

The days of Heaven on the Earth

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

A Glorious Convention

The Stone Church, Chicago, May 15 - 29, 1910

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HE children of God who attended the Pentecostal Convention at The Stone Church May 15-29 were greeted as they approached the building for the first time with a large sign bearing the striking head-line, "A Glorious Convention." Those who passed through those fifteen blessed days could surely say at the close that those words were a true prophecy of the spirit of the Convention.

As we calmly review the blessed hours spent with God's children and ask Him what He would have us say to His glory, we can with all our heart praise Him for the manifest presence of Father, Son and Holy Ghost. In the morning at 10, in the afternoon at 2:30 and in the evening at 8 were the main general gatherings, at which we were in continuous attendance. We were blessed and enlarged morning, afternoon and evening, but the deepest of all the deep blessings came in the morning meetings which were largely given up to worship, praise and prayer.

Truly we can say that never were our hearts lead more deeply into the spirit of true worship than in these opening meetings of each day. The precious unfolding of the deep experimental teachings of the Word in the early moments of the meeting, followed by a united prostrating of all hearts before God, revealed the real animus of the Convention. Such deep and sincere worship, such outpourings of praise, such intercession and supplication as flowed from the humble and hungry hearts of God's people who crowded the prayer-room, revealed what this latter day movement in the Holy Ghost had done for multitudes of God's dear children. The spiritual currents flowed deep, men and women were in earnest, and heaven alone has the record of what was accomplished for God and His Kingdom in the hearts of those who waited patiently before Him morning after morning. In a marked spirit of propriety and yet with a beautiful liberty and unity of heart God's children sent up as sweet incense before Him their worship, prayer and praise.

Very early in these morning meetings it came out of the experiences of leaders and people that God was dealing very faithfully with His own. The trying experiences and pressure which some were undergoing were mentioned by them and all seemed to feel that the climax was reached on this subject when the

Spirit led a sister in symbol to pat her hands and repeated over and over again the word, "Potter, potter, potter, potter, potter," revealing to all that these hard and trying times were but the manipulations of the clay by the Divine Potter who was shaping us to His will. It surprised some of us to find that the deepest and best of us were going through similar testings at the hands of God, and we were instructed and comforted by this discovery. Brother, sister, you are not alone in your trial. It is simply God taking you at your word and shaping you to His will.

I felt impressed that the two most striking features of the Convention were the deep spirit of prayer and communion with God and the blessed teaching of the Word of God. Lives were consecrated more fully and were consciously deepened in God in the days of prayer, and the Holy Spirit's witness and seal upon the teaching of the Word illumined and quickened our hearts until we were compelled to sing and shout His praises. Men and women who came up to the meetings with hungry and weary hearts were quickened and refreshed in the Lord.

The afternoon meetings were given up to the unfolding of God's Word by those taught by the Spirit through years of patient, loving attention to the Word and to life in the Holy Ghost, and truly it was a feast of fat things as "things new and old" were brought out of the storehouse. Be it said to the praise of God that throughout the Convention *absolute insistence was laid upon the fact that God's Word must be the safeguard and guide of our movements, and the final test and appeal for every motive, experience and teaching.* We felt safe as we realized that this people were determined at all costs to measure up to the Word and not to depart from it or to tolerate anything that does not accord with it. Fanaticism is blown away like smoke before a hurricane when the Word of God is let loose upon it, and the heavenly breezes blew upon us as the blessed Word was unfolded to our understanding by wise and experienced teachers. A deep, sane, controlled, tractable, united, humble and yet determined spirit pervaded the whole Convention. There were shoutings and deep groanings; there were blessed songs in the Spirit and wonderful united outbursts of praise to God, and yet there was control, there was depth, there was reality.

And let me say that Satan came also: the demon-possessed, the wilfully psychic were there, but I humbly thank God for wise and loving leadership, and

it can be safely said that at a few points in the Convention confusion would have taken the place of blessing because of the coming in of untamed spirits from another sphere of Christian life if God had not given strength of heart and will to the pastor to wisely and firmly exercise that authority with which He has clothed His ministers.

At this point it might be well to speak of what we consider one of the strong features of the Convention, and this was the careful and united determination on the part of all to redeem the time by getting the mind of the Spirit for each meeting. Over and over again all could feel that the Holy Spirit was controlling the meeting and leading on to a certain consummation, which, however, was not at certain points in the meeting made fully clear. Then it was that some one not fully surrendered and not fully in the Spirit would want to sing or testify or speechify, and the meeting would instinctively feel the cross current. Many times we had reason to thank God for a wise and firm and loving restraint and direction by the pastor, and the mind of the Spirit would again be carried out.

It is becoming more and more evident in these Pentecostal meetings that "the good is often the enemy of the best," and a hymn, good and helpful at other times, introduced off from the spiritual key and tune of the meeting, produces discord instead of harmony. This is also true when there is an insistence in testifying when the evident mind of the Spirit is for continued worship or praise. And worst of all is the wilful man from outside who has not been in the current of the meetings at all, and who wants to unload his pet hobbies on the meeting just when every one feels that God wants something entirely different, although as yet unrevealed. How important at such times that God shall have His way and the mind of the Spirit be persistently yielded to until the full lesson of the meeting is brought out. How deep and subtle the self life is and how we need to learn that that which in its proper relations may be good can become the tool of the enemy for the thwarting of God's will. And yet as we see these erratic actions of well-meaning people let us be careful lest a spirit of unfaith and criticism come in and also help to spoil God's plan. The eye of faith must be kept steadfastly on Jesus at such interrupting times, and the spirit of gentleness toward the unwitting and zealous hinderer must dominate the heart or else the very thing which we fear from the other will come in through ourselves.

The two Wednesday afternoons were given up to teaching on Divine Healing, prayer for the sick and the casting out of demons. We can thank God that a number were healed and that some were relieved

of the oppression of evil spirits. It is one thing to command a demon in a loud voice to come out of a man, but it is quite another to see the body writhe and roll on the floor when the command is given in the Name of Jesus, the eyes glare with devilish hate and fear, the mouth become set and refuse to express faith in the blood of Jesus, or the throat choke while the individual is evidently trying to say the words; to hear the hissings and other demoniac sounds, to see this struggle continue sometimes for hours while the command is continued in the Name of Jesus, to realize the help of God in discerning the development of the battle and to witness the final deliverance and the rest and freedom and the praise which follow the deliverance—these manifestations introduce an element of reality into this awful fight that is on between those clothed with the armor of God and the wicked spirits in the heavenlies. The vagueness is disappearing from this subject of demons, and the battle is being forced into the light. We are finding that God in answer to faith will make the demons reveal themselves and will honor the word of command, howbeit you will often find that "this kind goeth not out save by prayer," and sometimes by a prolonged and persistent fight. All demons do not go out for all people. Some persons have power over certain demons while others do not, but God will give power and light on this subject as we wait upon Him. People who have been pronounced "spiritualists" in days past would do well to observe their moods and states prayerfully, and although *now* earnest Christians if impressed with the feeling that demons are present should consult some Spirit-filled man of God who has had experience in these matters and be set free. It is a field in which we need much light and help from God, and yet one in which the battle is a very plain and real one as the distinct manifestations clearly indicate.

As the meetings advanced the morning services fell into the hands of Miss Abrams who, out of a rich experience with God in India in fellowship with Pandita Ramabai at Mukti, was able so to direct our hearts and minds in spiritual lessons as to be a very evident instrument in the hands of God for the blessing of many of His children.

Many of the afternoon meetings were fed out of the Word by our beloved brother, George E. Fisher, of Toronto, Canada, who has been for years deeply interested in the work of the Lord in foreign lands.

In the evening Brother Levi R. Lupton of the Missionary Home at Alliance, Ohio, was much blessed of the Lord in forcing upon our hearts the claims of God's Word for the deepest and holiest life, and in pressing the claims of the world field upon

young and old for prayer, for giving, and for going. With three such stalwarts on the foreign mission question before us, the Convention took its natural and normal course, and developed into a deep and wholesome enthusiasm for service for God in the whole world.

It seemed after ten days of richest spiritual feeding at the table of the Lord, that the climax of receiving had been reached, and when the great subject of world-wide missions was introduced the stored-up energies of the hearts of God's dear children flowed promptly and strongly into this proper expression of its consecration. Beautiful and appropriate indeed was this development of a Pentecostal Convention. Pentecost means the nations. The Holy Spirit is given in power for witnessing, first at home, then in the regions round about and on to the ends of the earth. Praise God! How the spirit of consecration did leap to meet the thought. Many hearts were deepened in their determination to pray and to give as never before, and many young lives were more deeply pledged to the foreign work.

When we think of what these fifteen glorious days mean to Jesus in the deepening of the consecration of the lives of His dear ones, we feel like singing aloud for joy. The ends of the earth and the courts of heaven are going to hear from this blessed Convention.

I thank God that my own consecration to the work in China was revived and that now my face is set definitely toward that work again as God shall open the way. I praise Him deep in my heart that the uncertainty of the past few years has been removed and that the pillar of cloud is rising again before me and is about to move forward. Hallelujah! It was a quiet but deep and real response to God and the needs of China and as God leads I shall move on to the field in which through six years of previous service I am already in a measure prepared to work.

God was working all through the Convention to bring things to pass for the foreign fields. Pentecostal fathers and mothers, get ready to say "yes," for Jesus wants your boys and girls for His work. The needy are famishing for bread and the young hands are the ones best fitted to carry it to them. If God honors your son or daughter with a call, do not say "No."

In addition to the deep and blessed main currents of divine life which flowed through the meetings were many truths brought to our hearts incidentally, through one and another of God's people who are not preachers, and some through our own reflections upon what God was doing. It may be of profit to some to mention a few of these lessons.

Prominent among them was the thought that Jesus was seeking to perfect and arrange the members of

His body through this outpouring and that since they were very weak and unprepared the results reached were very unsatisfactory to us, especially if we looked at the mere external manifestations. But just as the feeble and erratic motions of a lately paralyzed limb would bring joy as a sign of recuperating strength, so the real signs of spiritual life must be sweet to Jesus, even if the life does not operate perfectly. If Jesus can endure these erratic effects of the new operations of life in the paralyzed members of His body, we surely ought to be patient with one another. In other words, the failure of God to get perfectly surrendered people accounts for the strange things often said and done.

Some seemingly deeply spiritual people who honestly feel that they are wholly the Lord's, still have within them some uncontrolled portions of their being, which conflict with and hinder the operations of God's Spirit and produce sad results. In such unsundered and uncontrolled elements of our nature the self stream still flows, and this current joins the Holy Spirit current and defiles its pure waters, so that what the Holy Spirit seeks to do is frustrated. But while the Lord is not *now* able to do a perfect work, He has begun a work which will be perfected in time.

Another lesson which was suggested by Ephesians is that we must work out our spiritual life in the midst of opposing forces and cross currents of various sorts. A close study of this Epistle chapter by chapter reveals the following facts: Chapter I. that we are "sealed by the Spirit;" chapter II. "a habitation of God through the Spirit;" chapter III. "strengthened with might by His Spirit;" chapter IV. reveals the unity of the Spirit and contains an exhortation not to grieve the Spirit; chapter V. exhorts us to "be filled with the Spirit;" followed by chapter VI showing our conflict is with "hosts of wicked spirits in the heavenlies." And so while we are working out our life in the Holy Spirit we will find the conflict with evil spirits right in these holy experiences. We must put on the whole armor, and surely we must not leave out "the Sword of the Spirit which is the Word of God," and move on to victory.

Another lesson was: Emphasize what Jesus has done; do not criticize what He has not done. Still another and a good one is that bread is more wholesome than sweets, and the plain Word of God read daily is better than visions, dreams, voices, ecstasies and all these supernatural experiences. The soul thrives better on simple prayer and Bible reading than on these *seemingly* higher things. Woe to the Christian who drops the Word and is satisfied with the supernatural only.

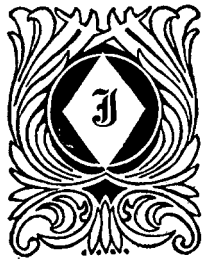
Again the great value of intercessory prayer was

brought out. May God help us to see the point of the following incident, which impressed me deeply: A missionary in Africa without water, with swollen tongue protruding from his mouth, falls down exhausted to die. Suddenly he rises and goes forward, refreshed and revived. At home a sister who had promised to pray for him was awakened at night and made to arise once or twice, and finally to stay awake and pray mightily for this missionary. God said to her, "You promised to pray, now pray." She obeyed and meeting the missionary some time afterwards it was found God laid it upon her to pray while the missionary was in this sore need, and He answered her prayer. Praise God! This shows how we can all be missionaries—intercessory missionaries.

"I Will Come and Heal Him"

Divine Healing in the Atonement

Convention, May 25, 1910, George E. Fisher, 51 Lippincott St., Toronto, Canada



WANT to call your attention this afternoon to a few words which I trust will help us. We read, "Faith cometh by hearing and hearing by the Word of God," and "Without faith it is impossible to please Him," and you remember our dear Lord when on earth was restricted and hindered in His work because of unbelief. It is said in one place, "He could not there do many mighty works because of their unbelief." Again, we read of the instance when the father came to Jesus in behalf of his son, he said, "If Thou canst do anything for us have compassion on us," but Jesus put the responsibility right over on him, "If thou canst believe." There was no limit to the power Jesus had, but that power was to be imparted and used on the ground of faith.

Now our faith is to be stimulated and strengthened by the Word of God, and I urge everyone of you along these lines, to search and find out from the Word of God, His will, for if you do not know the will of God concerning your sanctification or healing, it is utterly impossible for you to lay hold, and if you are healed through the prayer of some one else, with your own faith being but little exercised, in many such cases you will not stand afterwards, simply because you have no experience to help you; and if we are to know how to cope with the enemy and stand the tests that come all along these lines, we have to have something to stand upon, and that is the Word of God.

Unbelief may not be manifested in an outward

Our last lesson was that deeper into God means not only deeper spiritual blessing but deeper responsibility. We must pray more, we must give more, we must go more at His bidding.

The record of the Convention is with God, but we are sure that hundreds of lives were deepened in God permanently. The blessed and marked spirit of unity, and the determination to go down with God at any cost, in those hours of real waiting before God, simply must mean much for His work all over the world. India is going to feel it; China is going to feel it; schools, homes, and other lives touched by these deepened ones are going to feel it, and the best of all is, Jesus goes with us as the permanent fountain of all blessing even unto the consummation of the age.

way, it may be hidden from the surface, and we must be careful it is not hidden away even from our own hearts, subtle unbelief. You remember when the messenger came to Sarah and said she should have a son when she was old, Sarah laughed, but she did so *within herself*. That messenger saw it, and God saw it. Why did Sarah laugh? Did you ever laugh that kind of a laugh? It was unbelief. It may not be seen by anyone else, but God sees it. To me it is a marvelous thing, but it has had a great effect upon my life, that my thoughts are known in heaven, and your thoughts are known in heaven. God listened, He heard, and a book of remembrance was written for them that thought upon His Name. If God could get our thoughts, could get the attention of our hearts, He could do something with us. God is after our hearts.

I remember when I was opposed to the truth of Divine Healing simply because of ignorance of the Word of God; I had been ill for a long time, had been doctoring for years; it was the outcome of typhoid fever followed by a relapse, and during this time a dear brother came to our city and was holding some meetings. Among other topics he taught the truth of Divine Healing. My wife attended the meetings and thought she would like me to come in touch with that man. She invited him home to tea and he told me his experience, that he had been healed of two curvatures of the spine. I did not doubt his experience; he told me and I received it. Then he began to talk to me about my own case. He said, "Do you believe it is the Lord's will to heal you?" "Well," I said, "I don't know about that. I know the Lord does heal some but I do not think the Lord

will heal all." He said, "Thee doesn't believe the Word of God." I said, "I do believe the Word of God." Then he said, "The Word of God says He is no respecter of persons, and thee says He will heal this person and that person, but not the other person." God is no respecter of persons, that is a good thing for us to believe. You may believe in God's willingness to heal somebody else, and listen to the testimony of somebody else, but do you believe God is willing to heal you? Some do not believe that healing comes through the atonement, we have no claim on earth; every blessing comes through the atoning work of Jesus.

This brother went on and talked further, and I said, "Oh well, Jesus did heal when He was here upon the earth, the apostles did have that power to heal, but that was to establish the claim of Christ's divinity and prove that He was divine as well as human," and again he said, "Thee doesn't believe the Word of God," but I insisted I did. Now I was honest in that statement, but at the same time I *did not* believe the Bible on this point. He said, "Jesus Christ is the same yesterday, today and forever; His love, His compassion, His power, His presence, just the same today as yesterday," and he just kept nailing me with the Word of God until I came to the conclusion I was going to search for myself and I began. I went through the Bible to find out what was the will of God in regard to the healing of the body. I began with the Old Testament and went through that and was over in the New, and got as far as the eighth chapter of Matthew when the Lord healed me. I was willing to be convinced and I thought I believed the Bible, but I did not.

Now there are conditions to answered prayer. In John 15:7 our Lord said, "If ye abide in Me and My words abide in you ye shall ask what ye will." It means much to *abide* in Him.

"If ye abide in Me and My words abide in you;" if you and I are narrow along some lines and long to receive part of the Word of God, but not willing to receive another part, His Word is not abiding in us. There was a sister in Toronto who had been wonderfully healed. Afterwards she was stricken down again, and she kept praying for the Lord to heal her. The Lord said to her, "Is any sick among you let him call for the elders of the church, etc." She didn't pay any attention to that but went on praying for the Lord to heal her. The Lord held her to that passage and gave her also the scripture "If ye abide in Me, etc." He showed her His words were not abiding in her. He told her what to do and she was not willing to do it. He showed

her if His Word abides in us it takes all our ideas out; we will be willing to comply with all that God says.

Now the Holy Ghost is given for our help and encouragement. In that eighth chapter of Matthew there is as much as we find grouped in any one place concerning Divine Healing, and the record there given does not include in detail all that was done at that time. It is a selection made to help us on difficult points. The leper who came to Jesus had faith in the *ability* of the Lord to heal. I suppose every one of us here have that faith. He had a worshipping spirit. There were many that followed Jesus at that time, a whole multitude, and there is nothing said about them; but this leper worshipped Him and said, "Lord, if Thou wilt, Thou canst make me clean." He did not doubt the willingness of God. That takes in the majority of us, I believe. Yes, He can do it, but is He willing to do it for *me*, and willing to do it every time? Our faith will not take a large hold of God's Word unless those things are settled. What was the will of the Lord. What was it Jesus took out of the words of the leper? Just the little word "if." I used to pray for people and say, "If it be Thy will, heal this individual," and you see that spoiled it all.

I used to pray that way a great deal, but one day I was praying for somebody and the Lord took possession of me and controlled my prayer, and breathed a prayer through me for a person that was sick two years; that was the first one healed in answer to my prayer that I knew of, and the Lord would not allow me to say "if." He took the "if" right out. A brother said afterwards, "You halted in your prayer today?" "Yes," I said, "I was going to say, 'If it be Thy will,' but the Lord wouldn't let me say it." That woman in a few days was up and doing her own work. The Lord did that. He made me an instrument. I was ignorant of what the Lord wanted. He wants us to get the "if" out of our prayers. Let us know what is His will and then pray because we believe His will. His will is abundantly proved in the ministry of Jesus.

For twelve months after I was healed I was afraid to take the ground that sickness was of the devil. I heard some say it was of the devil but I was afraid of taking a wrong ground, so I began to search that out, and after I studied the Word of God along that line I came to this conclusion: sickness has a three-fold bearing; a great deal of sickness comes to us as a result on our part of a violation of the laws of nature; we do foolish things, we violate the natural laws, and whether ignorantly or otherwise, the result

is meted out to us. If I put my hand in the fire it will burn. It is not made to feed fires. If I do things that are contrary to the laws of nature, bad results follow and we are sick.

It is said over in our country that some of our dear women folks violate the laws of nature every week. They have a certain way of doing work; they have certain days they must wash and iron and scrub, all in one day, and then they are sick for the rest of the week. They get over it by the next week, and do the same thing again, overtax themselves and force themselves to overwork as if there wasn't another day, just because they have a certain routine that must not be broken into. It would be far better to have a day for each and come out well than to be sick from overwork. That is the reason many people have not strength enough to come out to the meetings, and when they do come they cannot enjoy them, they have overtaxed their physical strength. Even preachers are guilty of that sometimes. I used to think because I was in the Lord's work I could do as much as two or three, until I found out by a very serious illness that I could not do it. God does give us strength to do what we have to do ordinarily, but if we overtax these bodies we will suffer the consequences. They are the temples of the Holy Ghost, and we must take care of them.

Some are sick because of the unwise way they dress their bodies in the spring of the year. They throw off all their winter clothing and put on light clothing. The sun looks bright but the air is cool and they catch cold. But the Lord says "If they have committed sins they shall be forgiven," and God does have mercy on us and heal us. But we needn't blame either God or the devil when we violate the laws of nature.

Then there is a sickness that comes to us as a direct onslaught of the devil. Did it ever occur to you that the devil hates the human family? that the devil actually hates you and me? It is a fact. The devil hates us and he is seeking to destroy us, spirit, soul and body. God never made one man or woman go insane, though religion is often blamed for making people insane. God gives a spirit of life and power, and of a sound mind.

Then there is another form of sickness, a sickness that is permitted of God; the devil is the agent, but it is permitted of God for tuition when we will not learn a lesson any other way. Now it is not God's way to teach and instruct us by sickness; that is not God's order. Some people think that sickness is a great boon, that it develops patience, etc. Well if that is so here, it is not so in Toronto. Sickness over in Canada makes people cranky and cantanker-

ous, and selfish and peevish. God may overrule and may, by His presence and power when He has them still, work His graces in them in spite of the evil, but sickness is the devil's work.

Now to return to our first thought. We believe not only in the ability of the Lord to heal, but in His willingness. Jesus said, not "If I will," but "I will." He stretched forth His hand and touched him, and immediately the leper was healed. The centurion came to Him about his servant. He said, "Speak the word only, and my servant shall be healed." Many of us pray that and then we want to have some feeling like as if we had been touched by an electric battery. If we would have a wonderful feeling go all over us we would believe the Lord did something. If you are prayed with today and feel an electric shock go through you, you will think you are healed because you feel it. There is no faith in that at all. Faith and sight do not go together, neither do faith and feeling. When sight comes *in* faith hides away. Faith works in the dark, and if you feel it and believe it because you feel it, your faith isn't any good. That centurion had the right idea. He said, "Speak the word only." I believe testimonies help and strengthen people but I am often fearful to give testimony because some one else will be sure to want it just like I got it, and God deals with us as individuals. He may have a different way to deal with you altogether. That centurion said, "I don't care anything about how you have done with others, speak the word only," and Jesus marvelled at that man's faith.

The next case was the healing of Peter's wife's mother of a fever. There are some sons-in-law and mothers-in-law that can live together. Some of you mothers-in-law who have had trouble with your sons-in-law had better make up and straighten out the difficulties. There is one mother-in-law in this congregation this afternoon told me the Lord has been dealing with her along this line and that she has already written and straightened things out. It is a good thing to get these things off our mind that will hinder faith.

Jesus found her sick with a fever, but He rebuked the fever and it left her. She arose and ministered unto them. Here is a very important lesson for everyone of us. There are some people who will serve the world and the flesh as long as they have strength to do it and then when they get sick they want the Lord to heal them and then they go on in the same old way, and wonder why they get sick again. If the Lord Jesus heals you He wants you to let Him have that new life and strength. If you are down to death's door and the Lord arrests disease

and heals you, He wants lengthened days and new life for His glory. We ought to recognize that.

Carrying that point a little further, there are those who spend a great deal of money in medicines and for doctors; many of the doctors are honest men and do the best they can, and there is no use in abusing them, but many people have spent hundreds of dollars in doctors' bills with no benefit and then have come to the Lord and He healed them, and they never think about the Lord Jesus having any claim on them.

There was an old German lady over in our country who took the Lord as her Healer for her whole family; she raised a large family and several were foreign missionaries. She had a missionary spirit and was in touch with the whole world practically along missionary lines. A neighbor had an animal that was sick, a very valuable cow. This German family used to take their animals to the Lord as well as their children when they got sick, and this neighbor knew about that and knew that the Lord heard and answered prayer, and so when their cow got sick and was going to die she went over and asked for prayer. They had prayer for this valuable cow and the Lord heard and answered prayer. Then this old lady said, "Now you must make a donation to the Lord for missionary work, the Lord saved your cow and she is worth so much and you ought at least to give the Lord something for foreign missions." I am not sure whether they promised to do so or not, but they didn't do it. Some time afterwards a member of the family was taken very ill. They came over and requested prayer for this sick one and the German mother said, "Oh no, we prayed for your cow and the Lord healed your cow and you never gave a cent to the Lord; now then you can go to the doctors, you will have to pay them," and she wouldn't pray for them. Now the principle is a right one; if the Lord heals us and keeps us in health so we can earn money and enjoy good health, we are indebted to the Lord Jesus Christ for it and we ought to recognize our debt. I believe if we do not pay attention to these things we cannot expect to go on and have help from God.

Now the next point is the one I came to in my first study of the Bible on Divine Healing, how they brought to Him in the evening a great number of sick folks and He healed them, and it says He healed *all* that were sick, and when I read that, that little word *all* seemed to stand out bigger than any of the rest. I had taken the ground that He healed some and not others, and as the little word *all* stood out I said, "Lord, I never saw that before," and I went on, "That it might be fulfilled which was spoken by

Isaiah the prophet, saying, "Himself took our infirmities and bare our sicknesses." Then I stopped and the Lord said, "On what ground do you take forgiveness from sin?" I answered, "On the ground of substitution. The Lord bore my sins on the tree." "Then why can't you take sickness on the same ground?" I saw it all. Jesus said, "Isaiah prophesied concerning Me, and I heal all to prove that prophecy." I asked the Lord to forgive my unbelief and my blindness, and I said, "Lord Jesus I gladly take Thee to be my Healer," and He healed me. I was on the train going to New York. The Lord healed me on the train. I just felt as if I had been converted over again. A Presbyterian minister over in our country said, "We Presbyterians believe a man needs to get converted over again every little while. That is about the only way you can keep him going along, get him converted over again every little while. I felt like that, and it seemed all so clear and plain.

I thought now all I had to do was to tell other people, and I had already forgotten how unbelieving I was and how I had fought against that man when he said those straight things to me. I was going to the old country for my health at the time of my healing; had my ticket engaged. When I got on the boat after going a short distance I gave my testimony. The thing that was so prominent in my mind was that the Lord would heal the body, and I told them so. In a day or two the people began to get sick. Then the devil said, "You have brought dishonor on the Lord Jesus Christ. You see these folks all getting sick, and you will get sick and dishonor the Lord." Oh how that seemed to smite me. If I hadn't given my testimony nobody would know, but now they all knew about it, and I had a time. The devil boxed my ears and it wasn't long before I began to feel sick too. Then I became so agitated I didn't know what to do. There was my test; there was my trial. I went down stairs to my berth and I got down on the floor and was in such a state of agitation I could not hear the voice of the Lord. But I stayed there and got quiet and the Lord began to talk to me. He said, "If the circumstances that surround us are not under our control and they are difficult isn't it more to my glory to keep you than if there was no difficulty surrounding you?" I didn't see the force of it right away, but the Lord began to let the light come in and I saw what He meant. These other people were getting sick because they were not trusting God; I was committed to Him, He had healed me and these circumstances surrounding me required the introduction of another power, and I said, "Lord, I will trust you to keep me from getting sick." I went on and

could help the others during the voyage. The Lord kept me so sweetly and I didn't get sick at all. I have crossed over three times since then and have never yet been sick. It is just the Lord who kept me. I would have been sick every time if it had not been for Him. I have been down over the Bay of Fundy in our country which sailors say is one of the worst places anywhere, and the Lord kept me all the time. But you see if on that first voyage I had listened to the suggestions of the devil he would have floored me. If the Lord hadn't gotten my ear and gotten that truth in I would have had a hard time.

We began to give out the truth and it wasn't long before the Lord sent people to us for prayer. I remember one of the first cases we had was a beautiful Christian woman. A friend of mine who was a dental doctor, he and I worked together on this line. We went and prayed for this lady and she was instantly healed and for two or three days went around perfectly well. She was stricken down again and they sent for us a second time; we went and prayed with her and she was raised up again. She was well for about twenty-four hours, but she went down again. The third time we prayed for her she was delivered for a few hours, but went down again and died. Then the devil said to me, "Now will you pray with any more people?" It fairly staggered me, but the Lord knew how to fix things up. I got hold of that little tract of Dr. Simpson's on Divine Healing, and he told an experience in there of how when he began to preach Divine Healing because it was in the Word, the Lord sent a sick lady to his home. He anointed her and prayed for her, but she died and he had a funeral from the house. The second case was the same way, and the devil says, "Will you preach Divine Healing now?" Dr. Simpson said, "If every case I pray for dies, I will preach it because it is in God's Word. The next case that came under his ministry was marvelously healed.

If you pray for others you will have to go through tests. If you take the Lord for your Healer you will have to go through tests; some more than others but God permits us to be tested. If we will stand by the Lord and do the things He commands of us these tests will not be hard. God will overrule for His

glory and our good. There were many other things in connection with that little tract of Dr. Simpson's that helped me very much. It came to me like a drink of water to a thirsty soul, just at the right point.

I will not attempt to tell you what has transpired during these years. It is now over twenty years since I have been praying with people and taking the Lord as my Healer; I could stand here for hours and tell you of many I prayed with that were healed. I could also tell you of some that were not healed, and that used to be a great source of worry to me. I do not understand it, but I do find out that it pays me to do just as God says, and what I do not understand I leave with Him. I do not try to ferret it out. When that first woman died I was in a great dilemma to know what was the reason. I accused myself; I abused myself, I condemned myself; 'she was such a good woman I didn't want to condemn her. But brother, sister, you and I cannot tell. We may judge from circumstances and judge from what we see and what we hear, but we cannot tell life. God says to the sick, "Is any sick among you call for the elders." He says to the elders to pray over the sick one, and then He says "the Lord shall raise him up," and I made up my mind I would do just as the Lord said, and if I prayed for any one and they died, I would pray for the very next one just the same. I do not know everything, but one thing I do know. I will take the Word of God. Let God be true and every man a liar.

God answers prayer but He has to put into operation many things sometimes before He can answer. He may have to set in motion forces that you and I have no conception of to bring about the answer, but He must work in harmony with His own laws. He can neither save nor heal a person unless the person seeks it. Mankind must choose. God says, "I set before you life and death. Choose life; that is My advice but I will not force you. Man must choose for himself." God is sovereign and He will bring about the answer to our prayers if His conditions are met, even though He has to bring into use all the forces in heaven and earth to accomplish His purpose. Do not let us distrust our God. If we are faithful, He will answer though the heavens fall. Let us believe and trust Him.

Campmeetings

THE Pentecostal Campmeeting which has been held at Alliance, Ohio, will be held at Homestead Park, near Pittsburg, Pa., beginning July 8th, continuing for at least ten days. For information regarding tents, etc., address Thos E. Float, 600 Penn Ave., Wilkinsburg, Pa.

The Fifth Annual Encampment of the Apostolic Faith Movement of Texas will be held in Ft. Worth, Texas, July 8-24. Entertainment free. For information address D. C. O. Opperman, 1616 E. Lewda St., Ft. Worth, Texas.

The Latter Rain Evangel

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Notes

THIS issue of THE EVANGEL is devoted almost entirely to reports of our Fourth Semi-annual Convention. Without any special planning on our part at the time the opening day was set, we found our first meeting fittingly opened on the Anniversary of the Day of Pentecost, and we had at least a small measure of the spirit of one-accordness and expectancy that characterized the day of which this was the anniversary.

It is not our intention to write a Convention report in these notes. Brother Cossum has written for the readers of THE EVANGEL a detailed account of God's dealings with us during the two weeks' meetings, and the lessons learned, but we cannot refrain from thanking God publicly for His faithfulness to us in answering prayer and in sending us such faithful co-laborers. Our hearts were delighted at the holy zeal with which each ministering servant entered into co-operation with us, and the determination in the hearts of the leaders that God might make the best use of us not only now but for all time, was soon caught up by the people, and the holy flame spread to hundreds of hearts.

In the very beginning there was an overflowing of joy and a bursting forth of glad hallelujahs from many hearts, but we were soon made to realize that God had not brought us together simply to have a good time, and while the joy and the peace grew sweeter, the seriousness of the day in which we are living was

thrust upon us and our responsibilities as Holy Ghost workers came with a mighty rush on our souls.

The "high day" of the Convention was reached on Saturday, May 28th, when God put His seal on a precious baptismal service. Fourteen obeyed the command and were baptized in water, in the Name of the Father, Son and Holy Ghost, and as we went from that service into another, the Holy Spirit came down and hovered over us. The spirit of deep worship fell on the people, and it was evident that God in a very definite way was working in our midst. While on our knees one was impelled to speak of her call to India, another of his call to China; another had a vision of a sea of red faces and felt that God was calling her to minister to some of His lost creation. The few words that were spoken by each never broke the spirit of praise and worship that characterized the meeting, and at seven o'clock in the evening the people were still loath to dismiss.

God blessed in the street meetings that were held an hour before the evening services, and several who came to the church from those meetings were saved. One brother who had been seeking salvation for twenty-five years received a real definite assurance that God had forgiven his sins, and that Jesus had saved him. A number of people have since testified to healings received for their bodies, one elderly sister who has worn glasses for a number of years was healed so that she can both read and write without them. Another sister who has been practically blind without her glasses on taking them off opened her Bible and read the words "Praise the Lord;" she turned to another chapter and again read, "Praise the Lord," and as she turned to another portion of God's word the only words she was able to read were "Praise the Lord." God plainly revealed to her both through His Spirit and His Word all He required of her was to praise Him.

A brother who has been passing through a conflict and received deliverance, writes:

"The conflict of the brain for which we prayed, has entirely passed away, and it is *such a relief*. It came back as I traveled on, and then it came to me I was trying to fight it myself. I was using the Name of Jesus and the authority He has given us, and God was blessing in a measure, but I hadn't turned the battle completely over to Him. As I did so He has given complete and everlasting victory, all praise to Jesus!"

When the Convention ended we felt that God had taken us leagues with Him. Greater light had come, there was a deeper probing and purging by the Holy Spirit, a need for greater sacrifice and toil was felt, a closer hewing to the line and stripping of the things

that hinder us in our service and we found our consecration rising to meet the demand. The Convention put within us a willingness and a determination to say "Yes" to God as we had never done before, and we realized that we could not drift back even to the place we were before the Convention opened, but that we must keep step with God. Never again would we offer Him a half-hearted service; never again would we drift into lethargy and carelessness; never again would we put our hands to the plow and look back; never again would we shrink and falter because the way was rough; or let our love of ease and comfort keep us from pouring out our lives for a sin-smitten and disease-stricken world, but with the help of God and by His grace we vowed we would walk in the footsteps of our crucified Redeemer, we would enter into the fellowship of His sufferings and share with Him the burdens of a lost and dying world. We never could have made such consecration had it not been that He encouraged us and inspired us to do it, but over and over again did we realize His guiding hand, and that He was leading on:

"Some through the water and some through the flood,
Some through the fire but all through the blood;
Some through deep sorrow but God gives us power,
In the night season and all the day long."

* * *

Both Bethel and Bethesda were crowded to their fullest capacity, and a number of our dear people opened their hearts and homes to God's children who came from a distance.

One sister stopping at Bethesda was both healed and baptized; another received her baptism at an early hour while still in bed. Her soul was so flooded with glory that she awoke the household. Our good Sister Reed said she would like to be awakened every morning by a soul getting through to God.

God has graciously blessed the hungry hearts who have come to Bethesda to seek His fulness. True to its name the streams have flowed from the living Fountain Head into the bodies and spirits of His needy creatures, and from the very beginning a spirit of unity and Christian fellowship has permeated the Home. We are claiming from God that He will make it all He has in His plan for it. "Faithful is He that calleth you who also will do it."

Those wishing to come to Bethesda to wait on God for healing, sanctification, the Pentecostal baptism or any deep blessing from God, will kindly write in advance. We have continued to lease the present location, 3554 Vernon Avenue, and will do so as long as God directs.

We quote the following extracts from a letter from our dear Sister Frierson, Columbus, Miss., who was a guest in Bethesda during the Convention:

"I want to tell you that I have received my healing. I remember speaking to you of my raging nerves, and after you and other dear saints there prayed for me, they suddenly quieted and have not disturbed me since. We had a terrible conflict with the powers of darkness on Monday in our tarrying meeting, but I obtained the assurance there that our prayer had prevailed and there the evil spirit was cast out of my flesh, and more and more, rest has come to me since.

"When I gave you good-by I was very weak physically, as if I had had a hand-to-hand contest with one stronger than myself. Today I feel as if a strong hand rested on my spine, holding it in position and constantly adding strength to it. I am filled with praise and thanksgiving to God for His goodness and mercy to me. He graciously revealed Himself to me on the way home, giving me to understand clearly His dealings with me, and showing me why I could not receive the baptism of the Spirit in the way I was seeking it while in the Convention. I had blessed communion all the way and a power over the enemy as I had never had before, but have realized ever since. He comforted and refreshed my soul, showed me things to come and brought me home entirely satisfied with His goodness to me, praise His holy Name!"

We had the pleasure of entertaining at Bethesda two Baptist ministers who came to the city to attend the Baptist Convention. Their hearts have long been hungry for God and whenever their duties permitted they availed themselves of the Stone Church fellowship. One of the brethren received the baptism in the Holy Spirit while he remained in the city. Another brother who had come all the way from Australia, was passing by the church and seeing that a Convention was in progress, came in. He so entered into the spirit of the meetings that he secured a room at Bethesda and remained with us during the entire second week of the Convention.

* * *

Nothing delighted us more than the growing zeal for the missionary work that is intensifying with every Convention. More and more our hearts and hands are reaching out to help get the Gospel to the heathen, and we praise God that He is enlarging us along these lines. When our sister, Minnie Houck, bubbling over with enthusiasm for the foreign field told how God had called her to India, and that she hoped to go with Miss Abrams this fall, the Convention felt they wanted to have a share in sending her forth, and without any urging they spontaneously brought their offerings forward, giving her the first instalment of her passage money, amounting to \$83.00.

In the midst of the second week there was much rejoicing when the announcement was made that a thousand dollars had been received in the mail for Pandita Ramabai's Work, with whom Miss Abrams has been long associated, and six hundred dollars for our Brother Bailly's work in South America.

But the climax along missionary lines came when our beloved Brother Cossum announced to us that in this Convention God had again called him to China, and had put within him a desire to go back to the people with whom he had labored for a number of years. This had long been on our hearts; for several years we believed that God's best field of usefulness for our brother was China, not only because he is acquainted with the language, but his knowledge of the people and customs together with the methods of working in that field, makes him a far more efficient worker than a number of younger workers who are untried and inexperienced.

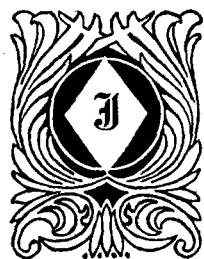
Our readers are well enough acquainted with our Brother Cossum through the pages of THE EVANGEL to know that he will make a splendid worker for God wherever He shall send him. He has been passing through some deep trials and severe testings, but we cannot but believe that God's hand has been upon him in order that His purposes might the more quickly ripen into an abundant fruitage in his life.

We ask the readers of THE EVANGEL to pray earnestly for Brother Cossum and his family, that nothing will interfere to frustrate God's plan for them, and that the way may be speedily opened for them to go forth in His Name. We feel strongly impressed that God wants us to help our brother through the influence of THE EVANGEL and our faithful people of The Stone Church not only by our prayers, but by material aid to get to China and enable him to spread the Gospel while there. May God help us to do our part in bearing the burden for the heathen.

Practicing the Presence of God

The Importance of the Study of the Word

Convention, May 26, 1910, Miss Minnie F. Abrams, Boscobel, Wis.



WANT to speak this morning on How to Maintain the Spiritual Life and Power in our Daily Walk and Daily Life. Jesus has said that He is the Bread of Life, and He has said that we have life because He gave His life for us; the blood of Jesus Christ was shed not only to atone for our sins but in order that Jesus in His resurrection life and power might minister to us of that life.

The death of Jesus has atoned for our sins and put them away, but the resurrection life of Christ is imparted to the believer to be his life. Now we must receive this life; we do receive it for it is imparted to us when we are born again. The beginning of this eternal life starts at the time of the new birth. We are told in Leviticus 17:11 the life is in the blood, and Jesus said we are to drink of His blood. I have prayed a great deal over that passage to know just what it means, and I assure you I am not here to explain it this morning for it is too deep for me, but I am trying to drink and trying to enter into the life of our Lord and Savior.

I spoke to you the other day on the law of the Spirit of life in Christ Jesus; today my subject is, How to maintain that life after we have received it. To my mind it is the way of the cross, life maintained by death, the natural being sacrificed, as it were, and out of that natural the spiritual to come forth into

life. Perhaps that is better explained by the Word of God than I can explain it. Let us turn to Second Corinthians 4:10-12, "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us but life in you." The law of this life in us is that we perish but Christ lives. It is not I but Christ.

Take it in the mental realm. We have all been to school and we have all got a certain amount of education; this education is something that we count ours. We have all obtained a certain amount of experience in life; this we count as our inheritance and set it down as so much credit to our account. We take these things as ours to go on in life, but Jesus says if we want the highest order of life and the highest order of service, this education, these mental powers and all this experience in life which we have obtained must be laid on the altar and all sacrificed and counted as nothing, and then we must take in its place the experience and the powers of knowledge and wisdom that come from above. We must take it by faith and enter into it, and let the life of Christ in His wisdom and His knowledge work in and through us even at the expense of that which we have obtained that is legitimate and good and natural. Perhaps He will lead us to lay it all aside, or perhaps He will take that and work out of it something that will not

be according to our plan and our wisdom and judgment or our discipline and training, but will be according to His thought and His mind, and it will bring forth the greatest results; it will bring forth life in us and life in others, because it is not the natural but the spiritual that is being wrought out through us.

And so in every department of life and in every realm the spiritual, the mental and the physical, the Lord wants to work out in us His love instead of ours, and He wants us to reckon our physical strength as nothing and reckon on His physical strength. Sometimes the Lord lets the enemy take our physical strength all away from us so that we may learn this lesson of how to reckon on the physical life and strength that is imparted by the Lord Jesus as we enter into the thought of the cross and the thought of this life that is in Christ Jesus, the life that is in the blood which if we drink by faith and enter upon in our experiences will work out wonderful things in our daily lives.

Now this life of the Lord Jesus Christ is imparted to us because He died and rose again and has thus imparted Himself to us individually. It is this life that makes us strong spiritually and enables us in the midst even of great weakness physically to do great exploits for God, because His life is flowing in when we have no life and no strength of our own. Many people who are strong and well in body have learned to take this life of the Lord Jesus Christ for their bodies as well as those who have been brought down to the extremity and have no strength of their own. I was struck with a testimony that was given here the other evening of a lady who had been anointed that she might receive in her body the life of the Lord Jesus. She said when she was anointed and prayed with, the Lord gave her that life.

You all probably know of Mrs. Carrie Judd Montgomery. It was my privilege to spend two months with her last year. The Lord has brought her through a great many testings physically and given her many marvelous deliverances, but during the last year and a half He has taught her the great lesson of receiving the life of the Lord Jesus in her body for her physical need, and she says that morning by morning as she looks up to Him His life seems to be poured into every member of her being, and when she gets up from her bed she goes forth with that abounding life in her body. Oh how she trips along! It is quite remarkable to see it. She never seems weary and she comes up from a day of hard toil both mental and physical, refreshed and rejoicing, not only in mind but in body. It is the life of the Lord Jesus Christ and if we can but enter into the secret of the Lord and learn how to drink His blood

and what that means in our actual experience, it is going to mean much for us in our progress in the kingdom of God.

Now Jesus said, "I am the Bread of Life." We receive the life from Christ, we continue to receive that life day by day. It is as though there were a connection between Him and us. And yet, that is not all; it is in us, springing up into everlasting life. It is not only the thought of the connection and its inflow, but it is in us springing into everlasting life. But there are ways in which this life and power for strength and for spiritual and physical service are maintained and helped, and Jesus says not only that we are to drink His blood, but we are to eat His flesh. He said, "I am the Bread of Life." I have thought a great deal about how we were to eat of this bread. I suppose you all read your Bibles. I hope you read them regularly and systematically. I hope you read your Bibles through at least once a year so as to get the whole plan of God in what He has made known to us through His Word. It is a very simple matter to do if you once attempt it.

I have a dear sister, she is a very busy woman, a farmer's wife. I do not know whether many of you know what that means, but a woman on a farm it seems to me has more duties than any other woman I have ever come in contact with, and her duties are heavy and taxing. My sister is such a woman as that but the Lord made her hungry to feed on His Word, and I have seen her when she was at her morning work have the Bible open somewhere on the table near by where she could just run for an instant and look at a verse that she was committing to memory. I have seen her with her Bible open beside the ironing table as she was doing a week's ironing, committing a verse of scripture to memory and meditating upon it as the Lord set her mind free from time to time from planning her work. She was feeding on the living Word and it is telling in her life for God, and He is making her a soul winner.

I have a friend who at the age of forty-five awoke to the fact that there was just one verse in the Bible that he could repeat and tell where it was without looking it up. He thought this was a state of shameful ignorance of the word of God and so he began to commit the Bible to memory. He took a Bible, fastened it open with a wire and set it up beside the looking-glass where he shaved every morning. He is a business man, has charge of a large establishment in St. Paul, Minnesota, and this business man persisted in the study of the Word of God and committing it to memory, verse by verse, morning by morning, one verse each morning. Last summer when I was in Minneapolis he and his wife came to call on

me, and I told him what an inspiration and what a blessing it had been to me to know of his committing the scriptures to memory morning by morning, and that I had often told about it in public and it had been a blessing to others as well. I believe he is now sixty-seven years old. He told me he began when he was forty-eight, and that he had committed all the chapters of the New Testament to memory so he could repeat them verse by verse either forwards or backwards, and now he was working on the Psalms and that he had then gotten into the Seventy-second Psalm. Oh he is full of the Word, and he is full of the joy of the Lord! The Lord uses him in blessing and in ministering to others and is giving him souls for his hire, and he is getting other people to read the Bible systematically.

I praise God for His Word. When I feel weak and it seems to me I haven't any strength physically or mentally and perhaps very little spiritual strength, if I get up a little bit earlier in the morning and read the regular portions of scripture, not the portions I am going to speak on that day but the regular portion, how I am strengthened! We all take our regular breakfast and regular dinner. We take regularly the food for our bodies the number of times we are accustomed to taking it, so if we take this Word regularly morning by morning, the regular passages, we shall find that it will give us physical life, and mental and spiritual power.

Now it doesn't always speak to me in a remarkable manner; sometimes I read the portions through and there is no special portion especially impressed upon my heart and mind, but I have eaten some food nevertheless and I am stronger because I have eaten some food. I praise God that He has taught me this lesson that aside from the public ministry of the Word there must be a ministry of the Word to my own heart and soul and life, and I believe that the barrenness of many a person who has received the baptism in the Holy Ghost is just in these two points that I am making to you this morning. They are not willing to go down under the cross and let their own powers and their own life be laid down a sacrifice, and take the wisdom and the knowledge and the power of God to be the actuating principle of their lives; they are not willing to get down under the cross and bear it day by day in order that the life of God may be manifest through them in the world, and in order that His life may be manifest in other souls. And another cause of leanness is, *they are not feeding on the Word of God.*

I find Christian people taking long journeys when they will be absent several days from home and not a vestige of the Word of God in their trunks or

pockets. I do not know how they can do it. Starved? They are famine subjects just as much as those skin-and-bone people I saw over there in India during the famine, and the blessed Lord Jesus has a table spread with abundance of food and says, "I am the Bread of Life, I minister Myself to thee." He looks down upon us in pity and sees us spiritual skeletons, weak and sickly because we haven't fed on the living bread.

I read a little story the other day; I have read it before more than once, but I read it again because I felt it was worth reading. It was a little book that cost three cents; it was called "Brother Lawrence, or The Practice of the Presence of God." Now Brother Lawrence was a Roman Catholic coachman. He was converted and the Lord led him to go into a monastery. That was thought to be the thing in those days if a person wanted to lead a holy life; they must separate themselves from the world by going into a monastery. So he joined a brotherhood and went into a monastery. He was a very ignorant man; he could not minister as the priests and educated men in that monastery did to other people and so he was set to cook for the people of the monastery. He hated cooking above all other things, but that was his place of service and the Lord enabled him to triumph, and this is the lesson that he learned: He said he learned to *practice the presence of God* in the midst of this work that was so distasteful to him; he didn't think about the work except sufficiently to do it well. He thought, "Now here is an amount of work the Lord has given me to do, and He is right here beside me. I am not cooking for these men in this monastery, I am doing this for the Lord Jesus Christ, and I am going to do it in a way I think He will be pleased to see it done because He is right here seeing me do it." Then he thought: "This is not wearisome work to be doing this cooking, because Jesus is right here and I can talk with Him." And so he talked with Jesus as he did his work. I do not suppose he talked out loud, but he talked with Jesus. He said it took him a great while to bring his mind under the control of God sufficiently to be able to talk constantly with God, and constantly to hear Him speak, and have his ears open to hear what God had to say; or if there was to be any conscious communication between them, simply to realize that he was in His presence.

It is said of one of the great evangelists, I think it was Mr. Moody, that he was very busy one day in his study, and he asked his wife not to let anybody come to his study for a certain number of hours, as he had some very important work on hand. Mr. Moody was all absorbed in his work but by and by

there was just a gentle little tap on the door, and with a bit of impatience he got up and went to the door. It was his little four-year-old Paul, and he was just about to send the child away in an abrupt manner when the Spirit of God held him, and he said, "Paul, what do you want?" He said afterwards, "I just felt I'd give that child anything in the world if he would go away, and whatever he demanded he should have, the pressure of work was so great." But Paul said, "I don't want anything, I just want to sit with you." So the little fellow sat down on the floor and busied himself with his playthings and never said a word. He was happy and quiet all through those hours simply with the joy of sitting in the presence of his father.

Now Brother Lawrence learned the secret of sitting and standing in the presence of God, even when there was no conscious communication between them, and he learned the secret of listening to the Lord and hearing what He had to say. That man, a Roman Catholic living in the Sixteenth Century is working for God on the earth today, and he was an ignorant man, so ignorant that his writings could scarcely be read. His letters and the story of his life are still being spread abroad, a benediction to hundreds of thousands upon the face of the earth, because he learned to feed upon the living bread.

Oh we need to realize that God is with us, that our Lord is abiding in us. Instead of thinking upon

the things of this life and of the world, and of the petty annoyances and the things that trouble us, we need to bring ourselves into the presence of God, let Him talk with us, and let Him soothe us; let Him guide us, let Him speak to us; we need to talk with Him and walk with Him and understand His will, be soothed by His presence and feel the incoming of His life and presence.

Are we willing to make the sacrifice? If you are going to walk with God you will have to stop walking with a great many others. If you are going to feed on the living Word you will have to stop feeding on a great many other books, and if you are going to practice the presence of God you will have to stop thinking of a great many other things. But you know God is wise, and you will not be poverty-stricken mentally or intellectually because you live in the presence of God. He established the universe and everything in it. All the laws of science and of the universe are controlled by Him, and if you walk with Him and talk with Him it doesn't matter how ignorant you are, you will become wise. Now that is the law of God for all those who talk with Him and walk in His presence, and I assure you that the sacrifice that you would make is nothing and much less than nothing compared with the great gain that comes to the child of God who thus yields his life to Him, and God will make fruitful the soil and cause it to dwell in fatness.

To the Poor the Gospel Is Preached In the Mountains of Tennessee

Convention, May 19, 1910, Herman E. Tower, "Elim," Rochester, N. Y.



AM sure I am very glad to be here this afternoon, especially after the winter I have had. I have been in a hard place during the past winter, down in the mountains of Tennessee. I am not saying this with any sense of complaining, for I praise the Lord for the hard places; but it is very refreshing after what I have passed through to be again among Pentecostal people. The hard places are where we get to know God, where we look to God to make us people of faith and people that shall show forth the praises of Jesus. It means something more than just a prayer, it means a trust that God will have to work in us. I praise God His grace is sufficient. He told Paul His grace was sufficient for him, and I praise God I have found it sufficient for me.

I remember some time after I started out to serve God, I did something that displeased the Lord. It

was in a country place and quite a number of people came out to the meeting. I told the Lord that I had displeased Him, and asked Him to forgive me, but that I would take His grace for that night and asked Him to bless me and bless the message. He gave me a wonderful blessing that night, but He dealt with me afterwards. So I praise God that in these days we are seeing something of that grace. If we ever get to the place God is trying to get us, it will be because we overcome through the blood of the Lamb. More and more as I go on with God I see my own littleness and unworthiness, but I take His grace and praise the Lord it is sufficient.

Paul says, "If any man be in Christ Jesus he is a new creature; old things are passed away and all things are become new." So if we are in Jesus Christ we are new creatures, and if Christ is in us we are new creatures. God made me a new creature when Christ came into my heart.

I want to give a little testimony for my mother.

She died when I was fourteen years old, but because of what God did for her, I am preaching the Gospel today. At the time I was born my mother had a very bad accident; the hip-bones came out of the sockets, and she was unable to walk for a period of twelve years. She read the experience of Carrie Judd Montgomery and how the Lord healed her, she believed the Word of God and called for the minister of the church, although he didn't have any special faith; she sent for him and a few Christian people to come and pray for her and anoint her in the Name of the Lord; she was healed and she arose and walked. She was also healed of polypus of the nose, little tumors that obstruct the nasal passages; she had been operated on but they had grown back; she had a cavity in one limb as large as a tea-cup, and it filled out again. As a result of these healings I am preaching the Gospel today; I positively know this is the reason. I always had great faith in God, and loved God because He did so much for my mother.

Because of the circumstances connected with my birth I had a weak constitution and was sickly; consequently they spoiled me and I got to be a very bad boy. I heard some one say we are not to blame for what we bring into the world but for what we take out. I was baptized in water at eleven years of age, and at that time God gave me an anointing of the Holy Ghost from my head to my feet. After that my mother died and I became very wicked, but later on God again saved me while hearing a sermon on the Second Coming of Christ. God called me then to preach the Gospel, but I didn't have much experience and didn't realize He was able to keep all we commit unto Him, and when Satan came along and told me I couldn't live such a life as I had heard about, I didn't think I could, but the Lord didn't cease with me, kept after me for three years, broke up all my plans, and really called me to preach the Gospel. I got down to death's door with sickness. I told Him I didn't want to be saved as by fire but wanted to be healed to serve Him. He opened the way for me to go to the Bible School at Rochester and supplied all my needs.

Last fall He called me to go down South. I needed a good many things so I laid the matter before the Lord. I needed an outfit that would cost about eighty dollars. I wrote it all down on a piece of paper; it looked so much I didn't dare to look at the paper, so I looked up to the Lord and He supplied everything in a marvelous way. I remember I needed a necktie and wanted a grey one; I got three in the mail, all grey ones. I needed a fountain pen, and the Lord gave me the very best one. I received \$108, which was more money than I ever had before

or since at one time, and when I had everything bought that I needed I had fifty cents left. I had had some debts for two years and I nearly got rebellious because the Lord didn't send me the money to pay them, so at this time He sent me the money to pay everything up and gave me a little besides.

I went to Maryville, Tennessee. I didn't know anybody, and there wasn't anybody there who knew me. I didn't have any Board back of me; I had some friends who prayed for me, but I had many friends who shook their heads when I told them I was going out simply trusting the Lord. They thought I was lacking in the upper story, and the devil tempted me, but the Lord showed me I was to go and I am glad I did. I arrived at Maryville somewhat lonesome and with only about four dollars in my pocket. I had quite a lot of baggage and took a carriage up to the hotel. On the way up a man stopped the carriage and he was invited to ride up town; the driver said he was one of the officials of the town. I had committed my way to the Lord, and in conversation with him I said I was working for God and was going to do some mountain work. He took me to the hotel, and the next morning he took me outside of town and gave me a little map and showed me the way. He pulled out his pocketbook and said if I needed any money he would loan me some. I said I didn't believe I needed any, but they told me afterwards that he was the closest man in that town, and never known to do such things.

I went to a church on Sunday morning; one man came and shook hands with me, and as soon as he saw I was a Pentecostal worker he tore my card up right in front of my face. I praised the Lord. The old deacon before he went out of the church pulled out a plug of tobacco and took a chew. After I left the church and had been walking for some distance I was becoming hungry. I finally stopped at a place where they said the man was very clever and he gave me some dinner. He was very kind and asked me to lie down. I felt pretty sore and discouraged. I lay down on the bed and the Lord gave me Nahum 1:7: "The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him." I never had anything sweeter than that and I got rested right away. I asked the man if I might not have a meeting. He said, "If you had spoken about it when you first came it would have been all right, but now it is too late." I said, "There are some families around here, can't I go and invite them in?" He said he didn't care. I had never preached to that kind of people before, but I just told them how Jesus loved them. Jesus was there and there were six people saved right there.

I went over the mountains, walked a hundred miles that trip, my feet were blistered, but the Lord healed them on the way. I had a pair of shoes that were pretty large, but the Lord healed my feet and they weren't sore any more. I sometimes had to walk ten miles from one house to another. I had another little meeting and two people were saved.

The Lord seemed to direct me to Cades Cove. I went up there and a man said to me, "Are you a Mormon?" I said, "No." He said, "If you are a Mormon I won't let you stay. I kept two or three of them last winter." He said, "You had better go down and have a talk with old Doctor S. He believes along the same line with you." I felt the Lord sent me up there just to see him; the Lord gave him great confidence in me, and he became a warm friend of mine. He was very hungry for the baptism in the Holy Spirit and I was a help to him in his seeking.

As I was walking along I came to a house and felt I should stop there. I found a lady there who could neither read nor write. I asked her if she wouldn't like to be saved. She said she had been thinking it over but she didn't know how. I told her how, and she got saved. I asked her where her husband was; he and his brother were cutting down a tree. I asked him to come in, and he got saved too. His brother had been a Christian for a number of years, but had never prayed out loud. He prayed aloud this day and got victory.

The Lord showed me I was to have some meetings at Brown's school house, and opened the way for it. Everybody said I couldn't have any meetings there, it was the toughest place around the country.

I used to preach with some notes. It made me think of when I was home last summer. I had an aunt that used to trust the Lord for her body and yet she used a little ginger tea. The Lord used me to let her see she wasn't fully trusting Him, and He showed me that these notes I had in my Bible were my "ginger tea." So I told my aunt that I too had been taking ginger tea and that I wasn't going to take any more. The Lord sent me down South to train me and wouldn't let me use any notes or write any sermons.

We had a revival at Brown's school house and I preached every night for three weeks. It seemed very quiet and simple but God worked in a mighty way. There were thirty-one people saved and we had a glorious time. The people are going on with God, and that was the most precious service I ever had. While the Lord has used me ever since I started out, yet I say to His praise, the people at this place just wept under the power of conviction.

When I first came the people looked upon me with

suspicion, but after that the Lord gave me the favor of the people. The Lord led me to have a week's meetings up in the mountains. I went up there and preached eight days, and found out afterwards one man there was a murderer, a fugitive from justice and the others were moonshiners making whiskey. I didn't know these things beforehand; if I had I could not have worked among them so well. They were away up in the mountains where they never have any privileges to hear the Gospel, but they can't say now in the last day they didn't have a chance. I did what the Lord told me to do and He blessed me.

I was tested very hard during these days in regard to my needs. I made some friends and one of them asked me to stay with him a few days. I went there with him and didn't have any money, and the Lord rebuked me, and said, "You don't have to stay up there to get rid of paying your board-bill; I will give you the money. I went home and found ten dollars there. I received the greatest blessing when I was alone and leaned only on God. I have learned to trust Him as never before, and I feel the Lord is calling me to the foreign field. While I do not know whether it will be the next step I will take yet I believe that is where He is leading me. I know I might just as well have been in Africa as where I was. It wouldn't have been any harder. I do not know what He is going to do with me. It seems to me I am very weak and useless, but I am in His hands. The six months I was in the South the Lord saved fifty-four souls, and I praise God for doing it.

At Christmas time everybody was having a Christmas service and I felt in my heart I too would like to have one, and prayed about it. The Lord opened the way for me to go to the County House. I never saw just such a needy class of people; a little worse than that I had been finding in the mountains, the blind, and halt, the maimed and the lame. I had a little talk I had prepared in my mind, but when I got down there and saw the people I just told them how the Lord loved them, and if they would give their hearts to Him they would have riches in glory that wouldn't pass away.

The Lord blessed that service very much, and there were five saved. There was an old blind lady in another room; I didn't think she heard the service, and I went up and shook hands with her, and she wept as she told me she had backslid. God brought her back to Him that day. I missed my Christmas dinner that day, but would be glad to miss it again for the same reason. I just thanked the Lord He was with me. He healed me; I inherited a weak stomach, and the Lord healed me three years ago, but hot bread three times a day was pretty hard on

me, and if I had not been trusting the Lord I would not have been able to stand it. I contracted rheumatism from sleeping in damp beds, and the Lord healed me of that. I praise God He is the Healer of the body.

I have felt for three years the Lord wanted me to go to Africa, and for the last six months I feel the Lord has been preparing me for the foreign field. I ask you all to pray for me that I may be a broken

and empty vessel, so humble and so filled with the Spirit that I may be able to bring many souls into His Kingdom.

I praise the Lord I have harkened to His call. I know if we yield ourselves to God He will put us in the place He wants us to be. He is able to take people who are full of all kinds of things and transform their lives through Christ. I am glad this afternoon that I am a new creature in Christ Jesus.

“Wilt Thou Go with This Man?”

A Strong Plea for Heathen Evangelization

Convention, May 19, 1910, Levi R. Lupton, Missionary Home and Training School, Alliance, Ohio.



WANT to assure you tonight dear hearts, that I consciously feel the need of your prayers, and I am sure I have them. I feel the weight of this hour, the importance of this occasion more than I have any words to express.

The dear elderly sister who spoke this afternoon, and who has been a missionary in India, said that something was burning like a fire in her breast. I was much inclined to ask God while she stood there, to open her ears and send her back to India. One very dear faithful worker that went out from the Missionary Home a year and a half ago was sixty-five and she is doing faithful, effective service right along. She is growing younger all the time.

Now before reading any scripture I want to say that I am not here tonight to work up a feeling or to call your attention to any particular work, or to speak of what any particular society or man or woman is doing, but to bring before you the Word of God, and the real needs as they exist today in the heathen lands. It isn't in my thought to go into the matter of statistics. There is no one in this house, I trust, but what is more or less familiar with the statistics of the foreign field, but I have had the map hung up before us that we might take a good square look at the world on cloth.

The various colors on the map show that possibly one-half of the human race today are without Jesus and without His Gospel. Sherman, I am told, said, "The way to resume is to resume," and I say, the way to take the Gospel to the heathen is to get up and take it, without any fuss and foolishness about it. The promise is that the Gospel of the Kingdom shall be preached.

It is not in my heart, to say anything against any attempt to better conditions in the heathen world, but

I have read some things and I have witnessed some things with my own eyes. After having had just a little taste of experience among the heathen, I know that the thing the heathen needs is the Gospel in its purity and in its power, and if you haven't got that you should not go out.

Peter on one occasion said to a man in great need, "Such as I have give I unto thee," and I notice that is just what men have been giving out all along; *such as they have*. If they have doctrines of their own and their own opinions and theories, and educational ideas, they are giving them out, but the thing that God is working for, the thing that Jesus commanded us to do is to take them the Gospel of the kingdom, and if you have His Gospel, His life and His power, His grace, Himself in your heart, and get over there, you will give that kind of an article out, and that is the thing the heathen need; that is what God has provided in Jesus Christ for them.

There is a little text in the Bible that I think of pretty often where God declared that He would do for us exceeding abundantly beyond anything and everything that we ask or even think. Now I think I can ask for a good deal and I can think out a long ways, and yet God said He would do more than that, and tonight as we sit here and look at the situation, look out over the world, we are looking into the face of one-half of the people that are living today without the Gospel, and yet no one has gone to tell them, and God comes down to Chicago on the evening of the 26th of May, 1910, and through His providences and mercy and love He has brought you up here tonight and is saying to you once more in harmony with the statement of Jesus, "Lift up your eyes and look on the fields." Now brother, sister, I want to speak to you as though you were the only man or woman present. There is something burning down

in my soul that once was not there; it has been planted by the Holy Ghost.

The missionary zeal that is burning in my soul was not always there; at one time it was very foreign to me, but Jesus my living Christ has put it there. God wants to deepen everyone of us in this important matter. For quite a number of years I have been interested in the mission field and in the heathen, but there is such a thing as being interested, and then there is such a thing as being *interested*, and when the pastor asked those who meant it to raise the right hand when we sang, "I'll go where you want me to go, dear Lord," I was watching the people, and had something in mind. A vessel with its flag at half-mast is in distress, they tell me, and when you were asked to sing that chorus with uplifted hand, some put your hand straight up all the way, while others put it up only half way, as if they hardly meant it. Beloved, the day is here when God wants every man to go full length for Him and the Gospel. If it is a fact and you were only interested half the length of your arm, you did right in holding it half length, but if you are interested like I am tonight, and like I want God to make you, you will put your arm all the way up; you will just put your whole life into it without any reservation whatever.

Now in the face of what our hearts already feel, let us have a time of consciously settling down and taking a good, honest, fair look at what God says. You are going out of this place a more responsible man than when you came, and I am trusting that God will not only give you a mental vision, but that He will burn it by the Spirit of God into your very soul until you will think of this world as you have never thought of it before. God is talking to somebody during this week that hitherto has not heard very much about the heathen. I am as well satisfied of that as I want to be, because God has witnessed to my soul, and somebody is going to hear something new tonight directly from God.

The main object of this missionary journal of ours (The New Acts) is to interest people in missionary work. There are about seventy names in this copy I hold in my hand, and I am personally acquainted with nearly all of them. Three years ago very few of these were on the field. You may talk about missionary movements all you have a mind to, but I do not know anything in history where there were so many missionaries going to the field with a conscious living trust in God, without any support behind them as has gone the last three years. I do not know any other period in eighteen centuries whose record equals the last two or three years. It all speaks loud and has a tremendous meaning back of it.

One night I was speaking in England along this line and a dear little English woman said to me, "Brother Lupton, my heart has been stirred anew tonight, and I would like to have your name and address." "Well," I said, "you can have it," and I was just curious enough to ask her what she wanted it for. She went on to tell me that at one time God had called her to go to the field, and her father being a business man, and not knowing God, objected and would not let her go. Time went on and her mother became an invalid and that hindered. After awhile her mother died, and her father was getting old and still would not consent to her going. One day when she was about to give up in despair, the blessed Holy Spirit came to her and revealed to her that His second choice and second best for her was that she should give so many hours to God every day of her life in prayer, and she told me she wanted my name on her prayer-list. I'd rather have my name on that prayer-list with that little woman on her knees holding me up to the throne than to have a pocket full of money.

I do not know how many missionaries you have on your heart, but you are going to mean business after tonight, are you not? I asked God to help me to help you see how everyone of you could become a factor in this enterprise. These missionaries have heard the voice of God somewhere, some place, and they have said, "All right, Lord, we will go with You."

I want to illustrate it by one case. There was a dear man of God, a business man in Cleveland, Ohio, who for many years had loved Jesus and had the burden of the heathen on his heart; he came down to the camp-meeting at Alliance, Ohio, in 1908, where he heard from God more definitely about the heathen. He has a wife and four children, and while he was at the camp-meeting one day the Lord said to him, very distinctly, "William, dispose of what you have, go down to the Missionary Training School, and I will show you what next to do." The day before the camp-meeting closed he told me what God had said to him. I said, "That strikes my heart all right. Just come on without any ceremony." He went back and told his wife, and she was in sympathy; it is beautiful where husband and wife see eye to eye in these things, and keep pace with God. Inside of thirty days the whole family came down to the Missionary Home and stayed there, and I saw that man give God the last dollar he had in the world, trusting Him, for his whole family at the Missionary Home.

Now beloved, when we move in harmony with God, everything works out all right. One Wednes-

day afternoon in 1908 about the tenth of September while I was down in Kansas helping a brother in some meetings, they had a mighty prayer-meeting in the upper room at Alliance, and God said, "William, I want you to take your wife and children and go down into South Africa for Me. He was a little unsettled about whether God was going to send him to India, China or Africa. This afternoon he was kneeling in one part of the room, May, his wife in another, and Ivy his eldest daughter in another, and God spoke to each one of them at the same time to go to South Africa, and in less than six weeks they walked up the gang-plank in Montreal and sailed away to South Africa. When God spoke to him that day in the upper room, he had a dollar and a half. I want to say to you when God speaks to you He takes into consideration everything about your life, and He knows how to put things together.

I believe it is safe, not only to pray for this company of missionaries whose names I hold in my hand, but also to send them your money. Some are connected with Pandita Ramabai's work, and some with Brother Norton; others in various other places. It is safe to send them your money, for these men and women are looking up into the starry heaven for their supplies. There are a great many movements on foot today; there is the Laymen's Missionary Movement, the Student Volunteer Movement, etc., etc., God bless them, but I declare there is a real Holy Ghost Movement in the world today.

Now let me read two verses from the twenty-fourth chapter of Genesis and see how it strikes your heart: "And they said, We will call the damsel, and enquire at her mouth. And they called Rebekah and said unto her, Wilt thou go with this man? And she said, 'I will go.'" Now we cannot go into the history circling around this beautiful and important event; suffice to say that Abraham is a real type of God in this case, and Isaac a real type of the Lord Jesus, and Eliezer a real type of the Holy Ghost, and today the Holy Ghost is in the world, moving, brooding, working, convicting, seeking out a bride for God's Son, Jesus, and beloved, let me drop this word; I believe that if you get God's thought and work in God's purpose, many from Chicago, and a goodly number right out of this present congregation will meet Jesus in the air by way of some heathen country. That is my profound conviction tonight. "Wilt thou go with this man?" We are so inclined to want to lean on this man and that man, on this prop and that prop, this rich man and that rich man; let me beg of you tonight, beloved, to get your eyes off the whole thing. There is not any set of men rich enough to hire me to go to the heathen. The whole thing might

fail in a day. I will not discredit men; they have their place, but we want to get our eyes on Him the living Head, the source of every supply. Ah yes, if we once get our place in Him we will be fixed forever as David said he was.

"Wilt thou go with this man?" The question was put to the damsel and settled. The mother of the daughter said, "Stay at home with us for ten days." Beware! Sometimes it is during the ten days the devil gets his work in. I do not mean by that that people should go off recklessly, without wise preparation, but if God speaks to your heart you ought to say "yes," and continue stepping in that direction until you have accomplished God's purpose. Some of you may be in Africa before the snow flies, but others, if the Lord tarry, may require four years in preparation. I want every one of you to settle the thing with God tonight. We are here to do business with the Lord. You did not come here for a show tonight. Settle it tonight that you are going to take some new territory as you never have before, to do business for God.

The mother said she had better stay ten days; "No, sir," said the servant of Abraham, "do not hinder me in my journey." "What is the matter? What is the hurry Eliezer? the weather is fine, we have food to feed your camels?" "But," says he, "I want to go back to my master." Now brother, sister, if you believe the Lord is coming, and if you love Jesus, there ought to be something in your soul that would prompt you to do your Master's will, and do it in God's way and God's time. So the matter was discussed and they called the damsel in and asked her the question straight out, "Wilt thou go with this man?" Beloved, will you go with the Holy Ghost? Are you afraid to trust God Almighty and obey Him? Oh how many people have worried about the poor-house, and how many people are talking about rainy days. Shame on you! Talk about rainy days when you are a child of the King.

While we are enjoying so much from God, there are many going down to a Christless grave that have never had a chance. Will you say "Good-by father," "Good-by mother," "Good-by office," "Good-by job." "He that putteth his hand to the plow and looketh back"—what next? "Is not fit for the kingdom of heaven." I mourn the fact that many since receiving Pentecost have turned back. God has given the Holy Ghost to us for the same purpose He gave Him nineteen centuries ago in the upper room in Jerusalem; to give them power to witness to the Gospel of Jesus *to the ends of the earth*, and children of God, especially you who have received the endowment of power, if you do not walk promptly with

God into His light, you are going to get into awful darkness. I tell you, my dear people, we have to quit playing with God. God comes tonight in plain simple words and says, "Wilt thou go?" God's Word tells you where to go, and the decision in this case was to go tomorrow morning; stay over night and go off tomorrow morning.

A young woman came into the old tent one day where we were holding a camp-meeting; she was teaching public school in one of our large cities and came about fifty miles to attend the camp-meeting for two days. When I saw her God spoke to my heart and I just fell down on my knees and said, "Oh God, for Jesus' sake, put a call on that girl." The next day as she was coming around the rostrum I said, "Sister, what is God saying to you?" "Well," she said, "I am most afraid to tell you." "Is God speaking to you?" "Yes," she said tremblingly, "He is," and God is speaking to somebody in this house tonight. I said to her, "You simply might just as well make up your mind promptly from this on to obey God." She got the voice of God, went home, resigned her position and in two weeks she was out in Gospel work and she has never stopped, and I think she will go out to the foreign field one of these days and go up in the clouds from Africa.

That is the way God does with us. "Wilt thou go with this man?" The command of Jesus is, "Go ye into all the world and preach the Gospel to every creature." In John 4:35 we read, "Say not there are yet four months and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." God is demanding of every soul that he will take hold upon God for the heathen tonight in a deeper sense than he has ever done. Beloved, your Savior says tonight, "Lift up your eyes and look on the fields." God has dealt with my soul until it is an easy matter for me to weep over and pray for the heathen, and I sometimes am forced to tell God that wherever He has a dying soul in this whole world I have a burden. Now if Jesus Christ says "Lift up your eyes," what does He mean? I take that as a command. When my mother spoke to me and said, "Levi, you go out and get a basket of chips," it didn't make a bit of difference what I was doing, when mother spoke it meant go right then, and if I didn't go something was sure to follow. Now the Lord Jesus says to you tonight, "Lift up your eyes and look on the fields." For what? "They are white already to harvest." Who is responsible? The people that lived in the other generation are gone. Whether they did well or whether they did ill we will have to leave it with God. The people of the next generation we

are not responsible for, but beloved, we are responsible for this generation. What has been your practice in the past? How many of you have a map of the world. You can get them for twenty-five cents. I have a little room six feet square; don't have anything on the walls but maps and a little green bench to lean on, and I like to kneel down by that little green bench and talk to God about South America and the West Indies, then over to Africa, India, and other dark lands, and just pour out my life for those people. Beloved, how much of that kind of business are you doing these days? Jesus said you should lift up your eyes. If you get on your knees and lift up your eyes God will help you and give you a real vision of the world; you never will be dry-eyed after that. Oh I cannot understand how it is we have so many dry-eyed people these days, in the face of the fact that humanity is going down without God and without hope. Jesus said, "Lift up your eyes and look unto the fields for they are white already."

I went down the West coast of Africa and went up the Niger river in a government launch, four hundred and fifty miles, and then three hundred miles further in. My stateroom was a little higher than my head when I sat down, about three feet high, three and a half feet long, and twenty-two inches wide; that was my stateroom for twenty days in traveling up the Niger river. In making that trip we used to stop at the heathen towns and villages for our food. We got chicken and eggs and yam, and while the great difficulty of that country is the language you can take an interpreter with you and speak to the people along the way. I took an interpreter with me and sometimes I could use him and sometimes I could not. I took with me one white missionary, and the interpreter and went into a town; it was a strange thing for a white man had never been in that town. It requires wisdom for sometimes you can scare a man away from you.

We soon found our way into the king's house. We were met at the door of the old king, I was taken in and he ordered food for the white man. Now the black man doesn't stand or sit; he lies on the ground usually; it wasn't very long until the old men began to come in; they would come inside and lie down on the floor. By and by there came in an old man tottering and bent over, and my eyes were fastened on him. He made obeysance to me, and oh with what force the verse came into my heart, "Lift up your eyes, and look on the fields; for they are white already to harvest." That old man had never heard of my Christ or your Christ. One of these days that life would flit away and he would be dragged out into the bushes and the wild beasts would eat him

up. Jesus wants you to go over there and tell them that He died to save them.

I went over into another town, and I said to my Cuckoo, as they call them, "Cuckoo, how are we going to overcome this situation?" The English government had been down there a few days before and they burned some of their towns, and they were afraid of the white men. The government men down at Lokojac said, "It is unwise for you to go into the Northern Nigeria country without escorts. They offered to send soldiers with me. I said, "No." God won't let me carry arms. I am a William Penn sort of fellow, and when they began to talk about living among the lions and tigers, they said, "You ought to take a gun." God won't let me carry a gun or a knife, but I do stick pretty close to the Sword of the Spirit. I have a conviction about using arms, and I think it is a very good one. You cannot use arms and shoot men down in this dispensation of the world. Do you know what gave William Penn favor with the wild savages down under the big elm where Philadelphia now stands? William Penn came up and met them face to face with no knife in his belt, and they said, "He loves us," "Our land is before you. Settle where you will," and historians tell us there never was a drop of Quaker blood spilled in all that country. Say, beloved, the thing you want in the home land and the thing you want in the heathen land is a heart bubbling over with the love of Jesus. It takes fear away, it takes mistrust away, and puts a humbleness and a boldness in you that will make you walk among alligators and snakes. I never slept any sweeter in my life than when I slept on my trunk in the jungles of Africa surrounded by cannibals. "Anywhere with Jesus I can safely go."

This day we went around until we found the king's house. God does help men in having good sense, and you need a great deal of care, and I said, "Cuckoo, when we get down to the king's house I will stay back; you go up to the door and tell him the white man has come." So I stood back. I had with me a great number of those large red handkerchiefs. The black man likes something red and a great many of them don't have much clothing. I saw tribes where they didn't have a stitch of clothing on them. One tribe where they told me there was not a grave-yard or a grave in the whole tribe. Another tribe if they pretend to hide their nakedness at all it is by a little string made out of the bark of a tree and the leaves of the forest hanging on the string. I asked God to let me see the darkest place, and I believe He did. The old Cuckoo said, "The white man has come and wants food." By and by the king came and just peeped around the door. I said,

"Lord, you bring him out and take the fear out of his heart." Pretty soon he came to the door, and I took out of my pocket a big red handkerchief and began to make advances. Jesus said to Peter, "I will make you fishers of men." That is what God wants to make of every man in this house tonight, a fisher of men. Pretty soon the old fellow stepped outside the door and I went up to him. I opened my coat to show him I didn't have any knife, and he didn't see any gun on my shoulder, and inside of fifteen minutes I had him understand who I was and what I wanted. It is a marvel how they all dance to the king's suggestion over there, and soon he started off down to the market and took me with him.

Inside of half an hour I had from two to four hundred of those people all around me. I could not talk to them because they couldn't understand me, but God always has a way, and I never had so many tears as then, Allah is their God; it may be an ant-hill, it may be an alligator, but they have all got a god and they worship him after a fashion. Allah means God, and I said, "Allah, God," and lifted my hand and pointed to the skies, and God just let the tears run in streams, and the tears spoke, and sometimes tears are louder than words; it was not my way of speaking to those dear people but God's and I expect souls from that very meeting. I had a prayer-meeting at the market after we got our food, then we started to go down to the river where our canoes were. The old king and many of his people followed me down, and the banks of the stream were lined with people. The old king put up three fingers. Cuckoo said, "He wants you to come and stay with his people three years." I wanted to stay right there. I'd start tomorrow morning if God would let me go. They made me presents, and gave me food and everything I needed. I went from town to town, about fifty or seventy-five miles overland, and back again, making the journey about seven or eight hundred miles from the city of Lokojac. I visited scores of cities and looked into the faces of thousands of those people, and do you know, beloved, there was something in the heart of all those black people that said, "Come tell us! Come tell us! Come tell us!" Bless God, He has helped me pray about nine missionaries into Africa since that, and there is a good prospect of seven more going soon. It pays, beloved, as sure as you live. Ethiopia shall suddenly stretch out her hands to God.

And what is true of Africa is true of every other country, even to old wicked Tibet. The heathen world is standing with her hands outstretched. It says in Matt. 9:36 that when Jesus saw the multitudes His compassion fell on them. I cannot under-

stand people who claim holiness and have a big time in this country loving the Lord, and yet have no care or thought for the poor heathen! But Jesus my Lord when He looked on the multitudes His compassion fell on them, and then He closed that marvelous chapter by saying, "Pray ye the Lord of the harvest that He will send forth laborers into his harvest."

I got a letter a few weeks ago from Brother Piper telling me about the Convention, and I went into my little room and got down on my knees. I began to pour out my heart to God about this Convention, and I want to say that God put it into my soul that there should be missionaries out of this Convention, so we had better get up and get to work. Mothers, fathers, you who ordinarily will never see the heathen country, you may have a part in this work. You may kneel even in the midnight hour at the bed-side while others are resting, and pray for the missionaries. What kind of people did He say He wanted? ladies and gentlemen? No, sir. It is not a white-slipped crowd we are after to go to the heathen field. It is laborers. Robert Atchison of Japan is one of the mightiest faith missionaries I know of; he walks hundreds of miles and scatters parts of the Gospels as he goes; walks hundreds and hundreds of miles every year.

I have a letter from a dear little brother up at Mount Abu, India, who has been begging God to lead him out more. He went up over the hills through the jungles and among the wild animals, and after traveling and traveling he came to a town where no white man had ever been. He said he was traveling through the jungles alone and in the midst of the wild beasts, I think he said for seven hours without seeing anything but the jungles, and then God directed him to this town where there had never been a missionary. Ah, that is what it means. It is not to go there and build great fine houses and expend a great deal of money, but it is to go down into those heathen countries with the love of Jesus burning in your soul and go out and preach to them like Robert Atchison.

And Rhody! Let me tell you of a little experience she had. A little while ago a cannibal tribe in Africa sent down for a delegation of missionaries. There was no one to go but Rhody. She took a native preacher and his wife and they went I don't know how far back, and they stayed two days and Rhody preached to that people who are still cannibals. She is a practical missionary; she carries with her forceps so that when the black people have toothache she pulls their teeth. You want to have nerve enough to bind up their limbs and pull their teeth.

Get the idea you are going into the heathen world to labor and give your life for Jesus, and as the

preacher said this afternoon if need be, be true to Jesus to the death. So this is a tremendous question. "Wilt thou go with this man?" "I will go." Go where? Go into all the world. Do what? Preach the Gospel of the Lord Jesus Christ till He comes.

I praise God for this company of faces, for the heart-beat I feel in this room, and for the young timber I see before me.

We believe that our young people need from one to three years careful, practical training, and real study of the Word of God. God has laid it on my heart to have an institution of that kind. It was the farthest from my thought, but God led, and if He should lead you that way we would like to have you come next October. I am looking into the face of a certain man in this house tonight; I have been looking at him all evening, and I feel that God in a peculiar way is talking to that dear man, and I want to repeat in the face of all that God has done and showed us, it is safe to step out without a single dollar and without a single pledge in the world back of you. Just take a step at a time and obey God. It is perfectly safe to do it.

Now I have cited you dear people of hungry and I trust honest hearts to God's word, God's call and God's command. I have sought to get you to look right into the face of the heathen tonight, and see him in his dying condition, in his hungry condition, and I pray God, for Jesus' sake, and for the sake of our brothers and sisters who have no clothes, who have no beds, who have no knives and forks and dishes, yea who have no Bibles, and know nothing about Jesus and the true God, that if ever the Holy Ghost moved on a congregation in the city of Chicago, He will move on this one tonight; if ever God honored His own dear Word, may He honor it in this Convention, and even now may He so open His truth and so bring the heathen before this people, that they will never allow themselves to get into lethargy again; that they will never plead any more excuses; never doubt God again; but each one will pointedly and definitely from this hour seek the mind of God, and seek God's place for his life and go to work, and do with his might what his hands find to do to bring Jesus to those for whom He has died and to those who are dying without Him. Oh may God forgive us because we have been so neglectful, forgive us for our past failures, and suffer us no more to doubt Him; suffer us no more to be careless in this matter, but from this time forth make this Stone Church as long as He keeps it in use for Himself, a regular river, a regular channel of blessing to the heathen field. My heart believes Him to do it. I pray that the Lord will just definitely talk to the young people whom

He wants to go to school at Alliance or any wide-awake Pentecostal school; that He will show them their place and move on the hearts of the people who have means. God help men and women to make their investments for Him while they live. May He open up channels, open up safes, open up coffers in Chicago, provide the means that will finance these

young people in going to the schools and the fields, as well as the dear missionaries that are in the dark lands. We look up with confidence and take hold of God anew and thank Him afresh that we have the privilege of speaking to this dear people concerning the needs of the world. Obey Him and follow where He leads.

To Household of God Readers

SINCE the lamented decease of the *Household of God* I have desired to send you a word and tell you of the *Household* of my joy in the joining of the *Household* and *Evangel* families together. It will mean much greater things in the unity of the Spirit, concentration of effort, and co-operation in the great work before us.

With great desire and many tears I ask you to stand by Brother Piper and his faithful staff of helpers, with your subscriptions, your prayers and your offerings, for they all work together like three horses abreast, pulling a heavy load.

God is making the *Evangel* a messenger of blessing all over the world, and we must give it wings. A year's close and happy fellowship and co-operation with Brother Piper and his wife, have proved to me their faithfulness to the trust God has imposed upon them.

The news from the foreign fields is most cheering. Both Miss Orlebar and Brother Berg send their thanks to those who sent offerings to them through the writer. Have not heard from Brother Junk yet. Miss Orlebar writes under date of May 6th: "I do not know how to find words to express my gratitude both to you and to those who have ministered to us through you. Our praises can only flow out to the Lord. I am having a most beautiful rest here, and am now perfectly strong and well. The Lord has done very great things for me and every one is astonished at my quick and perfect recovery. I have no doubt that I owe very much in every way to your prayers. May the Lord keep me continually upon your heart. It is indeed wonderful how the Lord has enabled you to send to us so many gifts."

I want you to know that by your offerings and mine, I have been enabled to send Miss Orlebar since January 1st, 1910, \$104, Brother Junk \$15, Brother Berg \$10, Brother Hettiarichy \$5, and \$5 on the Home field. "Our God whom we serve is able, and all His biddings are enablings." Praise Him!

Sacrifice, self-denial, getting, saving, giving, is the order at this juncture of God's work. Enlargements of missionary work are at hand, and greater demands will be made upon us. May God give us enlargements of heart to fully meet the demand in intercessions and offerings.

I am still in "business for the King," and am your fellow-servant in Christ Jesus.

Henrietta E. Muzzy.

1743 35th St., Chicago, Ill.

Helpful Books

OWING to the fact that we have made this issue of THE EVANGEL strictly a Convention number, we have withheld the continuous series of articles by Brother Cossum on "Mountain Peaks of Prophecy and Sacred History," and the "Life Sketches" by Brother Awrey, but these will be continued with the July issue of the paper.

We call our readers' attention to the book, "The Latter Rain Pentecost," by Brother Myland. It contains six scriptural expositions on the Latter Rain and his personal experience in healings and baptism in the Holy Spirit. Price 50 cts. cloth, 30 cts. paper cover. This book contains 220 pages and would regularly sell in cloth from 75 cts. to \$1, but we have made the price low so as to get these wonderful lectures within the reach of all.

"The Gospel in Its Native Land," by Annie MacDonald who spent two years in Palestine, shows how Jesus drew His great spiritual lessons from the manners and customs of the people to whom He ministered. The book contains one hundred illustrations, 193 pages, price \$1.00 each.

"Songs for the King's Business," contains 400 hymns, and is well liked by everybody who is acquainted with it because of its large number of new hymns and a thorough collection of old favorites. Price 35 cts. cloth, \$30.00 per hundred.

All of the above for sale by The Evangel Publishing House, 3616 Prairie Ave., Chicago, U. S. A.