my hand. I concluded I would have to stay in the church all night. It began to get rather cold, and I went down to the depot to get my coat; I hadn't had anything to eat all that day, and felt like feasting by that time. After I got my overcoat I went to the well to get a drink and saw some one following me. It was a kind of temptation at first, but I thought, "If it is money you are after you are following the wrong man." He stepped up to me and said, "Aren't you the fellow that preached tonight?" I said, "Yes." He said, "Come with me." After I got something to eat he took me to a hotel and paid for my bed and breakfast. The next day I went about ten miles on the train, as far as my money would take me, and then got off; no one lived there; it was open country. I started afoot to Tennessee, about two hundred and fifty miles away. I didn't know how far I would have to walk, but I could not keep from shouting; the praise popped out of my mouth like steam out of a safety valve. I knew nobody could hear me because I was out in the open country, and the glory of God just rolled out. I walked about forty miles, and in coming through one of the little towns I got a time table and I noticed along the line was a place called Wetmore. I had seen in a holiness paper there was

a holiness college there, so I started for that town and got there Saturday night. I slept on a plank more than once and praised the Lord for the plank. I used my little grip for a pillow and my umbrella to keep the dew off; I was the easiest satisfied man you ever saw.

I don't know whether the Lord was preparing me then for missionary work or not, but I am glad I went through it all. Sometimes I was half ashamed to tell about it, but I do not care now. I got to the college, and told them I was a holiness preacher, and they made me very welcome. They asked me to preach several times. I hadn't any money, so was in no rush to get away. When I really have to have money, I cannot talk a bit about trusting the Lord, but when I don't need money at all I can talk about it. The next night I preached again, and one brother stood up and said, "This brother has been giving us the red-hot Gospel; I feel we ought to take up an offering for him; half a dozen were on their feet at once with their hats and took up a nice offering, and while I didn't say a word about the baptism in the Holy Spirit, there

were numbers of the very best sanctified people there who said, "This brother has something we don't have." You know sometimes we don't have to talk about things. During that time I received about ten dollars and went on to Tennessee. What I started to tell was that many times people suffer because others do not obey God, but He repays us for the suffering as He did me, and fills us with blessing. I had that long tramp because my old pastor was not filled with the knowledge of God, but God overruled it both to my good and His glory.

May the Lord help us in deed and in truth to be filled with the knowledge of His will. To what extent? "In all wisdom and spiritual understanding." What for? "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to the glorious power unto all patience and long suffering with joyfulness."

### Others May! You Cannot!

**I**F God has called you to be really like Jesus in all your spirit, He will draw you into a life of crucifixion and humility, and put on you such demands of obedience, that He will not allow you to follow other Christians, and in many ways He will seem to let other good people do things which He will not let you do.

Other Christians and ministers who seem very religious and useful, may push themselves, pull wires, and work schemes to carry out their plans, but you cannot do it; and if you attempt it, you will meet with such failure and rebuke from the Lord as to make you sorely penitent.

Others can brag on themselves, on their work, on their success, on their writings, but the Holy Spirit will not allow you to do any such thing, and if you begin it, He will lead you into some deep mortification that will make you despise yourself and all your good works.

Others will be allowed to succeed in making money, or having a legacy left to them, or in having luxuries, but it is likely God will keep you poor, because He wants you to have something far better than gold, and that is a helpless dependence on Him, that He may have the privilege of supplying your needs day by day out of an unseen treasury.

The Lord will let others be honored, and put forward, and keep you hid away in obscurity, because He wants to produce some choice, fragrant fruit for

His coming glory, which can only be produced in the shade.

He will let others be great, but keep you small. He will let others do a work for Him, and get the credit for it, but He will make you work and toil on without knowing how much you are doing; and then to make your work still more precious, He will let others get the credit for the work which you have done, and this will make your reward ten times greater when Jesus comes. The Holy Spirit will put a strict watch over you, with a jealous love, and will rebuke you for little words and feelings or for wasting your time, which other Christians never seem distressed over. So make up your mind that God is an infinite Sovereign, and has a right to do as He pleases with His own, and He will not explain to you a thousand things which may puzzle your reason in His dealings with you. He will take you at your word; and if you absolutely sell yourself to be His slave, He will wrap you up in a jealous love, and let other people say and do many things that you cannot do or say. Settle it forever, that you are to deal directly with the Holy Spirit, and that He is to have the privilege of tying your tongue, or chaining your hand, or closing your eyes, in ways that He does not deal with others. Now when you are so possessed with the living God that you are, in your secret heart, pleased and delighted over this peculiar, personal, private, jealous guardianship and management of the Holy Spirit over your life, you will have found the vestibule of heaven.

—G. D. W. in "Living Words."

## The Latter Rain Pentecost

THE accompanying illustration represents the "cut" that will decorate the cover of Brother Myland's Book, the title of which, as you see, is "The Latter Rain Pentecost."

We shall begin to fill orders for the book about the 20th of February, 1910. Every reader of The Evangel ought to have a copy. It is being bound both in paper and cloth covers. The paper cover will sell at thirty cents (English 1s-3d) and the cloth at fifty cents (English 2s-1d).

The book is made up of the lectures and personal experience of Brother Myland, which have been running in The Evangel since June 1909. For uniqueness and originality in exegesis we have never read anything to equal the lectures on the Latter Rain, though we are acquainted with most of the literature that has appeared on that subject for the past three

years. For fifteen years we have been in intimate touch with the Gospel and practice of Divine Healing, but we have never heard of seven such remarkable healings in one life as detailed in this interesting book.

A recent letter from Brother Myland says: "It does seem that God gave you your 'vision' of 'The Latter Rain Evangel' and raised it up as a vehicle to carry this 'vision' of the 'Latter Rain Covenant' which He gave me."

We are glad to say that our beloved Brother and Pentecostal Co-worker, Alexander A. Boddy, Vicar of the Church of England in Sunderland, England, and who is the Editor of "Confidence" a newsy Pentecostal paper, has written an appreciative introduction to the book. This fact alone will be sufficient recommendation to thousands of readers in all parts of the world who know of his work and his paper.

In his introduction the Vicar writes: "There has been much literature issued of late in connection with the Baptism in the Holy Spirit, but nothing more scriptural or more satisfying has been printed than this remarkable book by Pastor D. Wesley Myland, which I now warmly recommend to God's people everywhere.

"May this book, 'The Latter Rain Pentecost', be found in every Pentecostal home. It is an invaluable work of reference on the all-important subject of the Baptism in the Holy Spirit."

Order of,

THE EVANGEL PUBLISHING HOUSE  
3554 Vernon Ave.  
Chicago, Ills., U. S. A.

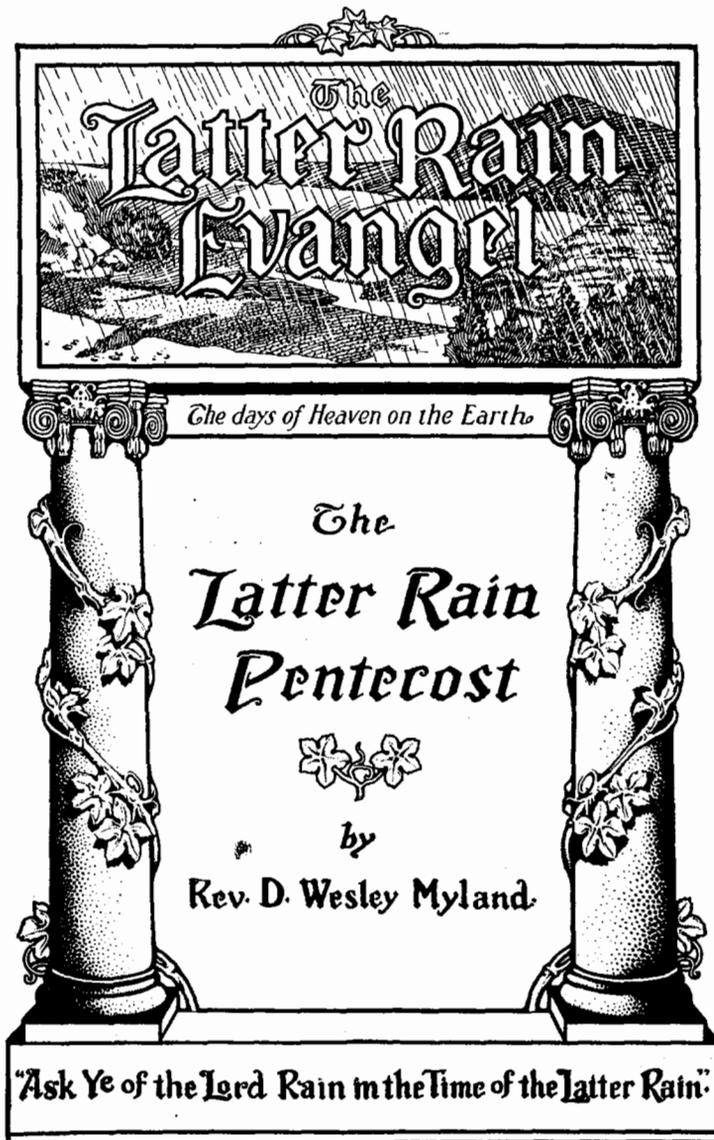
## Services at The Stone Church

37th St. and Indiana Ave., Chicago

Main Service: Lord's Day at 3:00

Evenings: Sunday, Thursday, Friday  
at 8:00 P. M.

Divine Healing: Wednesday at 2:30



Published by

William Hamner Piper,  
3554 Vernon Ave., Chicago