



The days of Heaven on the Earth

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

Mountain Peaks of Prophecy and Sacred History

The Indestructible Jew

Second Lecture by W. H. Cossum, 2535 Melrose Ave., Norwood, Ohio, February 1, 1910



IN talking about the Jews in Palestine, we are talking about the Lord's earthly people and their earthly home. I have heard of a sort of disappointment in the heart of some at the thought that the Jews are to receive so much blessing from God; remember we are talking about the earthly people of the Lord, and their earthly destiny, but that we, the church, are God's heavenly people, and that which we have is a step higher than that which the Jews have.

I have no doubt that the Jews' millennial blessings will be beyond what we now enjoy as Christians, because at that time Christ will be here, and the things that hinder will be out of the way; Judah and Israel will be united, and the Spirit will be poured out in a wonderful way. But when that blessing comes to them, we shall be above them, and we shall be having a higher experience; but their experience then will be higher than ours now. We have a higher blessing now than they because they forfeited their birth-right.

So let us not be jealous of the Jews but let us rejoice in their blessings, and thank God that there is something better for us too.

After the blessings and curses pronounced upon Israel in Deut. 28:36, 37, we read: "The Lord shall bring thee and the king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee." These words were spoken by Moses 1500 B. C. Assyria carried Israel consisting of the ten tribes, into captivity, and about one hundred and thirty years later Babylon carried away Judah.

Verse 49 says: "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand." I want you to remember that verse because it is the root verse of all the Pentecostal discussion; if you do not see that now, keep it in mind. And then comes that awful prophecy which was fulfilled in the siege and destruction of Jerusalem, when, in order to keep from starving, they did actu-

ally "eat the fruit of their own bodies." (verses 52-57).

In the beginning of the thirtieth chapter of Deuteronomy Moses tells them if they will return unto the Lord and obey His voice according to all that He commanded, they and their children, with all their hearts and souls, then He will turn their captivity and have compassion on them. We see then from the Word that when Judah repents and turns to the Lord, she will be gathered back from all the nations amongst which she has been scattered.

Now turn to the thirty-first chapter of Jeremiah. Notice the distinction of Israel and Judah; Israel was scattered as I told you in 731 B. C. and has never been gathered, but Judah came up from her seventy-year Babylonian captivity 50,000 strong. The promise given herein however, goes beyond the return from Babylon: "For, lo, the days come saith the Lord, that I will bring again the captivity of My people *Israel* and *JUDAH*, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

Well they do not yet possess it, but these last verses of the thirty-first chapter say, "*the time will come when it shall not be plucked up nor thrown down anymore forever.*" Judah came back from Babylon 536 B. C. Their city (Jerusalem) was destroyed by the Romans 70 A.D. and they were most cruelly scourged and most thoroughly scattered, and have never since been gathered, but Jer. 31:40 says there will be a time when the city shall not be plucked up nor thrown down anymore forever; and this awaits fulfillment. Similar verses are found in Amos 9:14, 15.

In the thirtieth chapter of Jeremiah the prophet gives a description of Jacob's tribulation, "The Great Tribulation." Then he says in verses 9 and 11: "But they shall serve the Lord their God, and David their King, whom I will raise up unto them. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." In verse 16 it says, "and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey." This has been fulfilled. Spain expelled the Jews by the 100,000, persecuting them terribly, and Spain was thrashed as completely as any nation in Canaan was ever thrashed

by the people of God; that is with as easy victories. For her treatment of the Jews Spain has reaped the judgment of God, and other nations have suffered in the same way.

"Thus saith the Lord; Behold I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be built upon her own heap, and the palace shall remain after the manner thereof. And ye shall be My people, and I will be your God." Jer. 30:18, 22. The same prophet further says, "He that scattereth Israel will gather him, and keep him as a shepherd does his flock. And it shall come to pass, that as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build and to plant, saith the Lord." Jer. 31:10, 28. *He has watched over them to bring their judgments upon them, and He will watch over them to restore them.* We are talking about THE INDESTRUCTIBLE JEW. God watched over him to see that he was punished, but He is watching over him now to restore him. "If these ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever? Thus saith the Lord; If heaven above can be measured and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord. Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up nor thrown down anymore forever." Jer. 31:36-40.

In Ezek. 36:6-12 the prophet is told to give this prophetic message: "Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers and to the valleys, Thus saith the Lord God; Behold I have spoken in My jealousy and in my fury because ye have borne the shame of the heathen; therefore thus saith the Lord God; I have lifted up Mine hand, surely the heathen that are about you, they shall bear their shame. But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to My people of Israel; for they are at hand to come. For behold, I am for you, and I will turn unto you, and ye shall be tilled and sown: and I will multiply men upon you, all the house of Israel, even all of it; and the

cities shall be inhabited, and the wastes shall be builded: and I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings:" there is the promise of greater blessings than they have ever had; "and ye shall know that I am the Lord. Yea, I will cause men to walk upon you, even My people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men." Then he speaks of the scattering, and in verse 24 of the gathering; and says; "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you."

Now this verse (26) we have all taken to ourselves but it was spoken to God's ancient people: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people and I will be your God." A very full, rich and wonderful promise!

Now in the thirty-seventh chapter of Ezekiel we have two prophecies; the one with reference to the dry bones in the valley, and the other with reference to the two sticks; and after saying to Ezekiel the bones were very dry, the Lord said He should put flesh upon them, and Ezekiel should prophesy unto the wind that it might breathe upon them that they might live—that was a type of the Holy Spirit—and they leaped to their feet and they were a great army. It thrills my soul when I follow the Jew through history and come to this point where the wind breathes upon these bones and they become a living army. This refers to the time when dead, dry and scattered Israel will be filled with the Holy Ghost, and I love to think of it.

Verse 11: "Then He said unto me, Son of man, these bones are THE WHOLE HOUSE OF ISRAEL." Not Judah and Israel as divided, but the *whole* house of Israel, every bone with every other gathered together in their dryness, and the Spirit of God revivifying them. "Behold, they say, Our bones are dried and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O My people I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall

know that I am the Lord, when I have opened your graves, O My people and brought you up out of your graves."

Are the Jews in their own land? They are going back but they have not been in their own land, except a very small fragment of them. But notice how clear the interpretation of the prophecy. The Lord distinctly says here it is the *whole* house of Israel, and the coming of the wind is the coming of the Holy Spirit which God will pour upon them when He restores them to the land. He has spoken and it will be done.

Now the second part of the chapter speaks of two sticks, and God says, "One of these sticks you are to name Judah and the other stick you are to name Israel, and you are to put the two sticks together before the people and say 'these sticks representing Judah and Israel are a symbol to you of the united house of Israel and Judah.'" They have never been united since their first separation, but they will be united and this is the prophecy: "And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them *one* nation in the land upon the mountains of Israel; and one king shall be king to them all: AND THEY SHALL BE NO MORE TWO NATIONS, NEITHER SHALL THEY BE DIVIDED INTO TWO KINGDOMS ANYMORE AT ALL." You see how explicit it is. "Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them: so shall they be My people, and I will be their God. And David My servant shall be king over them; and they shall have one shepherd: they shall also walk in My judgments, and observe My statutes and do them. And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children and their children's children forever; and My servant David shall be their prince forever." Ezek. 37:20-25.

Now if you are interested enough to follow this, read the third chapter of Hosea and the latter part of the ninth chapter of Amos. You will find the same definite promise there; they are not to be plucked up nor scattered anymore. After they were brought back from Babylon many commentators say that satisfied the prophecies, but this is impossible for they had a worse scattering and a worse scourging under Titus in 70 A.D. than they ever had before. They

have been scattered all through the centuries and the fact that other prophecies were fulfilled is a perfect pledge to us that God will fulfil these prophecies.

The Indestructible Jew! Babylon in destroying the kingdom of Judah destroyed the royalty of Israel. The Israel rulers were never considered kings; they were simply interlopers. The Judah kings were kings, but royalty was destroyed by Babylon. Herod, for example, was not a king; merely one of a number of governors who ruled over them after they came back from Babylon. For a time they were ruled by the Maccabeans who came in as sturdy princes to deliver the people from the Syrians. Antiochus Epiphanes who was king of Syria (175-164 B. C.) which embraced the Holy Land, was one of the worst men that ever lived. So wicked and so horrible was his cruelty towards the Jews that he is the Old Testament type of the Antichrist. He did his best to destroy the Jews. He demolished the holy things in their temple, put up an idol in the place of the altar, forced the priests to eat swine's flesh, tortured and tormented the children of godly matrons before their eyes to discourage them, thus hoping to destroy the Jew, but the Jew was indestructible. The Maccabeans gathered around one of their brethren and came to the rescue of the Jews, and with a few paltry thousands of strong, hardy men believing in their God, put hundreds of thousands of Syrians to flight, and Antiochus Epiphanes finally died in disgrace. Thus the Jews were rid of the persecutions of the Syrians by these exploits of the Maccabeans, 166 B. C.

We come now to the awful experience with the Romans. When the Romans destroyed Jerusalem they destroyed also the Jewish priesthood. The siege of Jerusalem under Titus was a horrible, horrible time; a million Jews perished; they were crucified around the walls of the city until there was no more wood for crosses. We shall speak of these horrors more in detail later, to show you what they have been through. The destruction by the Babylonians was awful; the second siege by the Syrians was more terrible; the destruction by the Romans was still more horrible, and a worse thing still awaits them, THE GREAT TRIBULATION.

The Jews are to be gathered back to their native land *in unbelief*. They will go through the awful tribulation prophesied by Daniel, by Jeremiah, and also by our Lord. Babylon was bad; Rome was worse; The Great Tribulation will be the worst of all, but the Jew will survive them all. Notice these judgments and scatterings and scourgings; the most terrible that history relates. Probably the Roman siege of Jerusalem is the worst thing on the pages of history, yet The Great Tribulation is going to be

worse. But in spite of these awful scourgings, the awful persecution and trouble they have been going through all these centuries, the Jew still survives. He is tremendously in evidence; he is seen everywhere. The nations have tried to drive him out, but they find it is impossible to do so. Look at Jerusalem and Palestine: there are more Jews there now by four or five times than came back from Babylon. In the last fifty years the Jews have increased in population from 4,000,000 to 12,000,000. There are 5,000,000 more Jews now in existence than when David took his census.

It is said of the Jew that his life is one-third longer than that of any other race on the face of the earth. Mark you, this is a people that nation after nation has tried to sweep off the globe, and yet there is such inward strength in the type that the race is one-third longer-lived than any other nation on the earth. The births of the Jews as compared with the Gentiles are five to three; the number of the Jews who live to be over ninety compared to the Gentiles who live to be over ninety is five to two. And this of a race that has no king and no national life! They have no national life except that which is buried in their hearts and which is being crystalized now by the Zionist Movement. This is the strength that came into them through centuries of doing God's will, even in a measure. We needn't refer in detail to eating swine's flesh and all that sort of thing, but there is something in all those rules of diet given by the Lord to Moses, and the Jew shows it. The fact that the Jew took care of his body is that which gives him health even after all these centuries. He wasn't sapping his life by putting things into his body that ruined his health. *He obeyed God's laws.*

When the Jews intermarry with the Gentiles their productiveness in children is one-third or one-fourth of what it is when they marry among themselves, a fact proved by statistics of the Jews themselves. If the Jews marry Jews they have four times as many children as when they marry Gentiles. Lord Baconfield, Benjamin Disraeli, said, "The world is finding out that the Jew cannot be destroyed." You cannot wipe him out. You can crowd him into filthy ghettos. You can burn him but you cannot destroy him. Germany threw two thousand of them alive into a fire in a cemetery at Strasburg, and burned them to death. Spain turned six hundred thousand out at one time, and one of the refugees standing on the shores of Africa, seeing his wife and two sons die before his eyes, said, "My God, my misfortunes would tempt me to deny Thy law but I AM A JEW. DO WITH ME AS THOU WILT."

They have been treated thus by many nations.

Think of Russia! But the Jew is still here to tell the tale, and whenever you turn to regard him on the page of history, you find him not in the rear, but in the front rank. Think of Disraeli himself, just quoted; twice the Premier of Great Britain. The present mayor of Rome is a Jew though that is a small item. But think of the musicians; Mendelssohn, Rubinstein, Rosenthal; think of the orators, the poets, the statesmen! In history, Neander; in the arts and sciences, Heine the poet and Herschel the astronomer; in philosophy, Maimonides: College chairs in our great universities, Columbia, Harvard, Johns Hopkins and others have been filled by Jews, and the same can be said of the majority of the professorships in the German universities. Jews have stood in the front rank of everything that is strong and great and noble amongst men, right in our own century and generation. Not only then, have the Jews multiplied in numbers so that there are more of them today than ever; not only are they pouring back into their own country; not only are they fertile in productiveness in their own race, but as they have gone on reproducing and holding their place among the nations of the earth, we have seen among all the nations men who have been an honor to those nations come to the forefront.

Let me read from "The Jew, A Man with a Record," by Robert Guthrie Freeman: "The record of the Jew as a member of society is remarkable. To the list of criminals he supplies a smaller proportion than any other race. 'In forty years' experience,' says a Massachusetts judge, 'no Jewish malefactor ever appeared before me.' The Jews care for their poor. No one of them ever become a charge on a Christian community. Even in the foul tenements of Baxter Street more practical brotherhood is often seen than among the palatial mansions of Fifth Avenue. No Hebrew graves are ever dug in the Potter's field.

"In the financial world the pocket books of the nations are kept filled by the Jews. Some years ago the Russian government applied to the Rothchilds for a loan. Their representative went to St. Petersburg to meet the minister of finance, a Jew; to Madrid to see the Spanish treasurer, a Jew; to Paris to consult the premier, a Jew; then to Berlin to have an interview with the chancellor of the Prussian government, a Jew.

"They are not all rich but there are individuals who are fabulously wealthy, who could pay off any national debt or throw all Europe into the court of bankruptcy."

You say these are incidents, but the Word says it is God watching over them, because their history is not yet completed. Think of it! After the Babylonian captivity they come right up. The Syrians and the Romans say, "We will wipe them out; we will

level their city; we will scatter them everywhere; we will put them to the sword." But they come right up, and now in our day we turn our eyes and look at the black stream that is going toward Palestine, thousands of them, toward the plain of Esdraelon and the plain of Sharon, which is one vast garden. Palestine has eighteen or twenty flourishing colonies; all the fertile plains are held by Jewish agriculturists, and this is the race which for centuries has been scattered among the nations, and which they have been trying to wipe off the face of the earth.

There's a lesson along this line in the story of Jonah and the whale. When Christ said to His disciples, "Cast your net on the other side," and they found a great school of fish there, it was as wonderful as that a great fish was by the side of the boat to swallow Jonah when the sailors threw him overboard; and so also with the coin for the tribute money. There is something in that story of the fish beside a "fish story" that skeptics may laugh over. Jonah represents Israel; the fish represents the nations that have swallowed them up, and the preservation in the belly of the fish stands for the preserving grace and power of God over Israel, and the vomiting forth is the coming forth of Israel again into prominence and life to fulfil their original mission.

What did Jesus say about Himself? "There shall no sign be given to this generation but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." Christ took up, when He came forth from the earth, the history of Israel and carried it on in a spiritual sense, and He represents individually the greater nation which is to be brought out of its grave some day to go on with the Messiah and they shall all be glorified together. Ezek. 37:12-14.

We see then in the story of Jonah how God has been preserving His people. You can draw in the threads of the talk to-night; you can see how during the centuries this protecting thought of God has been

working out and how He has been taking care of the Jew. God has been taking care of His people and preserving them for the fulfilment of His promise. He preserved Jonah in the belly of the fish just as He preserved Jesus in the heart of the earth. It certainly thrills my heart as I realize that God is working so definitely through the centuries; not deserting His people, not dropping them, but holding them up. It fills me with joy, and I find in all these things illustrations of my own life. Every time I get down as Jonah did, away from God, if I am His dear child He will preserve me, keep me, bring me forth; God will make me fulfil my mission. God gave Israel a mission; they are scattered throughout the world doing something else, just as Jonah did, and God has brought awful storms upon them just as He did upon Jonah; they are swallowed up without any national life just as Jonah was swallowed up, but God is going to bring them forward because He loves them, for they are really His people.

So tonight I praise God we can have our faith founded upon such a God, full of love and compassion, full of mercy. Of course, it is difficult to get hold of some of the threads, but read and find how God says of Israel, "When you were a little child I put My hand under your arms and led you, and taught you how to walk (Hos. 11:1-4); I brought you out of Egypt when you were nothing but a horde of slaves; I taught you how to walk as a mother teaches a child. You wanted quails and I sent quails. You stumbled and fell, but I watched over you until great prophets came forth from you; until great rulers came out of you, King David and Solomon, yea, the Messiah Himself, and I am watching over you still and shall bring you forth to a higher place."

So we can see that the Jew is indestructible, because there is a miraculous preservation of him just as of Jonah and of Jesus; a miraculous preservation because God has laid His hand on that people and is not going to take it off until His will and His purpose are perfectly fulfilled in the history of that nation.

Prophetic Lectures

THE second in the series of eight or ten sermons by our Brother Cossum appears in this issue. The first which appeared in our March number, has been much blessed to our readers. You must not miss one of them. Help us get them before the people, and get your friends to subscribe for The Evan-

gel. It is very gratifying to us to hear of our subscribers sending their papers to their friends even around the world, but it would help the Evangel Fund if those who get the sample copies would subscribe. Many things of startling interest await the readers of the Cossum articles.

At last the Remarkable Book by Brother Myland on the Latter Rain Pentecost is finished. Be sure to get a copy. Paper cover 30c, cloth 50c.

Crucifixion of the Self Life

Reckon Yourself Dead

Chicago, March 4, 1910, Evangelist Charles F. Hettiaratchy, Ceylon, India



WILL read for our lesson tonight the twentieth chapter of Second Chronicles.

God is waiting to do mighty things, but first He must get His people quiet in His presence. Martha was cumbered about much serving; she was

running about hither and thither in the energy of the flesh; that is always the case; flesh is always active, it wants to do something, but Mary had chosen that good part which was sitting at the Master's feet.

"I am sitting in His presence,
In the sunshine of His face,
And with adoring wonder
His blessings I retrace
It seems as if eternal days
Are far too short to sing His praise."

"God is a Spirit and they who worship Him must worship Him in spirit and in truth." Dear friends we have little understood what spiritual worship is, and until the Holy Ghost comes and takes control of our entire being, we will not know what it is.

When I was seeking for the Holy Ghost, the Lord began to strip me. For years He had been creating in me a deep hunger, and He shut me in with Himself; last of all before He came suddenly into His temple, I often got these words, "Be still! Be silent! all flesh keep still in His presence for He is in His holy temple," and as I was still, suddenly there was a rushing as of a mighty wind. A whirlwind came and I was taken up by the whirlwind. I was rolled over and over under the power of God, and for one and one-half hours I could not move out of my place; for fourteen days I was literally shaken section by section of my body, and on the fourteenth day the blessed Comforter came and made His presence known by singing in new tongues. My mouth was filled with laughter, my tongue with singing, and on the following day I broke out and spoke a number of languages and magnified God.

Since then the blessed Holy Ghost hath put a new song into my mouth, even praises unto God. He is thy Lord, worship thou Him! The Father seeks spiritual worshippers, the Heavenly Bridegroom is looking for our love; He wants the worship of love. He wants to have a good time with us. Is He not the Bridegroom of my soul? I think it a great delight to have a talk with one I love best on earth.

Dear friends, I speak reverently. "Thy Maker is thy husband; the Lord of hosts is His name." Do we understand the language of the writer of that Song of Solomon? Do we understand him when he speaks of the fairest of ten thousand to our souls, the One altogether lovely. I am in love with Jesus. That is the true relationship He wants to bring us to.

Tonight I want to call your attention to this story that we have been reading in the twentieth chapter of the second book of Chronicles. How to get into this place of quietness seems to be just the trouble with us, but when we get into that place the operations of the mighty Spirit of God will be upon us, and He knows how to work when we get quiet.

Now the question is, How are we to get quiet? How was Jehoshaphat led into this place of quietness? Before the calm there was a tempest and there was an unrest, and what was it that caused this unrest? We read on this occasion that three allied forces came up against Judah, the children of Moab and of Ammon and of Mount Seir. These three nations were the blood relation of the children of Israel, near kinsmen; the Moabites and Ammonites were the descendants of Lot, and Mount Seir descendants of Esau. Now they are the enemies. They had come up against Judah. What was their object in coming? Jehoshaphat said, "How they reward us; they have come to cast us out of Thy possessions which Thou hast given us to inherit." What was their possession? The land of Canaan that God gave them for an inheritance, and now these combined forces came to cast them out of their possessions. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works," and there is a teaching for us in this scripture.

I said these three allied forces were the near kinsmen of the children of Israel and came to cast them out of their possessions. Christ once said, "Your enemies are they of your own household." Do you know we have an inheritance in Jesus Christ? God has blessed us with every spiritual blessing in heavenly places in Christ Jesus. What the land of Canaan was to the children of Israel, Christ is to us. The word "Canaan" means rest. Jesus Christ came to give us rest. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me; for I am meek and

lowly in heart: and ye shall find rest unto your souls;" the rest of faith. In Christ God will bless us with every spiritual blessing, that is the heavenly Canaan for us. God promised the children of Israel that they would have days of heaven upon the earth, and truly, dear friends, our privilege is to have days of heaven upon the earth when we live in Christ Jesus.

I thank God that twenty years ago I began to live the days of heaven upon the earth, the Lord led me into the life of rest and victory. These three allied forces were the enemies who had come to cast them out of their possessions. Who is keeping us out of our possessions if we have not this life of victory? That enemy is *yourself* and *myself*. I found in my Christian life that "self" was the biggest enemy I had. Many people say, "I cannot live with my wife, she is a troublesome person," the wife says, "I cannot live with my husband, he is quarrelsome and makes me unhappy," and the parents say it is the children, and some say the trouble is with their neighbors and those with-whom they have dealings; they are the people who disturb us, and we get into unrest. That is not the truth, dear friends. If you get to the root of the matter the truth is, nobody is to blame for it but *yourself*. It is the "old Adam." When God asked Adam why he ate of the tree he put the blame on the wife. When we put the blame on somebody else it is the "old Adam" that is cropping out. The true story is that we ourselves are the cause of it. We do not have to go very far to find out that "self" is the enemy, and since that is the case, then I must get rid of "self." We are wondering which way to begin and which way to end, and who are our enemies. I tell you all other enemies will look after themselves when you get rid of this enemy "*self*." The devil cannot do anything with you if there is no self in you. Christ said, "The prince of this world cometh and hath nothing in Me." He will come and we will have temptations; we will have a fearful fight all the way along, but when he comes we are always victorious because he finds nothing in us when Christ fills the heart.

"Oh to be saved from myself, dear Lord,
Oh to be lost in Thee,
Oh that it might be no more I,
But Christ that liveth in me."

Get rid of yourself and Christ will live in you; then when the devil comes he finds nothing there but Christ. That is victory! to be saved from yourself.

Now let us see how Jehoshaphat got rid of his enemies. First of all we read he proclaimed a *fast*. It is seeking unto the Lord, and when we seek for Him with all our hearts we will find Him. There must be desperate earnestness on our part, and when we

seek the Lord, dear friends, this enemy *self* is a big foe. Don't trifle with him, and don't be negligent about him. Set yourself to seek unto the Lord in dead earnest until you find deliverance. "As the heart panteth after the waterbrooks, so my soul panteth after Thee, O God." Oh that we might seek unto the Lord with such panting, with such thirsting; there must be the longing, the yearning, the panting after God as the heart panteth after the waterbrooks.

Then we read the next thing is *prayer*. In the twelfth verse we read, "O our God, wilt Thou not judge them?" Now mind, these enemies were not cast out when they came out of Egypt. Coming out of Egypt we got saved, but we didn't get out of self. The day the children of Israel came out of Egypt these Moabites and Ammonites were not destroyed like the other nations. They were reserved. But now they have risen up and come against them, and they are trying to cast them out of their possessions. Just the same way when we got saved. This *self* was not dealt with. We had no idea about the self-life.

After we got saved as we walked in the light we found, as Paul said, "another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am!" You find after the children of Israel crossed over the Red Sea and went into the wilderness their enemy was a different kind. First there was the Egyptians, and now they find they are their own enemy. Their forty years of wandering was due to the self-life. It was because of themselves they wandered in the wilderness forty years. Many Christians are wandering in the wilderness life because of *themselves*. In the twelfth verse we read: "O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee."

How is this self-life to be dealt with? Some will say you must try and keep self down. I heard a well-known minister in Scotland say that Christ comes and sets His throne in our hearts and keeps self down. He actually meant that Christ was sitting on the self-life. I thank God that He came to deliver us from all the hands of our enemies, not to keep them down. I do not find any scripture to show that self is to be kept down. The Word of God tells us to put *off* the "old man." He is to be cast out. "Cast out the bond-woman and her son." Ishmael was not to be put into a corner. There was no peace in Abraham's household. There was an offence between Ishmael and Isaac; when the son of the promise had come there was no peace until Ishmael and Hagar were cast out. The

Word of God says, "That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." "We are not to put on the new man for the old man. The old man is to be cast out. We are not to put new wine into old bottles, because the old bottles would burst, and this new life is not to be put into the old." Romans 6:6 says, "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." There is the place of victory.

Jehoshaphat said, "Wilt thou not judge them." It is the judgment upon the self-life; it is a thorough judgment, dear friends; nothing short of a judgment. We cannot improve him, we cannot patch him up. The Lord says, "Don't put a new piece of cloth on an old garment." With many people their Christian life is a patching up of the old life. They are trying to do good. I have seen many Christians trying to build up character. What character have we? There is none righteous, no not one. Judgment must be pronounced on the self-life. You cannot improve the old man, and God's remedy for him is judgment and judgment on the cross. He was judged on the cross. Our old man is crucified with Him, our flesh with affections and lusts are crucified with Him. Some one has said, take the letter "h" from the word "flesh" and spell it backward, and it reads "self." Our self is then crucified with Him. Paul says, "I am crucified with Christ, nevertheless I live, yet not I but Christ," and in Gal. 6:13 he says he has nothing to glory in save the cross of Christ "by whom the world is crucified unto me, and I unto the world." Christ bore our infirmities and our sicknesses on the cross and our self is crucified with Him and all these enemies are dealt with on the cross.

In Romans 6:6-11 we find that "if we be dead with Christ, we believe that we shall also live with Him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, he died unto sin once; but in that He liveth, He liveth unto God. Even so, reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

There are many Christians trying to kill themselves inch by inch, by piece-meal, but they find it a hard task. That is not God's remedy. God's remedy is, Christ died, and when He died you and I died in Him. How often did He die? He died unto sin *once*, and you and I are to die once for all. It is said here, "He died unto sin once, and He liveth unto God; even so *reckon* ye yourselves to be dead unto sin;" the reckon-

ing of faith. God says you are dead and your life is hid with Christ in God.

A young man once came to me and said his difficulty was to know that his sins were forgiven. I said, "That is very easy," and quoted him Isa. 53:6. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." I told him the first "all" included him and me, and that he and I had gone astray, and the last "all" included us both and all our sins were laid on Jesus. "He was bruised for our iniquities and with His stripes we are healed." "Oh," he said, "I cannot understand it; Christ died 1900 years ago, and I cannot understand how God put all my sins on Jesus at that time." I said I could not understand it either but I believed it.

You tell people you have died once for all; the Bible says, even so, *reckon* yourselves to be dead indeed; not dead, merely *to reckon* you are dead. When we were coming over in the ship the captain of the ship day by day reckoned the mileage we had travelled and put it on a chart. He reckoned it and we looked at it; we did not make the reckoning; we went by his reckoning. God makes the reckoning, He reckons we are dead in Christ, and we go by that reckoning, the reckoning of faith. When the captain reckoned we had come a thousand miles we were right there. You reckon and you are right there in the place of death.

A missionary once told me, "I believed *once* I was dead but I do not believe it now." I said, "What has happened to you?" He said, "I looked *in* and found I wasn't dead." I said, "You did wrong to have looked *in*. You should have looked away to the promises of God." Abraham staggered not through unbelief but was strong in faith, giving glory to God looking unto the promises of God.

Dear friends, God wants a people who trust Him in the dark. Some people say, "I have not experienced it; I do not feel that I am dead." Don't go by feeling; if God says you are dead, just believe. Let us hold fast the *profession* of our faith, then the *possession* will come. If we wait until we get possession to believe, that is not faith at all; that is sight. We walk by faith and not by sight. Many years ago when this truth was revealed to me that we are dead and our lives are hid with Christ in God, I said, "Praise God." I did not experience it just then but I believed God and gave Him glory. Many Christians have failed in this point of faith. They want to walk by sight. They want to use their reasoning and argue. Their heads are in the way. I often tell a story I heard of Mr. Simpson. When he was going along the street one day he saw a crate of dogs; some were bull dogs with big

heads, and some terrier dogs with little heads. Some food had been placed outside the railing and the small dogs put their heads through the railings and were enjoying the food while the bull dogs were looking miserable. There are many Christians like that. There is a feast of fat things for the little ones who will not use their heads so much, but the big ones who want to argue it out and not simply take God at His Word, they are high and dry and they are looking miserable. The feast of fat things is for the little ones who will take God at His Word. You may have to go for a time on bare, naked faith, without experiencing anything, yet give glory to God, for He is faithful. If God has given a promise stand on that promise and believe He will fulfill His Word, and He will. "Faithful is He that calleth you who also will do it."

When Joshua conquered the nations in the land of Canaan, we read the kings were brought captured and put down on the ground, and Joshua told the elders of the children of Israel to come and put their feet on their necks and claim victory. Let us put our feet on the necks of our enemies and shout victory. Our Joshua Jesus has conquered them all; the devil is a defeated foe and his teeth are all broken. He may growl at you but he cannot bite. Not long ago as I was going along I heard a deep growl, and on turning around I saw an old dog; but he was not dangerous for he had lost his teeth. I am afraid we give too much credit to the devil. Didn't Christ conquer him? and is he not a defeated foe?

We must not look in, but our eyes must be upon Him; looking unto Jesus the Author and Finisher of our faith, so we run the race set before us to reach the goal, with our eyes upon His promise. Then we read that the Spirit of God came upon Jahaziel who said, "Be not afraid nor dismayed by reason of this great multitude; for the battle is not your's but God's." It often happens that the moment you trust God you have a severe test and trial, and then the devil and the self-life will manifest themselves. Take this position tonight and go home and the next thing something will happen. The enemy will come with overwhelming force but you take your stand on God's word and you will win the fight. God permits these things to come; it is the proving of our faith which is more precious than gold that perisheth. In every blessing we claim from God there is always the proving of our faith, and sometimes the devil impersonates the dead self.

If you stand on the word of God Satan will disappear; if you do not, you will go into bondage. He will come with an overwhelming force, but stand on the Word of God, resist the devil and he will flee from you. Withstand him to the face. Some mischievous

boys in London threw mud on windows and then went around and said the people in those houses were not clean. The devil does the same thing. He throws the mud and brings those unclean and unholy thoughts, and the next morning he says, "You thought you were dead. If you were dead how could you have all those bad thoughts," and when you listen to him you get into bondage. Fight the good fight of faith. "Fear not nor be dismayed; . . . for the battle is not yours but God's." Maintain that attitude, the battle is not yours but God's, and He will fight. You just fight the good fight of faith. "Cast not away your confidence which hath recompense of great reward." God will honor a man who holds on to His promises. "I will honor them that honor Me." You just tell God, "Now I have taken this position of faith; I have yielded myself to Thee. If I am defeated Thy honor will be at stake, so I stand on Thee. I know Thou knowest how to maintain Thy honor and I make Thee responsible and I stand on the never-failing promises of Thy Word."

Then we read in the seventeenth verse, "Ye shall not need to fight in this battle." You are not to fight; you are not to try to make things go; you are not to try to alter the plan. When you see the enemy you shall not need to fight. If there is anything in your life that is contrary to the will of God put it right; "set yourselves," and put everything that hinders, out of the way, and the next thing is, "stand ye still and see the salvation of the Lord with you, O Judah and Jerusalem: fear not nor be dismayed; tomorrow go out against them: for the Lord is with you." Recognize that, dear friends, the Lord is with you. "All power in heaven and earth is given unto Me, and lo, I am with you alway." Not I *may be* with you, or I shall be with you, or I will try to be with you, but "*I am with you always.*" Always! In the night as well as in the day. When everything seems to go against you He says, "I will never leave thee nor forsake thee." "He that keepeth Israel shall neither slumber nor sleep." The Lord is with you, and He that is in you is greater than he that is in the world.

Then we read in the nineteenth verse they had a praise meeting. We would have had a praise meeting after the enemies were destroyed, but they had theirs before. "Though we see Him not, yet believing, we rejoice with joy unspeakable and full of glory." Do we do that? I was praising the Lord the other day in London and a sister said, "Do you always feel like praising?" I said, "No, I do not always *feel* like it, but I always *believe* like it. "Rejoice in the Lord alway." Sometimes He seems to hide His face, but He has not gone. "I am with you alway."

A great many people go by feeling. As Sister So-

phy said, "I do not like that Mr. Feeling; I like the Mr. Believing." So let us not have much to do with Mr. Feeling. Get into company with Mr. Believing. Though we see Him not, yet believing we rejoice with joy unspeakable and full of glory. They began to sing and praise the Lord. What happened then? "And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab and Mount Seir, which were come against Judah; and they were smitten." The enemies destroyed each other, and we read in the twenty-fourth verse "When Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, there were dead bodies fallen to the earth and none escaped." There is the realization; at the beginning it was faith. Hold fast the beginning. We become partakers with Christ if we hold fast firm unto the end. We begin with confidence and faith in the finished work of Jesus Christ, and then hold firm unto the end, when the realization comes. God will make His Word good. Faithful is He that calleth you who also will do it. Then we read in the twenty-fifth verse, that when Jehoshaphat and his people came to take away the spoil there was more than they could carry. O what a spoil there is when the old man is dead.

There are some people who are still wedded to the old husband and they want to be married to a new one. It cannot be; it is illegal. In the seventh of Romans we see how that the law hath dominion over a woman that hath a husband and she is bound to him as long as he lives. She cannot be married to another man according to law, and Paul says, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be joined to another, even to Him who is raised from the dead, that we should bring forth fruit unto God." There are many Christians who are still wedded to their old husbands who are not dead, and they want to be married to the new one. This new one is the Lord Jesus Christ, the one who was raised from the dead. It cannot be, it would not be right, so they are in bondage. Let the old husband go. Let him die. The law is, Do this and thou shalt live. The Gospel teaching is, done by

faith. It is all done. We cease from our own works, from our own efforts, from our own exertions; all our own activities, all our work ceases. "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."

Many Christians are in legalism; they are not enjoying the liberty wherewith Christ has set them free, they are entangled in the yoke of bondage, and they do not bring forth fruit. It should not be an effort to bring forth fruit. It is a spontaneous flowing out. "Out of you shall flow rivers of living water." Oh what a spoil when the old husband is dead and you are married to the new one, the One raised from the dead. He the King of Kings; He the Lord of lords. He hath brought me into His banqueting house, and His banner over me is love. Oh what a spoil! They were three days in taking the spoils. When your old self is dead and you are wedded to Him, it will take eternity to gather the spoil. Oh what a life in Him! If you are poor you have wealth in Him; if you are in the dark He is the light; if you are sick He is your health. A lady asked me the other day, "Are you trusting the Lord for healing?" I said, "No, I am trusting the Lord for health." I do not expect to get sick. I trust the Lord for everything.

Oh, dear friends, having such a wonderful salvation what manner of men ought we to be? with long faces as if we were going to a graveyard? Many people have just enough religion to make them miserable. In Africa they say there are two kinds of Christians, the tea-pot Christians and the coffee-pot Christians. The tea-pot Christian has a round face, and the coffee-pot Christian has a long face.

They were three days in taking the spoils and the fourth day came into the Valley of Bérachah, and there they blessed the Lord. Then they came to Jerusalem and we read that the realm of Jehoshaphat was quiet, for His God gave him rest. May God lead us into our blessed inheritance in Christ Jesus. He hath blessed us with every spiritual blessing in heavenly places in Christ Jesus. May God help us to enter into our possessions.



OUR beloved Brother Charles F. Hettiaratchy of Ceylon, India, was with us in The Stone Church for a fortnight.

Few men are so well versed in the Word as he, and still fewer have as rich and as deep experience in God as he. His special message is "Death to

Self," "Crucified Life," "Fire of God." The Evangel for a number of months will contain reports of his teachings.

Brother Hettiaratchy is a native of Ceylon and has had a very deep baptism in the Holy Spirit. He speaks in the power of the Spirit both in his native and in other tongues.

The Latter Rain Evangel

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A cross opposite this note means your subscription expires with this number and that The Evangel, in accordance with Postal regulations, will be discontinued unless we hear from you.

To open The Evangel—Enter finger in end of roll, twist tightly and draw the paper out.

Notes
Bethesda

THIS is the name of the Home the Lord has led us to open for the reception of His children who wish to avail themselves of its blessings. The word means much and we are sure that our Christian friends will not forget to pray that it may be true to its name.

We desire the Home to stand for all God's blessings, not simply one phase of truth, as for example, Divine Healing or the Baptism in the Holy Spirit, but that it may include all the works of grace, Salvation, Healing, Sanctification, Pentecost, and that the influence that shall radiate therefrom shall lead men and women on to perfection.

By God's help we shall make BETHESDA true to its name, which means:

- A House of Pity (Salvation).
- A House of Mercy (Healing).
- A House of Effusion (Baptism or shedding forth).
- A House of Flowing Waters (Streams going out).
- Bethesda is temporarily located at our former residence, 3554 Vernon Avenue, Chicago, and under the Holy Spirit is in charge of our beloved Brother David A. Reed and wife.

On or before April 30th the location of the Home will be changed and we trust the future one will be both near our own residence and also near the church. We are looking to God to guide us in this, and also trusting Him for the furnishings. We need much from Him at this time, but we believe He will supply through His faithful stewards.

We are prepared to receive at any time guests who wish to come. Already God has been richly blessing those who are living there. The nine o'clock prayer service every morning has been sweetly hallowed by His presence, and He has been with them in their other seasons of worship. It is hoped that a room may be set aside especially for those who wish to tarry for a few hours in prayer and communion with God.

We shall do our best to make Bethesda a clean, pure, godly home. Will you help us in prayer? Terms will be forwarded upon application.

Sharing the Missionary's Burden

THE sea of outstretched hands from the dark lands of the earth are being clasped by many through the bonds of sympathy, love and prayer that have been created by the monthly visits of The Evangel, and the hands that are reaching out from this side of the waters are not empty.

We have great joy in recording the following list of money received and disbursed, through The Latter Rain Evangel and The Stone Church since we made our last report in the September issue. We thank our contributors, and give all glory to our Lord and Savior who has put it into their hearts to give:

Pandita Ramabai, India.....	\$178.50
Daniel Awrey, China	212.50
Chas. Hettiaratchy, Ceylon	70.00
M. L. Ryan, Japan.....	16.00
A. Forder, Arabia.....	5.50
Wm. Wallis, So. Africa.....	25.00
G. Bailly, So. Amer. direct.....	31.50
Miss Abrams, India	16.00
Polish work in Chicago.....	11.15
Miss Baugh (for India).....	75.00
General	20.00
Home Missions outside of Chicago.....	35.00
George Berg, India50
Thos. Junk	25.00
Total	\$721.65

Chicago Convention

THE Spring Convention will be held in The Stone Church, 37th and Indiana Ave., Chicago, commencing Sunday, 10 A. M., May 15, 1910, to continue, we trust, at least until May 29th.

Hundreds of lives have been blessed and greatly deepened in God in our Conventions, and we believe He has as much, yea more, for us this time. Salvation, Sanctification, Healing and the Baptism in the Holy Spirit have been graciously given to us at these semi-yearly convocations, and we expect larger things this time.

We hope many of our readers and their friends will be with us. Room and board may be obtained at

reasonable rates. There no doubt will be some rooms in Bethesda available at that time for those who come from a distance. Pentecostal workers will be provided with free entertainment. Those wishing entertainment will please write in time for us to make provision for them.

The only definite date we have fixed upon is the opening day. Last spring the Convention called for ten days continued for twenty-five.

Come up to the House of the Lord in May and worship with us in His courts.

The Lord's Leading

Mrs. Mary C. Reed, 3554 Vernon Ave., Chicago



E leadeth me in the paths of righteousness for His Name's sake." We glorify our God for the paths by which He has been leading us. After twenty years in the Master's vineyard going from place to place with love for sinning, sorrowing suffering humanity, ministering in the All-powerful Name of the conquering Christ in many of the Western States, we were, as it seemed to us, set aside for a season. All this time there was a yearning in our inmost souls to be ministering to the suffering and the sinful, yet Jesus said, "Come apart with Me." It seemed a hard lesson for us to learn, to be willing to be still when there was so much to be done, but God wonderfully kept us in this time of trial.

During this time the testimony of our beloved Sister Piper, telling how God baptized her in the Holy Spirit, came into our hands. We read and reread it, as the tears flowed freely; it filled us with a deep yearning for the fulness of the Spirit which God had given her. While for sixteen years we have lived a sanctified life, there was within us a great hunger for more of God, and this testimony brought us light. "Delight thyself also in the Lord; and He shall give thee the desires of thine heart." We had been in Christian work with Brother Piper in former years, and had often hoped that it might please God to open up a way for us to work in fellowship with him again. God put these desires in our hearts; praise Him for His precious leadings.

It was in October 1908 that I read Mrs. Piper's testimony, from which time I did not cease to pray for the fulness of the Holy Spirit, and in the following May, God marvelously opened the way for me to come to Chicago for the Convention that was then being held in the Stone Church. After attending the meeting for about a week God satisfied my hungry heart, and as I tarried before Him, He baptized me in the Holy Ghost, with signs following, and spoke through me for nearly two hours. I then went back to my home in Lincoln, Nebr. My husband was on the Pacific Coast working with Prof. Newton Riddell,

and I began writing to him to tarry for the baptism. In answer to prayer and following the leading of the Lord, he soon came to Lincoln and began to wait upon God for the baptism in the Holy Ghost. As we were waiting to know His will the Blessed Comforter seemed to be speaking to me saying, "I will guide you where I want you, but wait; the time is not yet." God answered prayer, opened a Pentecostal meeting in Lincoln, gave us a place to work and testify to others of His power to save and heal, sanctify and baptize. Mr. Reed was the second one to be baptized in the Holy Ghost in that mission.

The precious Holy Spirit quietly kept me, assuring me He was preparing us for the work He had for us to do. God answers the prayer of the heart for often my heart had expressed the longing, "Oh how I would love to work with Brother Piper in the Stone Church." He put the same desire into the heart of my daughter; after sending a little offering to The Evangel and getting some of the tracts on Pandita Ramabai's Work and the Child Widows of India and reading them, the Lord wonderfully blessed her, filling her alternately with joy and sorrow. When she saw the contrast between the lives of those little widows of India and her own, she cried and said, "Oh, I will never complain anymore." Our children have been born and reared in faith; God has always been their Help and their Physician. I praise God for the many precious lessons He has taught us. The lessons were sometimes hard to learn, and the testings severe, but He has always brought us through. When my daughter received a letter from Brother Piper thanking her for the offering and praying God's blessing upon her and her parents, she read it over and over and said through her tears, "Oh I wish I could be in Brother Piper's church; there I would be happy."

God opened the way for Mr. Reed and me to go to Boyne City, Mich., in February of this year and on our way we stopped in Chicago. We attended a service in The Stone Church and God blessed us. We also visited other Pentecostal Missions in the city and found the Spirit of God there, but no place seemed so dear to us as The Stone Church because it was there that God poured out His Spirit upon me, and because

of the Christian fellowship that we had had together for a number of years.

Glory to God, where the Spirit of the Lord is there is liberty, and we felt a blessed freedom in the Spirit in the little meeting we had there. He was leading us, but we didn't realize it fully. The next day as we were on the train our hearts went up to God in prayer for Brother Piper that the way might open for him to have a Home where the sick and afflicted ones, and those who wanted to tarry for the Holy Spirit might come and be blessed, for in our years of experience in ministering to God's children we had often felt the need of such a Home, where those who were hungering for God's best might come and be instructed and wait before him for the fullness of the Spirit and where they could be surrounded with a spirit of faith and prayer.

After reaching Boyne City, Mich., we soon found God did not want us there permanently, and while waiting on the Lord He seemed to say to me, "Write Brother Piper to pray and see if God doesn't want him to open a Home." I said nothing, but continued to pray. One day Mr. Reed said, "I have something to tell you. I feel led to write to Brother Piper that God wants him to open a Home and is leading us to give our services for that Home." I said, "Praise the Lord, He has been telling me the same thing." We wrote to Brother Piper our convictions and at the same time prayed that the mind of the Lord might be clearly revealed to him. In less than a week we received a letter saying that for weeks and months God had been laying this upon his heart, and that he believed it was God's will for us to come to Chicago and take charge of the Home. Before we received this letter we were spoken to by the Holy Spirit to leave the place where we were stopping, and in two hours we were on our way to Frankfort, where my brother lived. We had just ten dollars, a little more than enough to get us to Frankfort, and from there He opened the way for us to go to Shelby, Mich., where He led us to hold some

meetings. The church was closed on us because we preached the baptism in the Holy Spirit, but God opened a hall, and some are tarrying now for Pentecost. In the two weeks we were in Shelby we received \$2.25, but God showed us all along the way that He would provide for us all we needed. We stopped over at Saugatuck and had a service in the M. E. church; the minister there was a converted Jew, and we had a blessed season of fellowship with God's children there. God bless His chosen people and hasten the time when a nation shall be born in a day. This brother has the blessing of sanctification, and God is giving him the light on the Pentecostal baptism. God set His seal upon our fellowship with him.

Monday evening, March 7th found us in Chicago, in the Home He Himself had prepared for us, to be channels for Him to work through. Truly the Lord has led us all the way. Since coming here every day has been sweeter than it was the day before. Two dear saints told me after coming that as soon as they knew a Home was to be opened up here, the Lord revealed to them who was coming to take charge of it.

We go forward in His Name, walking on His promises, "My God shall supply all your needs according to His riches in glory by Christ Jesus." All glory to Him who has redeemed us and washed us in His own blood, and baptized us in His Holy Spirit.

"Trusting Him I cannot fall

Trusting Jesus, that is all."

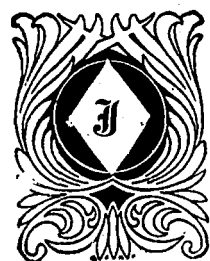
I know that God will put a prayer in the hearts of His saints that we may be kept low and humble at His feet, that He may have His way in this Home, and send the sick and the needy, believing it will be a real Bethesda to all who come for blessing in spirit, soul and body. Oh I never will cease to love Him; He's done so much for me. Dear ones, trust and obey where you cannot see, for "He is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us."

Bethesda, Chicago, March 30, 1910.

Echoes From the Jungles of India

Some Pentecostal Experiences

George E. Berg, Cleveland Town P. O., Bangalore, S. India, January 26, 1910



N the month of June, 1906, in California, I first heard of the present day Pentecost and Pentecostal mission in Los Angeles. The first reports I heard of the work were false and came from the enemy, but in spite of their being false my interest was very much aroused. I had been longing for nearly ten years, during my sanctified life, for

still deeper things, and for more of God, and I was quite anxious to go down to the city of Los Angeles and see for myself. I was living twenty-five miles from the city, and went there the following month, July.

I was impressed with the presence of God at the Azusa St. Mission, yet I was much puzzled and could not understand the speaking in tongues. I was wonderfully wrought upon after I returned home and was much in prayer. The Holy Spirit made it clear.

and led me into His truth about the matter. I waited upon God; my soul was crying and longing for the fullness of Pentecost, because it was quite plain to me now that this was that for which I had longed for nearly ten years. Oh, that seeking hearts would not stop short of waiting upon God in earnest, and not be confused by the opinions of man!

On the 13th of September that same year, I was determined to go to Los Angeles and wait there until I should be baptized in the Holy Spirit. I arrived there on the 15th and resolved to wait at the old Azusa Mission for the "promise of the Father." At four P. M., I was kneeling at the seekers' bench, waiting upon God, and felt convinced He would meet my need that very afternoon. I began to talk to God in this wise: "Oh, Lord, search me through and through with Thy light." At once the Spirit said to me, "Thy heart is right, but thy head is crooked." God will speak very clearly to every honest and humble soul if he will only hear His voice. Then I said, "Oh God, if my head is crooked, You set it right in Jesus' name. Take out all the rubbish of preconceived ideas and opinions, whether my own, or some one else's," and I meant it.

Then I seemed to be in a vision for a few moments, looking at myself as I was kneeling there. I saw another Being standing over me, and pulling out of my head, as it were, a lot of stuff which had no doubt been hindering me in the past.

When this process was finished I felt the need of God's melting power so keenly that I cried out from the depths of my soul, "Oh Lord, melt me, melt me down, down to nothing." At once I seemed to be again in a vision for a few moments, and looking at myself kneeling there, I noticed I was melting down until I was about the size of a grasshopper. Then I cried to God that I felt I was ready for almost anything.

Right here I must say that about this time the Holy Spirit spoke most beautifully in Hindustani, through a brother close to me, and when I opened my eyes to see who was speaking, I was convinced at a glance that the Holy Spirit was really speaking through His children in clear languages. Satan had bothered me so much in the past in regard to this, because up to this day I had never understood a word, but I had learned the Hindustani language in India, and I understood it very distinctly. Oh, how my heart went up to God in praises!

At this time I felt quite ready for the Holy Ghost to come in His fullness, and at once I felt a trembling all through my being. I was rendered entirely inactive, yet I was very keenly conscious of every-

thing; the room was crowded, and there were about forty people seeking God, but I was dealing entirely with God alone. Next I felt a wonderful sensation going all through me like as if beautiful, pure water was being poured into me until I was so filled I cried out to God to enlarge the capacity. Then I realized most keenly that the power of God came upon my head like balls of fire, and it went all through me, down to my feet, hallelujah to the Lamb forever! I realized that another Person had come into my being to stay; my jaws began to move and out of my lips came words of a language utterly unknown to me. The Holy Spirit had come in and was speaking Himself. The whole process took less time than I can tell it, and through it all I was perfectly conscious of everything that was going on, yet aside from my crying to God for the full baptism, I had nothing to do with the whole matter; it was entirely the work and operation of the Holy Spirit. Oh, beloved reader, if you are still a seeker for the full baptism, wait upon God; don't question or argue, but wait in humility, and remember that if you want to be fully "endued" with the "power from on high," you must first be fully "subdued" by the power of the Holy Spirit, and I dare say that after we are baptized with the Holy Spirit, we can only keep endued with power as long as we keep subdued. Oh, to be nothing, nothing, and Christ Jesus to be all in all.

The Lord God of the harvest field called us again to dark India, and we arrived at Bombay, February 28, 1908. Since that time we have been ministering to many, carrying the blessed Pentecostal truths to the missionary and the benighted heathen. God has been with us in great blessing. We have been much tested along temporal lines, but we praise God it is good to trust Him for soul and body.

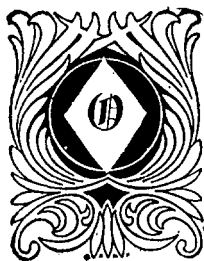
We are now ministering to the poor neglected jungle tribes in South India. These people have almost no caste, are very poor and are very much neglected by all missions because of the fear of wild beasts and serpents in these jungles. But our Jesus died for these poor souls as much as for us, and I am sure God will hold His people responsible if we do not take them the Gospel.

Will you not, dear saints at the Stone Church, as well as all readers of The Latter Rain Evangel, pray about it, and see what God says to you in behalf of these jungle tribes. These are open to the Gospel and we can report blessed victory in a number of real converts of late, one of whom is now preaching the Gospel to his own people for some months past. For this we truly praise our God, hallelujah!

Life Sketches

"Beaten With Many Stripes"

Paper Number Two by Daniel Awrey, Hong Kong, China



IN the 19th of January, 1895, I was ordained an elder in the Congregational Methodist Church, and while preaching at this time I received some wonderful promises for the pouring out of God's Spirit. I went up into the mountains, secured a school-house, and had large attendances; a large number desired to be sanctified, and while we were locked out of the school-house, the meetings were continued in an empty house, and fifty were saved and sanctified at that series of meetings. Several times I was led to say in the power of the Spirit, "Some one is sanctified right now," and it proved to be true. I have never done such a thing before or since.

When the meetings first began a man became very much stirred over my preaching holiness, and on his way home called out his neighbor and said, "You ought to go up to the schoolhouse; there is a man there preaching sanctification." "What is that?" inquired the neighbor. "Oh," said the man, "he says he is as good as God, better than Jesus Christ and getting better every day," etc. "I do not believe it," said the neighbor. "But," said the man, "he proves everything he says by the Bible." This excited the neighbor so that he could not sleep that night, so he promised himself he would go to the meetings. He did so, and found the report untrue, but he was wonderfully saved and sanctified. I heard from him six years after that and he was still true to God. He had been a very wicked man, and had not been to church up to the time he was saved, for eight years.

I received only twenty cents in those meetings, the people were not accustomed to contributing very largely to God's work, as the following will show: One day a big strong blacksmith came to me and said, "As you have to travel quite a lot you will need some money," and putting his hand carefully into his pocket he drew out a nickel and handed it to me. I thanked him, and in a day or two he came up to me with a broad smile and said, "I have some more money for you," and he handed me another nickel. This was no doubt as acceptable as the widow's mites which the Lord commended so highly. The man himself was reclaimed and sanctified.

One night several men came with whips to thrash another brother and me, but the Lord enabled me to preach with such holy boldness and plainness that they did not molest us. At one time while I was preaching

in these mountains, I did not announce a meeting for the following night at that place, but went to a different place; that night several men wearing white caps were hunting me. God warned me about this with the scripture, "Up, get thee out of this place," Gen. 19: 14. I did not understand it, but when I went back to get my grip I learned about the whitecaps. At first I thought I would not go, but the scripture came to me again forcibly, so I left and walked home about fifty miles.

One day while resting, the Lord spoke to me and told me He wanted me to go to Texas. He said, "I have many people on the way who need the truth, and I want you to walk. Will you go?" I said, "Yes Lord." My cousin came shortly after and proposed going to Texas. He had money but I said, "If you will walk I will go with you." He said, "All right," and we started; I had twenty cents in my pocket. We walked about thirty miles a day and had plenty of blackberries and plums which grew along the roadside. As the weather was warm we walked at night and slept in the day time, and preached on Sundays. When we reached the Mississippi River we didn't have enough money to get across, but while preaching on Sunday we had fifty cents given to us, so we had plenty to take us across. The next day we got work with a bridge gang and made a dollar a day clear. We worked several days and preached on Sunday. I made eight dollars, sent two home, and started on toward Texas alone.

While on my journey the Lord frequently gave me the assurance that people whom I met, and with whom I talked would be saved. On this trip I suffered a great deal from fever and ague, which was quite prevalent at that time. When I reached Shreveport, La., I bought some clothes. I asked the clerk who waited on me if he knew any sanctified people, and he directed me to one, and through him I met others, and preached in that place at night. We had a blessed time and receiving some money I took the train forty miles to Marshall, Texas. I attended a number of camp-meetings that were being held in Texas at that time. At Doddridge a brother took up a collection and received enough money to bring my family to Texas. The money reached my wife just when she had to leave the house in which she was living; she arrived in Texas and I found rooms for my family in Atlanta. I travelled through the eastern and northern part of Texas holding meetings from place to place; the people were saved and sanctified, and at the close of the

year I found I had travelled over a thousand miles on foot and received in money \$64.65.

I was quite sick at the end of the year; Sister Sanders of Texarkana ministered to me for three weeks in December; the Lord reward her for her kindness. I went home but again took cold and was confined to my bed for three weeks more; our baby also had a very severe illness at this time. We had a number of special answers to prayer for our temporal needs; a sister who had been sanctified in our meetings gave us a house free of rent, and God provided in other ways.

The next meeting I held was in February, 1896 at Springdale, Texas, where over thirty souls were saved and sanctified. During this meeting I prayed that such mighty conviction might come on the people that they could not sleep, and if nothing else would move them, that there might be a cyclone. The next day it rained all day and at night the wind changed, and a fierce-looking cloud came from the west. The people saw it and said, "There comes the cyclone," and soon there was such praying and begging for mercy that a good many were saved. One night four young men came to the altar, but the Lord showed me they did not come for any good purpose, so instead of instructing them I began to warn them to "flee from the wrath to come." Three of them got up and left. They went to a dance the next night, took cold, and in less than three weeks all were in their graves; the other one was riding home in a gig when the wheel struck a stump and he was thrown out; the horse began kicking, and as the heels came close to the young man's head, he told me afterwards that all I had said came rushing to his mind, and he asked the Lord to give him another chance. God had mercy on him and he was saved. He often refers to this incident, and said if it had not been for his mother's prayers he would have been lost like his companions.

At Springdale among those sanctified was a school teacher who was also healed. She had been wearing glasses and had a twitching in her eyes for over two years, but was restored so that she could read the smallest print, which she had not been able to do before.

We held a meeting at O'Farrell in a school house and about fifteen were saved and sanctified. The devil became stirred here, and one night I was called out in the grove. I was asked some trifling question, but instead of answering I began to rejoice and shout, and walked away. I went to my home at Atlanta from here, but some evil reports from O'Farrell went before me, and one man threatened to run me out of town. One day as I was returning home from the post-office, just as I was passing the hotel I heard someone calling, and looking around a man ran up to me and

said, "When are you going to leave this town?" I told him I lived here, that this was my home. Then he commenced hitting me and seizing some old pickets that were lying around where a new fence had been built, he broke one over my head, and took others and beat me with them on my shoulders and back. I fell to the ground each time he hit me; then he jumped on me and knocked my head against a telephone pole which was near. A prayer arose in my heart, "Father forgive him, for he knows not what he does." When I got free from him I ran a few rods into a blacksmith shop and turned and faced him. He had a stick in his hand and hit me twice with it, threatening as he did so. By this time a large crowd had gathered. An old blacksmith from across the street asked what was the matter, and the man who had beaten me turned on him and said, "I will kill you before night." The old man left for his gun and my assailant did likewise, so I was free. I had not spoken one word from the time he began to beat me, and the first I did say was, "Glory to God, how sweetly Jesus has kept me." Then I began to shout "Glory to God." By this time an officer came and asked what was the matter. I told him I hardly knew, still praising the Lord; that some one I did not know had jumped on me giving me a beating. During this whole occurrence the Lord kept me in perfect peace, and my soul so overflowed with love that I didn't even feel any pain in my body. I went home and didn't even tell my wife for some time. The men with their guns came back, and the officers had a hard time preventing them from killing somebody. The mayor called on me and I had an opportunity to tell him what the Lord had done for me. The man who assaulted me was fined \$17; he afterward learned that the report he had heard of me, which caused his treatment, was not true, and I went to him and tried to make friends, but he refused.

I remained at home several weeks and spent the time in studying the Word. The Lord led me out more and more on the line of intercessory prayer, and I also got increased light on divine healing through reading one of A. B. Simpson's books. My wife had already testified to divine healing, but about this time we had a test in the sickness of our baby; whether we would call a doctor or trust the Lord. We prayed and anointed the child with oil, and the fever immediately left him. He was still weak and a neighbor woman came in and when she found out we were not giving him medicine, became quite disturbed and went out and told others. After she was gone, we again went to prayer and the baby became perfectly well. But the preacher heard of it and prepared a sermon against such fanaticism. We went to church with the baby, and he was very lively that morning. The minister floundered for

awhile and finally denounced me, but I was so happy I could scarcely keep from shouting. I had several prayer meetings in this place and some were saved, but I was the talk of the town. The man who had beaten me made some loud threats, to which I paid no attention. One night after coming home from prayer meeting I heard a rap at the door. The Spirit revealed to me what I was wanted for, and as I looked out I saw a man with a large club under his coat. He said he wanted me to visit a sick family and pray with them. I replied that I was no doctor and shut the door. He went away a few rods and by the moonlight I saw quite a number join him. He came back again and said I had to go. I said I would go in the morning. He stepped away a little and I went out the other way and crossed the street to where the mayor lived. I told him there were suspicious persons around our house and when he looked he saw them coming back. They tried to enter our house but the door was locked and they stood and abused me to my wife, and threatened to kill me if I stayed in the town any longer. They soon left, and my wife came over to the mayor's and we stayed there all night. The next morning while praying I asked the Lord what His will was, and these scriptures came one after another, "But when they persecute you in this city, flee ye into another." Matt. 10:23; "Jesus would not walk in Jewry, because the Jews sought to kill Him." John 7:1; "And the brethren immediately sent away Paul and Silas by night." Act 17:10; "And through a window was I let down by the wall, and escaped their hands." II Cor. 11:33. Having thus found out what the will of the Lord was, I bade my wife and baby good-bye, took my Bible and left the place. I went about thirteen miles where I had previously held a meeting, and oh how the Lord flooded my soul with His presence. I was there but a short time when some one went back to my home and reported where I was, so my former assailants and others hired a hack and came there.

It was Saturday night, July 4th. They knocked at the door and the Lord showed me what it meant. I got up, partly dressed myself and committed myself to the Lord. One man came into the room with a cocked pistol, threatening to kill me at once, and it didn't frighten me more than if it had been a straw, but one stepped between and said, "Don't shoot." Some one where I was staying went and told the neighbors what was transpiring, and they came. Each man in the mob had two pistols and they made great threats. They said they wanted *me* and would hurt no one else. I said I would go with them, and did so, and no one dared to follow. They took me down the

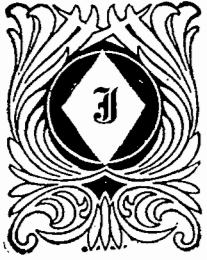
railroad track and said many things to scare me, but they had no effect on me. When about a mile away one asked me which I would choose: to be hung to a telegraph pole or to be whipped. I said I didn't care which. He ordered the rest to cut some switches; then they made me lie down on the railroad track, after they had taken most of my clothing off, and one of them began to beat me on my bare back. After awhile they made a proposition to which I would not agree, so they beat me again. Then the head of the mob made some more propositions which I would not accept, and he began the third time to beat me. Then he put another proposition, and the Spirit said, "You can do that," so I said I would. I want to say to the glory of God that while he was beating me not a word passed my lips nor a groan, and the glory and fire of God flamed from the top of my head to the soles of my feet, so that I felt but little pain. The Lord kept me in perfect peace and filled me with His love and joy. When I got my clothes on again I insisted on taking each one by the hand, told them I had nothing against them, and warned them of the judgment. There they stood with their heads down, while I preached to them under the power of the Spirit. Then I said, "Good-bye, we will meet at the judgment." They asked me how much money I had. I told them, and they gave me \$1.30, for which I thanked them and went on my way rejoicing.

It was now Sunday morning, July 5th, and about noon I arrived at the home of Captain Berry of Woodlawn, whom I had met before. After awhile I told him what had happened; he took me into a room to see my back and afterwards wrote to some one in Atlanta that I was the worst treated white man he had ever seen. My undershirt was matted to my back and my back looked like a big slice of raw meat. It looked worse however than it felt. The newspapers said at the time: "The charge preferred against him is that he preaches the sanctification doctrine, and it was leading their friends astray." The next morning I went on the train to Marshall. A sister wrote to Atlanta and said that a mob came and took me away; that they heard two shots and believed the mob had killed me. This caused quite an excitement, until word was received from the Captain. My wife was kept in perfect peace all the time, although there were different stories told about me every day. I stayed a few days at Marshall with some friends, and they wanted me to take the case to the Federal Court as I am a Canadian. I said I wanted to pray about it first, and when I did so, the Lord said, "Vengeance is mine, I will repay." Rom. 12:19, so I said I would have nothing to do with it.

The Gospel Is the Power of God

Some Remarkable Experiences in the Life of a Colporteur

C. Antoszewski, Glencoe, Illinois, January 15, 1910



IN one of my former talks I told you how wonderful it was that God led those two strangers into our country to give out portions of scripture. They never knew the results, but the work is going on all these thirty-nine years. My brother is still preaching the Gospel and I have been distributing Bibles without number. Those two strangers never knew what the results would be from their visit to the country of Poland, but I have distributed thousands of Bibles in Russia and Poland, and in this country I have spoken everywhere to people. I do not know the results but we are sowing the seed and by giving our personal testimony we are trusting that God will bring forth fruit.

In 1887 my brother and I were convinced that we should come to this country. We heard and read of so many Poles in this country, and we believed that God would have us here. We found at that time there were two million Poles in this country, and now there are three million. Chicago is the center; we call Chicago the Polish capital of this country. It is the very largest Polish center in the world, with three hundred thousand Poles, not counting the other Slavs; if you take the Bohemians, the Bulgarians, Russians and the Croations, and all these are Slavs, we shall have a great number.

Some people do not know that in this city there are blocks and miles of foreign-speaking people. Some ministers went to the stock yards at the noon hour to hold meetings; they came into a room where there were five hundred Polish girls, and spoke to them in English, but the girls shook their heads and said, "Polish! Polish!" They had with them English Testaments and tried to distribute them, but the girls looked at them and said, "Give us Polish." They sent to the Chicago Tract Society under whose auspices I am working, and asked for a man who spoke Polish to come and speak to the girls. I went there and spoke to them in Polish, and we took them five hundred Gospels and distributed them, and they were very glad to accept them. It is useless to give English books to Polish people.

There are many Polish churches in this city; our people are great lovers of big churches. We have in this city thirty Polish churches, some of them very large. There is one building on Noble street not far from York Avenue which has thirty thousand mem-

bers; two blocks away there is another church with fifteen thousand members, and about eight blocks south there is another church with about twenty thousand members. In South Chicago they built a church and dedicated it last year which cost over a quarter of a million dollars. You would not think they would need missionary work, but they do not hesitate to go from the church straight to a saloon. That is why we try to carry the Gospel to them. What kind of Christianity has a man who goes to church and praises God and then goes to a saloon and curses God? They go to the saloon and the wife speaks against her husband, and the husband against the wife; the children complain of the parents, and *vice versa*; friend against friend, but the saloon-keeper is satisfied as long as the money comes in. What does he care for the people; he wants their money.

There are thirty Polish papers in this city, four of them dailies. Some of them are religious papers but you would not call them so. In at least one of the daily papers anarchy is advocated, not under that name, but the spirit is anarchy, for it is against everything that is good.

What about the Bohemians of this country? A large per centage of them are infidels, some say seventy-five per cent, and some say fifty, but there is but one step from the church to which they belong, to infidelity. From childhood they are taught that the Roman Catholic church is the only saving church, and when they begin to doubt this, they doubt everything else. I am glad to say tonight we publish one Christian Polish paper in this country. Just think of all the Christian papers you have, and the Christian books! Are you thankful for all of these things? I hope you are, but sometimes we forget the blessings we get from God, and it is good to compare ourselves with other people. I know of only one Christian paper for three million people in this country and in Poland. This paper has been a great blessing, it contains Christian experiences and Christian stories, and puts such emphasis upon the word of God that they want the Bible which they have been prejudiced against from childhood. I travelled in the interests of the paper for three months, and it opened the way for me many times to talk about God.

In our work in this city we go from house to house, to the saloon-keeper, the butcher, the private homes, to the women at the wash tub. How many hours we have spent talking to women at the wash-tub; sometimes we find the women busy with their little children and we sit down and show the pictures to the

children. By and by we begin to read the Bible and I have often seen the tears in their eyes. I remember in one house where I went there were two daughters, and one said, "We do not want any books, we have no money for them." I said, "All right but I would like to read a little in the Book and then I will go." They agreed to it and I read a chapter without comment. I went to the next house and before I could sit down and speak to the people that young girl came after me, asking, "Is this the book? Here is the money for it." She had the money when she wanted the book.

I once came to two old people, husband and wife who lived alone, and when I said I had a Bible the old man said, "We don't want any Bibles. We don't believe in Christ; don't waste any time." "All right," I said, "but before I go away I would like to read you from this Bible. You do not need to speak to me, but let me read to you." They consented, and I read to them here a little and there a little, and the man said to me, "I wish you would come again and read the same things to our boy when he is at home." Just a minute before he said he didn't believe, and now what he doesn't believe he asked me to read to his boy! He knew instinctively if his boy would listen to such teaching he would become a better boy. That man never again told me he didn't believe in God, but he is glad to have me come any time and read to him, and speak to his boy. He bought a testament and a Bible. Once I came to a house where there were two old people alone again. You know in the day time the old people are at home. I spend many evenings among the people; came home at mid-night last night. But I read to these people the Bible, they themselves could not read, and as I read to them they thought it was a wonderful book, and if their John who lived upstairs would promise to read the Bible they would buy it for him and listen to his reading. So he came with his young wife, and the father said, "Here John, is a good book, all about God and about Christ and the holy apostles; if you promise to read this book I will pay for it. John examined the book very carefully and said, "Father that is the book we had before and we were told it was a dangerous book, and we put it into the fire." But the father said it could not possibly be, as I had read about God and Christ, but John insisted that it was, and I said, "If you have burned such a book as this you have done a very wrong thing. This is the Word of God from beginning to end." I began to read and he was astonished and began to fear. He said to his father, "You buy that again and we will read the Book, and if it is a good book we will keep it and not listen to anybody."

Once I sold a New Testament to a woman and I came to her again and asked her how she liked it and she said, "This book teaches me how to overcome." I thought to myself it paid to sell Books that teach people to overcome. To whom is the promise made? "He that *overcometh* shall inherit all things. I shall be his God and he shall be My Son." Oh what a wonderful thing it is to be a Christian and a believer, and to have the power to overcome sin. So it pays to put the Bible into the hands of the people.

I heard of a Polish man who read the Bible, and I went to see him, and found he began to read just like my brother did thirty-nine years ago in Poland, and became a Christian. His wife talked to me and said she thought he would become crazy, he would come from his work and read for hours, but she said, "I changed my mind, I was wrong and he was right, and I began to read the Bible and I too am saved by the grace of God." He used to drink and swear, he doesn't do either now; he saves his money, he is a good husband, and they live in peace. He is not making much money but is perfectly satisfied. They have four little rooms, clean and neat. What has wrought this wonderful change? The Word of God without any help. Not only was he saved himself, and made happy and glad, but he began to save his money; he bought Bibles and loaned them to his neighbors in the lumber-yard, and elsewhere, and now he is a missionary; not employed by any society, he is still working but he is also distributing papers and Bibles in his spare moments. If we had forty such missionaries among the Poles wouldn't it be a blessing to them?

In going from house to house I came across a woman who was at the wash-tub, and when I showed her my books she said if I would come in the evening she was sure her husband would buy a Bible. I went back in the evening and he gave me the money and said, "Now I want you to teach me to read the Bible," and I thought he was hungry for the Word of God, so I showed him here a little and there a little, but he said he went to meetings where they talked to departed spirits, and I wasn't able to interest him in the real Word of God. If we don't take the people the pure Word of God, other people will take them something else, but God works indirectly, and while I was not able to reach that man, his wife's sister came and listened a few times; she bought a Bible and the result was that she was converted. Her husband was at that time an infidel and a drunkard; he brought home only half his wages, and the nice little cottage they had at one time was gone. She was converted and began to pray for her husband and God saved him. Then they prayed for their three children and God saved them; then they prayed for their parents and they

were saved also. I had very little to do with these conversions. She heard me talking to her sister, and bought a Bible, and I never heard any more about them until some time after. They moved from Chicago to Detroit and the wife wrote to our Tract Society telling of all these experiences, and how they were brought to Christ just through the selling of that Bible. I could hardly believe it possible and thought it must be a mistake, but later when I went to Detroit I met them and they told me just how it happened. So God is at work in His own way.

In Saginaw, Michigan, a few weeks ago in my trip I met two people, the husband Bulgarian and his wife Polish; they had written me several letters here in Chicago. The husband had been a drunkard and had spent almost every cent he earned for drink, so that his wife had to work and provide for the family. Through the reading of the Bible they were both converted and are very happy. The people persecute them but they are happy, and we had a blessed time together.

Another instance to show the power of the Word of God: Near the stockyards, one afternoon I was very tired but I thought I would go to one more house and visit the people. I sold a booklet to each family down stairs, and then went upstairs and met two women talking. I told them I had good Christian books; they said they didn't want any, so I left a copy of the paper for each woman and went down stairs. Shortly one of the women called me back up stairs and asked me about my books. She bought one, and then said as she sighed, "We have much trouble in our house, and maybe you can do something for us." I asked her what was the matter and she told me her daughter had been sick for four years, and was almost dying, and asked me what I could do for her. I told her I could pray for her. She was puzzled; a man going from house to house selling books, wearing a plain coat, not a priest, pray for her daughter? She didn't know what to do, so she said she would ask her daughter and if she wanted me to pray for her, it would be all right.

She presently came out and invited me to her kitchen. The father of the sick girl came and I said I would like to see the sick girl before I prayed, because I would like to read to her from the Book. They said she was very sick and didn't care to see anybody, not even her friends. So I said I would read where I sat and read loud enough so she could hear me. I read from the thirty-first chapter of Isaiah and knelt down and prayed, and the sick girl told her mother to ask the stranger to come again. She was worse the next time. As I came to her bed-room she grasped my hand and said, "I am very glad to see you. I

remember the words you read the other day, but I wish you would read to me again." I read a chapter to her, and she said, "It is certainly wonderful," and when I got to the end she said, "Is that all? Couldn't you read more?" I said "yes," so I read to her the twenty-third Psalm, and she said, "It is so wonderful, can't you read more?" And I read another Psalm. Her parents stood quietly by, and although she was suffering and dying she asked me to read more even after I had read three chapters. I told her I could read all she wanted, so I turned to the twenty-first chapter of Revelation and read that the time should come when God should wipe away all tears, and even death should disappear. She said, "Is that true?" I said "Yes, God says so."

Then she asked me to pray from the same prayer-book from which I had prayed the other day. I told her I could pray but that I didn't have a prayer-book. She could not understand how anyone could pray without a prayer-book. I explained to her that when she needed a drink of water she asked her father or mother for it, and in the same way we asked our Heavenly Father for our needs, and how in the Name of Jesus He would hear our requests. Then she began to understand, and asked me to pray. So I knelt down, and she bowed her head, and after I had prayed, she began to call on the Name of the Lord.

The parents were surprised that this young girl should listen to the words of a strange man. The mother said to me, "I wish we had your Book." The father said he didn't suppose I would sell it; he thought it was the only one in the world. I told him it was my business to sell these Books, and that every man and woman should have one. Then the mother said, "Aren't we forbidden to read that Book?" "Yes" I said, "some people do forbid the reading of it, but God wants you to read it. It says, 'Blessed is he that readeth,' and 'Search the scriptures,' " and the sick girl said, "Never mind, mother, we will keep this book; pay the money, and no one will be able to get it away from us." Then she said, "I wish you would go and visit my friends. If God should make me well I would go with you in the same business, but if not I wish very much you would go to my friends and sell as many Bibles as you can. Please leave the Bibles here and we can show them. Aren't they wonderful?" I visited her after that but she grew worse, and one day as I sang to her "Oh think of the home over there," she said, "Sing more, it is so heavenly," and she was so peaceful and happy in the midst of her suffering that her parents were amazed. She only lived a few days after that, but her end was very happy through the blessed Book.

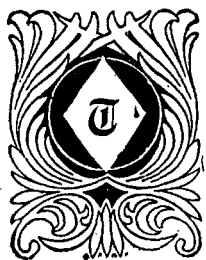
Oh how glad we ought to be for all our blessings;

that we have the open Bible, that we know Christ as the Savior, that we do not need a prayer-book, but we must not forget the poor, but take them the Gospel of Christ, and give them this bread of heaven that

they too may eat of it and have the blessings. We cannot be happy unless we ourselves are giving out to others and helping them. "Hold that fast which thou hast that no man take thy crown."

My Son, Give Me Thine Heart

A Sermon by Wm. Hamner Piper, September 12, 1909



THE word in Prov. 23:26 is the appeal of a father to a son, "My son, give me thine heart." It is also the appeal of the great Father of us all to every man and woman in the whole wide world: "My son, My daughter, give Me thine heart." There are some here today who have never realized the Fatherhood of God and the great sonship to which He calls us, and this is the chief reason His children withhold their hearts from Him.

Your constant refusal to yield your heart to God, and determination to control your life and direct its purposes, is because you are ignorant of the high and holy calling that is hidden in the words, "My son!". God wants to adopt you into His great family, and place you on an equality with His only Begotten Son, but in order to do this, He must have your heart. Sonship with Him means fellowship with *His Beloved Son*; fellowship in the sense of yielding our hearts and lives to the Father, completely abandoning them to Him for His use, as Jesus did.

God begins at the heart, and when we give that to Him we help Him to control and subdue all else in our lives, our wills, our intellects, our time and talents; all are devoted to the One into whose keeping we have placed that which is dearest to us, our heart.

The human heart is the seat of our affections, and it is there God will establish His throne, and from there He will govern and control our lives.

Oh, the sadness of it all, that so many have grown gray in the service of Satan, and have never yielded their hearts and lives to this loving Father. He is saying to you, today, upon whose brow the snows of winter are settling, as well as to those who have the freshness of youth. "My son, give Me thine heart." The voice of God is calling to you through my lips this afternoon, "My son, My daughter, give Me thine heart." No earthly parent ever yearned with a greater longing, or with more intensity for the heart's affection of his child, than the Father of our spirits yearns for our hearts today.

Where is your heart today? Is it following the phantoms of pleasure? Are you swallowed up in

the pursuit of gain? Does an unholy ambition consume you? The joys of the flesh will become stale and insipid, yea, nauseating as the days come and go; the heart refuses to be satisfied with these, and cries out from its very depths, as did the heart of Augustine:

"Thou hast made me for Thyself, O Lord,
My heart is restless till it finds
Its rest in Thee."

Only God knows what to do with the heart of man; only He can empty it and cleanse it from its stains of sin; only He can subdue the rebellious nature, and break in pieces the hard and stubborn heart; only He can understand the struggles, the anguish and sorrows of the human heart. And it is God only who can fill it and use it for His glory!

God is calling this afternoon to us who love Him, for a fuller heart surrender than we have ever known. "O yes," you say, "I gave him my heart many years ago, and am serving Him as best I know. I help the poor, visit the sick, give money to God's cause." Yes, we can do all these and yet fail God. Let us ask ourselves what are the motives that prompt our hearts as we work for Him. We can give money to the support of God's work; we can visit the sick, minister to the poor, spend much time on our knees in prayer, and yet if our motives are not pure, if we are not prompted by divine love, God will still be grieved. If we give to be seen of men, speak exultantly of our answers to prayer, tell how often we have fasted, or how many hours we have spent on our knees, our hearts are not yet subdued unto God.

When we give our hearts to God fully, and they are emptied and cleansed, Jesus comes in and controls them, and from His throne-room, the very center of our spiritual lives, He will actuate, if we will let Him, all our motives. And when the hydra-headed self makes his appearance, the King within will sound a warning note, and we can always call on Him for help.

When you do a certain thing, ask yourself, "Why am I doing this?" "Why am I telling this?" "Is it to glorify God, or to exalt self?" What is the motive of your heart? Man looks at the act, and judges from the spoken word, but God looks on the heart, and judges our motives. When we come up

to the judgment bar of God, we will not be judged according to our outward acts, the number of sick we have visited, the poverty we have relieved, the prayers we have offered, though these will not go unrewarded; we cannot even bring to Him the number of men and women who, through our influence, have been bathed into purity through the blood of Jesus; not even these, for in that day we must stand naked spirits before God, and be judged according to the thoughts and intents of the heart.

Let me drop a thought here about our motives. Our many criticisms and unkind remarks about each other would many times never be made if we would stop to analyze our motives. Have you ever asked yourself when prompted to say something of another that was unkind, "What is my motive for saying this?" An honest heart will be amazed at the revelation the Spirit will bring to him, if he will examine his motives. Ask God to illuminate your heart along this line, and not only in your religious activities examine your motives, but in your dealings one with another. Ask yourself when speaking of another derogatively, "Why am I saying this? Do I want to convey a good impression or bad? Is love prompting me to tell this? What will be the effect of this upon my hearer? Will it make him love that person more, or will it disgust him? Would I want this said about me?" Ah, there self drops its head and shrinks. A close examination of our hearts often reveals the fact that we want to show by our criticism of others, our own superiority, which in one word is self-exaltation, the root of all our sins.

Our great failure on this line is because of our lack of divine love, for "love *thinketh* no evil." THINKETH! Do you realize what that means? If we ask ourselves our motives for our thoughts of people, we will reveal to our own hearts our great lack of love. A glance at the heart of even a Christian, under the searching lens of the Holy Spirit, almost makes one shudder, and yet a loving Father wants these hearts of ours, unholy and imperfect as they are. How transcendent His love! How beyond comprehension His humility!

Beloved, let us examine our motives, for God does, and will hold us accountable for them.

God wants our hearts. Argue it as we may, while the will power has some control over the affections, yet we have all seen, both in a natural and a supernatural way, that the affections, that is, the heart, controls the will. Let a man set his heart on something which is even wicked, and which his head tells him is wrong, and he will have it, unless his heart is changed. So God doesn't begin by saying "Give Me your will," or "Give Me your intellect," but He

asks first for that which controls every other faculty of the human soul, the heart. God wants to stir up in us a keen sense of divine love, that our hearts will go out to Him in a far dearer sense than they have ever done to wife or child, to a father or even a mother. This is the will of God concerning us.

What does Calvary mean but God's method of stirring our emotions and our affections? Calvary was never intended to appeal, primarily, to our minds. Calvary speaks its lessons in thundering eloquence to our hearts, and stirs our affections toward a God who would give, and a Jesus who would come and die in our stead. Calvary moves our souls as no mere intellectuality could ever possibly do.

I do not know whether I can relate an experience I had this morning or not. It is not easy to put spiritual experiences into words, but as I was waiting on God this morning, I was endeavoring to see the relation between the heart and the mind. I was wondering why God didn't say first of all, "Give Me your will," though I am not saying this is not included. I was put through some exceedingly hard experiences; never had a harder time with the Lord in my life, and yet never, perhaps, had a more blessed time, after it was all over, for the Lord showed me how the great bulk of Christians are just wearing themselves out, physically, because of a lack, as I once put it before, of communication between the heart and the brain, the center of the nervous system. In a way which I cannot explain, for about two hours, I prayed and tossed and labored and agonized. The Lord showed me the condition of my own brain and that of most other Christians; held it up before me as a piece of delicate machinery, very intricate and complicated. Then he showed me one of my little boys trying to run this machinery, much more intricate and delicate than a watch; a watch is a simple thing compared to the delicate mechanism of the brain, and here was my boy working on this piece of machinery and trying to make it run, pulling on this cog, applying oil on this pivot, and after he had exhausted all his ingenuity and failed to make it run, he brought it to me and said, "Father, I simply cannot make it run, and I am going to turn it over to you." The Lord in a little mental vision made me see that that was the condition of many people's brains. That is the reason people have nervous prostration; that is the reason they find their home duties too wearing, and they break down; they try to run this piece of machinery and they cannot do it without wearing out. People are high-strung and nervous because they are trying to run their own brains instead of turning them over to God.

If God really gets your heart, out of it there will

flow rivers of living water, and that power of God that can operate from a heart that is fully surrendered, will flow into the brain and oil that machinery. The Lord gave me a lesson on that today I shall never forget. The lessons are a little hard while we are going through them, but the fact that he condescends to deal with us, and patiently teach us, is blessed. God wasn't showing me this lesson because I was nervous. I am not a nervous man, by any means, but one of the hardest lessons I have ever had to learn was to stand on the platform and just let God speak through me. For so many years of my Christian activity, and especially in the ministry, I was accustomed to *doing* things and God saw fit to bless, but now He has turned matters around; He is not now blessing *my* methods; I must take *His*. That is one of the results of Pentecost; it is no longer *our* methods; we have to get God's. It is no longer *our* using God, but God using *us*.

It is not an easy thing to stand before an audience, not knowing just what the next word is to be; I have always been under the impression that I had to talk, and had to have a text, but for the last year and a half I have been slowly learning that He has a better way, one lesson of which He gave me this morning. I thank God for his infinite patience.

This doesn't apply to the preacher only; it applies to the women who are worrying and fretting over their home duties, to you who are in business, vexed and anxious over your accounts, perhaps; let God run the brain as well as the heart.

After several hours of struggling this morning, I was just about exhausted, especially from the standpoint of brain capacity, and I found I could not even believe; the only thing I could say was, "Well, Lord, that little boy of mine brought those pieces of intricate machinery to me because he could not make it work, and I come to you as that little boy came to me. I confess I do not know any more about it, and while I cannot even trust Thee in my present condition, having given to Thee my heart, I simply surrender this brain to Thee; it is Thine to operate and use for Thine own glory."

It wasn't through any work or any effort of my own that I got in that condition; I am just as strong, physically, today as I have ever been, but God put me through that experience to teach me this lesson, and after it was over the joy and peace came.

Beloved, God this afternoon wants to lift you out of your own self-effort, both conscious and unconscious, and put into you His divine power that will

make life far sweeter and happier than anything you have ever dreamed of. It may take Him some little time, even after He has had your whole heart, but as you give yourself to Him you will find His power and life and purity and sweetness so fill you that you will not be able to contain it, and it will overflow. There are many apparent contradictions or paradoxes in the divine plan, and so I think that this water of divine love will so fill the heart that it will begin to overflow, and I am inclined to think it will overflow upward and anoint the brain.

I had a little flash of that original experience of last February a year, when, as most of you know, God gave me that experience of brain transparency, when for a few minutes or seconds my brain was so clarified by the Spirit of God it seemed as transparent as glass, and as though the rays of divine light and life were not hindered an atom by anything in my brain, but went right straight through. What a wonderful thing it would be if we ministers, especially, could get to the place where our brains were so transparent that the rays of divine light would reach the people unobstructed.

God gave me today another glimpse of that experience of brain transparency; it didn't seem as if I had any brain, and He showed me that the highest possibilities in the Christian experience are to be attained by a heart that is fully surrendered and yielded to God, a heart that is unreservedly occupied by the Lord so that the anointing oil will flow out and oil the machinery of the brain, and the transparent condition could always be obtained when God needed it. It is this that Mrs. Montgomery meant when she said she always wrote under inspiration. God must do the writing as well as the speaking. This is the day when God, through us, is going to use the God that is in us. I am not going to accuse anyone, nor am I going to malign my own past; these ministers are not hypocrites, nor was I when I pored over a sermon for a week and in it wore myself out, but when the brain is anointed by the spirit of God, then the activities of the brain will flow freely. I praise God that my heart is consciously and continually anointed by the Spirit of God, and I realize His indwelling presence in a way I had never dreamed of a year and a half ago.

Give Him your heart today and He will fill it to overflowing. He will give you the "anointing that abideth," and strengthen your mind and oil all the brain cells, take out all the worry and anxious care and enthrone Himself within your life.