

*The days of Heaven on the Earth*

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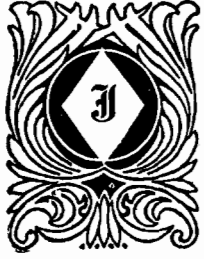
**An International Monthly Magazine**

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

## Mountain Peaks of Prophecy and Sacred History

### The Jew and Pentecost

Fifth Lecture by W. H. Cossum, 2535 Melrose Ave., Norwood, Ohio, February 4, 1901



**J**SRAEL is the key to human destiny; the key to the things of the past and the key to the things of the future. Israel is also the key to the understanding of Pentecost. Possibly some of us haven't thought anything about that. What has the Jew got to do with Pentecost? Well, I think a great many of us realize that there are a number of hard questions that come up concerning Pentecost as we read about it in the scriptures, and as we come up against it in practical experience, don't we? "That is not what I expected of Pentecost," we say, and I believe if we take our position in the very heart of Israel and observe spiritual experiences and human history, and even national life and destiny from that viewpoint, we shall get light on it. If I do not say anything more than that tonight that would be worth hearing. Stand off at a tangent and view things, and you do not get them in the right relation. Stand in the heart and center and look out, and you understand them better. I believe with all my heart that Israel is the key to the right understanding of Pentecost. Why, Pentecost was a Jewish feast, wasn't it? Certainly it was. And isn't the latter rain a Palestinian illustration? Certainly it is. And when the latter rain falls in its fullness, it will be in Palestine.

Keep in mind that Israel is the key to the understanding of the situation. The stream of Israel's life flows through the centuries. Israel's national life was suspended when she rejected her Messiah. There was a little momentum that bore the nation on after Christ was rejected, until the Romans destroyed the city of Jerusalem, but since then we have no more inspired history of the nation except as we gather it from prophecy.

Now Pentecost marks the beginning of this parenthetical era in Israel's national history. Her national history was broken off when Jerusalem was destroyed by the Romans, and will not be taken up again until the end of this era when Christ comes back; then the history of God's chosen people, His earthly people, will be taken up again. As we look at the

church life we see that this church dispensation marks a suspension of God's definite dealings with Israel except that He holds them in His hand; He sustains them, He guards them, but they are under judgment. They are told, as a naughty child, to stand in a corner, but God has His eye on them. "You are a naughty boy, you stand here; I want to talk to somebody else." That is God talking to Israel. The Father has His eye on them; they are suspended, great nation as they have been, but He still loves them, although He has put them aside in disgrace for awhile.

Let us note here that Pentecost was to the Jew the feast of *first fruits*, and the Feast of Tabernacles, the only type-feast yet unfulfilled, was the *full harvest* feast. Zechariah 14 reveals the return of the Lord finding its climax in the Feast of Tabernacles; this is the filling out of Pentecost.

That parenthesis of the Christian church began at Pentecost. That outpouring of the Spirit as it was given at Pentecost was subsequent to the national rejection of the Messiah, but was given to those who accepted Him as an earnest, a prophecy, a small portion of the fullness yet to come. Pentecost is the earnest, for St. Paul says, we have "the earnest of the Spirit." What is it an earnest of? It is an earnest of the kingdom. It is the first handful of the kingdom. Well, then, Pentecost was a taste of what is coming when Judah and Israel are taken up again in the purpose of God, when they are converted to the Lord Jesus Christ and when God pours out the fullness of His Spirit upon His own people in their own land in the kingdom set up. Then they will enjoy the Feast of Tabernacles, the full harvest.

This church age in which we are living is simply a gathering out of the people from the Gentiles for His Name. It is not a big thing that we are doing. It is big because it is part of the plan of God, but this age is not going to see the world converted; it is a partial work as far as redemption is concerned. The outpouring of the Holy Spirit at Pentecost was simply that earnest, and He is operating in this age for the purpose of gathering out that Gentile people.

Let us read some scriptures, for we get light and help only as we realize that what we say is founded

upon the Word of God, and I want to proceed very carefully and earnestly, rightly dividing the Word. Let us turn to Ezekiel 36. I told you I was going to make these chapters a reservoir for all our thoughts. Verse 23 says: "And I will sanctify My great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." Has He ever been that yet? "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you." Have you observed that in the Jews yet? No indeed; "and I will take away the stony heart out of your flesh." Doesn't that describe the condition of the Jew? You have applied that to the unconverted, but the Book doesn't. The Book applies it to the hard heart of the Jews. "And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God. I will also save you from all your uncleanness," etc. Here, then, is the promise of their being sanctified and of the cleansing of their heart, and the putting of His Spirit within them.

In Ezekiel 37:11 we read, concerning the dry bones: "Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, oh My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves, and shall put My Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it and performed it, saith the Lord." How clear God's thought is, "I the Lord have spoken it and performed it." God performs what He speaks and we can trust Him.

In Ezekiel 39:27 He says: "When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations." That will be a wonderful time when He is sanctified in them. They are a great people, and when we read the scriptures and

realize that here is the people of God who have been disciplined through the centuries, doesn't it burden our hearts? And shall we not be happy when we, with Christ, are in the New Jerusalem and see that God is sanctified in His people before the nations? Shall we not be glad? Let us love the Jew and look forward with them to the time when God shall be sanctified in them before all the nations. It is very near. I do not say three, four, or five years, but it is very near. We are at the end of the age, and these things are not far away from us.

Verse 28: "Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen; but I have gathered them unto their own land, and have left none of them anymore there. Neither will I hide My face any more from them: for I have poured out My Spirit upon the house of Israel, saith the Lord God." In the other chapters He says: "I will pour out my Spirit," but here He makes it almost thrill with the presence of the great fact, "I have poured out My Spirit."

I would like to read now some Old Testament scriptures that bear on the subject of Pentecost. My purpose in doing this is that you may see that there is a *series of promises only one of which was taken up by Peter on the day of Pentecost*. Peter took up the one in Joel, but if you study Joel carefully you will see the same sweep of thought as you do in Ezekiel. The culmination in the third chapter of Joel is the day of Jehovah, the gathering of the nations together in the valley of Jehosaphat and the judgment of God upon them as shown in the nineteenth chapter of Revelation, and then the mountains flowing with milk and honey, and the joyous fulfillment of the blessing of God upon His people. Notice in Joel 2:28, "And it shall come to pass *afterward*," that great leap, the prophetic leap! How long afterwards? He is talking about the restoration of the land and looks forward to the day of the Lord at the end and says there is going to be great blessing, and not only is God going to give them blessings and restore what the canker worm has destroyed, but we can see that it reaches beyond Pentecost, to the time when God fulfills these things upon the Jews. To whom was it spoken? Joel was a prophet of Judah, and while his prophecy was partially fulfilled on the Day of Pentecost, and we are receiving the outpouring in the same manner today, the greater fulfillment will be upon restored Judah and Israel.

"And it shall come to pass afterwards, that I will pour out My Spirit upon all flesh; and your sons

and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out My Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord comes." Now you see he leaps forward to "the day of the Lord," and you will notice that "the day of the Lord" is first mentioned in this book, which is the oldest prophetic book in the Bible, and that it goes on through other prophets also. Isaiah mentions it, Zephaniah mentions it, Jeremiah mentions it, and the New Testament apostles also speak of it. The day of the Lord was still before them even after Christ had come and after the Holy Spirit had been poured out; so there is a reach to the thought of the day of the Lord that goes on to the end of this age when Christ shall come in judgment.

"And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." That is the remnant that is left after the awful tribulation, those that meet Him. Now that leaps over to the end, and will have its completion in the outpouring of the Spirit upon united Judah and Israel.

There are one or two other scriptures to which I should like to call your attention, Isaiah 32:13-18, and Isaiah 44:1-5. Now the purpose I think you can see clearly in these scriptures, is that God intends some day when He restores His people, to pour out His Spirit, and the promise in Joel 2:28, which is said to be primarily fulfilled in Acts, is simply *one of those passages*. Those verses quoted on the Day of Pentecost by Peter are simply partly fulfilled; the residue is promised at the time of the restoration of Israel in the pouring out of the Spirit.

At the beginning of this dispensation comes along a Jewish feast, at which time the Jews from all over the country came to Jerusalem, and sometimes that city, which had a population of 250,000, would, within its walls and outside, become a city of two or three million. All men came up to the feasts three times a year, and there were at least three million people gathered together. Christ had been crucified, the Passover had been observed, and this was the Pentecost time. Pentecost was vitally connected with the Passover, so you see that the Holy Spirit is connected with the blood, as shown in the types in the Old Testament. Here were millions of people

gathered together, many of whom were saying: "Where are the disciples of Jesus?" "What have you heard about them?" just as the oriental folks talk about everything. "Well, there are a lot of them up there in the upper room, saying there is going to be a great outpouring from Jesus; they believe He is alive." "And when the Day of Pentecost was fully come \* \* \* there came a sound from heaven as of a rushing mighty wind. \* \* \* And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." And when it was noised abroad the crowd ran together and mocked and said they were drunk, because I suppose they saw them jumping and possibly staggering around and praising the Lord, for they felt the Holy One of Israel was in the midst of them. It was a great earnest of the time spoken of in Isaiah 12, "Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." It was the first taste of the kingdom. They were gathered in that little upper room. It comes to me now in this form: The Lord was saying to that little separated company of the Jews: "This is a taste of what I wanted you all to have, if you had accepted it, and it is what I am going to give you when I get you, only in larger measure." Today it is twisted and warped and is exercising itself in an environment of constant opposition, but we are nevertheless getting it at least in a small measure. Christ said: "If there are enough of my disciples down there to get together and wait on Me, I will give you a sample of what I promised Israel. They have crucified Me and rejected Me, but I will give you something anyhow if you will be faithful." And they came together and the multitude heard them speak each one in his own language in which he was born the wonderful works of God. The multitude said: "These people are drunk"; they did not know what to make of it. They were not in the spirit of the kingdom any more than people today, and they knew not what to make of Pentecost, but the little flock were enjoying the floods of the kingdom, an earnest of the time when the Lord will get Judah and Israel together. Then the disciples went forth in the power of the Spirit proclaiming that the Messiah had come, and they have been doing it right along, and a people is being gathered out to His Name from among the Gentiles.

In the midst of His mission Jesus was crucified, and it looked like failure, but God still went on like a great rolling stream. You cannot stop God. What does a stream do when it gets against a dam? It mounts up and up and goes rushing on, flowing on.

So does God. Israel resisted, rejected and crucified Christ, and said: "We will not have this man rule over us," but God went on. That is plain. He said: "We will do with what we have. One hundred and twenty are enough. Give me one hundred and twenty," and he poured His Spirit out upon that company, but that did not satisfy the heart of God. That is not the work He started to do, and He is going to keep at it until He accomplishes what He started to do. He will follow them with His Spirit and reclaim them.

There are two other scriptures I will read. What did Christ say in Acts 1:8 is the purpose of the out-poured Spirit? "Power!" And when you get power what do you do? "Witness!" He says, "I will use you people. I know I have been crucified. I am up here from the grave, but My Father's plan is going on. He will carry it on with your little company," and then He said, "Wait for the day of Pentecost, and then I can use you."

Turn to Isaiah 12, which is a picture of the condition of things after God has restored Israel, and notice these words: "And in that day thou shalt say, O Lord, I will praise thee: though Thou was angry with me (Judah and Israel) thine anger is turned away, and Thou comfortedst me. Behold, God is my salvation; I will trust and not be afraid: for the Lord Jehovah is my strength and my song; He also is become my salvation. Therefore with joy shall I draw water out of the wells of salvation. And in that day ye shall say, Praise the Lord, call upon His Name, *declare His doings among the people, make mention that His Name is exalted.* Sing unto the Lord; for He hath done excellent things: *let this be known in all the earth.*"

How is it going to be known? "Declare His doings among the nations." How are they going to be declared? By Judah and Israel filled with the Holy Spirit, for that is what is indicated in this twelfth chapter of Isaiah. Now they will not go out until the Spirit comes upon them, and that must follow their reunion, and after the Spirit is poured upon them they will declare His doings and let it be known in all the earth. Then it says: "Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." They are running out to the nations and declaring the works of God; therefore I see in that description the Spirit-filled company of evangelizers.

Now if you wish further proof that restored Judah and Israel will be the evangelizers of the earth and that they will let everybody know that Jehovah is God, read Isaiah 66:19, which says: "And I will

set a sign among them, and I will send those that escape (tribulation and death) of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; and *they shall declare My glory among the Gentiles.*" He is going to send them among the nations that have not seen Him and do not know Him, and this is mentioned in the close of Isaiah, where the battle of Armageddon is referred to, so you know it is the time of the restoration, the time of the end, the culmination of all. "And they (that is, the Gentiles) shall bring all your brethren for an offering unto the Lord out of all nations." That is what the Gentiles will do after the Jews go forth and evangelize them, although there are some probably who will not come up, as there will be some hard heads that will not listen to anything, but when things begin to develop they will want to come, and whenever they see a Jew, ten men shall lay hold of the skirt of his garment and say "We will go with you" (Zech. 8:23), and they will bring them "upon horses and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord." Isaiah 66:20. He says: "I am going to send you out to the nations that do not know Me, and you are going to put them upon everything swift you have and bring them to My holy mountain." "And I will also take them for priests and for Levites, saith the Lord."

These verses show us then, that the spirit-filled restored Israel are to be witnesses going out to the ends of the earth and evangelizing the nations. That is the time when the Spirit of God is poured out upon them in mighty fullness, and instead of having this somewhat jagged experience, the Spirit will then operate in fullness of power. But don't let us be discouraged about it, beloved; let us watch the Jew, and if he is going to have this big thing, even if things are now a little jagged, until the Spirit of the Lord flows freely let us be patient. What if your experience is a little jagged? If you realize how many subtle demons from hell are against you, and how mixed the church is, and what you inherit from apostasy—if you realized these things, you would not be surprised that there is a sputter in the electric light. Thank God there is any light. The current is not pure, somehow, but it is here; the light is here. Let us keep at it and we will get this thing cleared up, and the light will yet shine more clearly, even if our experiences are not at present satisfactory.

God will pour out His Holy Spirit, not only upon the sample, the little company and upon us, but that

wonderful people kept and preserved through the centuries will be the mighty evangelizers amongst the nations, and the people of the nations will be so glad about it they will come with the Jews to Jerusalem on horses and mules and swift beasts, and camels, electric tram cars, lightning express trains, flying machines and everything else. Now you see it would not have done to have put flying machines and automobiles in here, but he used the swiftest things they knew anything about; it simply means they will go as quickly as they can. Let them work on their automobiles, let them work on their flying machines; it will only be a few years until these conveyances will

be used to bring the Lord's ancient people up to Jerusalem. God's people are not working at that very much now; they are on their knees humbly waiting on the Lord, not caring about the world and worldly things. Instead of the devil owning these things, as he does now, then everything will be captured by the Lord and dedicated to His will to carry out His purpose. I love to think of it. It is in Zechariah 14 we read of this ingathering of the full harvest, where we are told of all these things, even to the trappings of the horses being marked, "Holiness unto the Lord."



## The Midnight Darkness of India's Superstition

### Some Appalling Facts and Some Personal Experiences

Chicago Convention, May 19, 1910, Minnie F. Abrams, Boscobel, Wis.



PERHAPS we have been thinking enough about ourselves, and probably should give some thought to some one else, so I am going to talk to you tonight about India. The Lord brings those circumstances in our lives, that He can mold, and just as we yield to His plans

He is able to work out what is best. When we reject His plans and work after our own ways then He has to take the clay and remold it, and put it upon the potter's wheel again to make some other fashion of it, and the person fails to get God's best.

As I look back upon the early years of my missionary life some of the experiences that molded my career, may I say, or molded me for the work God had for me to do, stand out vividly before me, and I am going to relate some of them this evening.

On my first journey to India, nearly twenty-three years ago, I was put in charge of Mr. and Mrs. Goheen, of the Presbyterian Board, as fine missionaries as we find going out in the foreign field. It was my great desire to become a soul-winner, and while we were on the journey Mrs. Goheen said to me one day: "The best and most effective work which I have been able to do in the foreign field has not been in the great congregations, but when I have gone to the houses of the women and have sat down on their door-steps, and perhaps two or three, or even a dozen have come and seated themselves around me, and I have talked with them face to face, and

dealt with them hand to hand, and told them the story of Jesus."

This little remark made a great impression on me at that time, and had its influence on the work that I was to enter upon. When I first landed in Bombay and was driven up to the mission bungalow from the wharf, the sights and scenes were very depressive to me, the people were so strange, everything was so strange, the many costumes in that great cosmopolitan city were all so strange. As I thought of these masses of people all in awful darkness and bowing down to idols I was greatly depressed, and I said, "Who can ever reach these multitudes?" It seemed to me that if the earth would but open and swallow me up it would be a relief; I felt I at least was all unable for the task that seemed to be presented before me so vividly, and when I went to bed I cried to God for relief. I said, "Oh, God, I cannot bear this, give me some message of comfort and strength out of Thy Word." I opened the Word of God and my eyes fell on the eighteenth Psalm, beginning at the thirty-second verse: "It is God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hind's feet, and setteth me upon my high places. He teacheth my hands to war, so that a bow of steel is broken by mine arms. Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great. Thou hast enlarged my steps under me, that my feet did not slip. I have pursued mine enemies and overtaken them: neither did I turn again till they were consumed. I have wounded

them that they were not able to rise: they are fallen under my feet. For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me." I didn't read any further than that, and although these words are spoken of our blessed Lord, yet He takes us into oneness with Himself in these wonderful experiences, and truly as I have gone down through the years these words have been a tower of strength, as I have thought of that promise that God gave to me that night before I laid my head upon the pillow: "Thou hast girded me with strength unto the battle."

There are 800,000 inhabitants in the city of Bombay, and at the time I arrived there, there were only four hundred and fifty native Christians. Bombay is noted for crows, buffaloes and Parsees; the crows wake you up early in the morning, and they are the last thing you hear at night; no matter how late you stay up, there they are. They haunt you with their vicious and avaricious eyes. They are like great big ravens, and they come sweeping down through the open windows and perhaps whisk the food off your table before you can eat it, and oh, you get so weary of them! It is day in and day out, month in and month out, and year in and year out, until you wish that at least that pair might have been left out of the ark. Then the buffaloes are the cows that give us milk. They are much larger than ordinary cows, very ungainly; their horns are from three to five feet long, and they walk with their noses lifted high in the air with a very defiant look, and strike terror to your heart if you happen to meet them on the street. They are semi-aquatic animals and like to get in the rivers and put their bodies under the water with their ungainly heads sticking up, and a stranger wandering along wonders what these heads might be. If they cannot find a pure stream of water to lie in, in the day-time they will wallow in the mud like swine. The milk-men of Bombay keep their cows in stables, but they are obliged to give them a bath every day, for these animals cannot live without water. The milk is very good and the butter is as white as the table cloth on your table.

Then the Parsees, of whom there are 50,000 in Bombay, are the most intelligent of all the classes of India. They are descendants of Cyrus the Great, and are Persians, but they are fire worshippers.

They are intelligent and the great business men of India; the promoters of all the great enterprises and the ones who push the commerce of the country. Their women are the most intelligent, best educated and finest of all the women of India. They have a great deal of freedom. You see them walking about in the streets and by the sea-side dressed all in silk,

for they never wear anything else, in all colors of the rainbow. You can see these Parsees at sunrise and at sunset saying their prayers and worshipping the sun, but with all their education and all their wealth and all their power, they are in darkness, and these people are among the hardest to turn to Christ.

The large community consists of the Hindoos, but there are 250,000 Mohammedans in the city of Bombay. Not long after I arrived in Bombay there was a great heathen festival known as the Ganpati festival. Ganpati is the idol that presides over all the good things of life, and once in a year he is brought into the homes of the people and worshipped for a few days; then he is taken to the sea and drowned. Before this festival comes off you will find all the idol-makers making idols out of clay. The image of Ganpati has the body of a man and the head of an elephant. He is supposed to be very fond of sweets and has eaten so many that he is represented as a very portly gentleman. They paint the idols, which are made of clay, with bright colors, and the idol-venders may be seen for days before this great festival is celebrated, going about the streets with great wooden trays on their heads filled with these colored idols for sale. The priests are also busy, because they go from house to house, and say the mysterious mantras over the idols which is supposed to bring the spirit of the idol into him. The sweet-meat makers are all very busy, because of the special sweets that have to be prepared, and when the day comes when all the idols are to be borne away, the palki venders are very busy. These palkies (triumphal cars) are in fantastic shapes with spires and minarets decorated with bright colors; the poor people have them decorated with colored paper, the rich with silk and gold cloth. The idols are put into the palkies and borne on the shoulders of men as they go down towards the sea or the rivers. As the men are carrying the idol, other men are encircling it and dancing about it with all their might, singing its praises and playing ever so many musical instruments, and so they dance, and sing, and play about this idol as they go down to the sea-side. The men all join in the worship, but the women all turn out, except the widows, with the gayest dress, and see the fun and amusement of all this worship and enjoy being in the big crowd. The people on such a day as this all turn out, you can scarcely get through the streets. For miles and miles the idols are pouring in from the city of Bombay towards the sea-shore, and the men bear these idols out into the water and let them down into the sea, and there the clay is dissolved into the water and the spirit of the idol is supposed to go back to its place, and the Ganpati



festival is over. I never could tell you how it impressed me when I saw these men bearing thousands upon thousands of those idols. Some of them were men from the Bombay University, who had degrees of Doctors of Art and Doctors of Philosophy, and were highly educated, but you know education and culture do not dispel spiritual darkness, and I said in my heart, "Oh where are the workers and where is the money to come from, to bring the light of the Lord Jesus Christ into these thousands upon thousands of dark hearts." I cannot tell you how it impressed me.

Then I was taken to visit an educated and cultivated Brahmin family. On the east end of the island upon which Bombay is situated is a high hill known as Camballa hill, and it is here that the wealthy people have their fine residences, overlooking the sea, and it was to one of these residences we went. We sat on a broad veranda overlooking the fine and beautiful grounds of this wealthy Brahmin. In front of the veranda were beautiful walks all lined on either side with gardens and variegated plants that looked very beautiful indeed, and flowering trees were planted all about that garden. There was a temple in the midst of it, and this was a day when the special deity of that temple was to be worshipped by the inhabitants of Bombay, and hundreds of people were coming and bringing their offerings to this idol in this temple. As we were up there with the ladies of that household, we could look down and see them going off into the temple with the special flowers and leaves of the tree that idol was supposed to like. There were hundreds of people going there that had such needy hearts and such longing souls for deliverance; they thought they might be delivered by the greatness of their gifts, and were pouring their gifts into the coffers of that temple, and they eventually filled the purse of this educated and wealthy Brahmin. Those ladies of his household were all educated, cultivated and beautiful, for this man belonged to the enlightened, advanced thinkers who educate the women of their households, and oh, how polite and nice they were, and how well-dressed; there wasn't a fault to be found with them. As they sat there this man said, "Oh, you know I don't care anything about these idols; I have gotten beyond that, but these poor, ignorant people, what do they know; they can't understand God unless they have something visible; they must have God before their eyes, else they cannot understand God, they are so ignorant." But that man, with all his education, refinement and wealth, was sitting there, knowing that those poor, ignorant people out of their needs

were pouring their gifts into that temple, and that fund all came into his pocket.

We went to visit the opium dives in the city of Bombay; it was in the night season, and we were taken down into underground rooms. They were so damp and so dark because the most of the island of Bombay is below the sea level and is protected from the washing of the waves by great dykes. When we got down into those dark, close rooms, oh, what a picture! There was no comfort there. There were hard benches and hard floors, and there were a great number of men and boys smoking opium. Some of them were so emaciated, just mere skin and bone; some of them had lost all their intelligence, they were like idiots, and they had so come under the power of the opium habit they were willing to sell anything they had or to give anything they had, the things we would count priceless, for opium; they were willing to sell their wives, they were willing to sell the virtue of their daughters, they were willing to do anything or give any price to satisfy the awful craving of their being. It was one of the most awful sights I have ever seen. In Bombay and in India, the greatest nation of all the earth has a system of license for its opium shops that presses the vender out, to cause other people to take up the habit in order that he may multiply his gains. Any little child may go to an opium shop and buy enough opium for a mere pittance to kill itself. They feed opium to the little babies over there; the busy mothers and the nurses put their little babies under the power of opium in order that they may not be troubled with them while at their work, and the poor women put them to sleep and leave them locked up in their houses while they go away to earn their livelihood. Many of these children grow up half-witted, and this awful curse of opium that is upon this land and upon China is dragging down the humanity of the people of those lands in a most appalling way. When I looked at all these things I asked, "How is the light to shine in? Who is going to undertake this awful work?" Oh, how my heart cried out, and how I longed to be able to bring the message of life to these people in all their darkness, but I was shut up at that time, I could do nothing until I got the language. Oh, how it stirred me on to learn the language in order that I might give out the message of life to at least as many as my voice would reach.

There is a law in India against infanticide, and the government of India is doing all it can to break up the practice of infanticide, but there is a great deal of it still going on. In my early history I



found there was a superstition among the people that when a baby is born after its father's death, the people think the child is possessed with an evil spirit, and this evil spirit has taken the life of the father, and if the child is allowed to live the evil spirit will take the lives of other members of the family. They cannot put their children away as they did once, before the law was passed, and so they must do it secretly, and one of the regular methods of putting infants out of the way is by a process of slow starvation. In my first three years in India I came across three such cases as that. One of them told us they were starving their baby boy to death because possessed of an evil spirit, and when we warned them, to escape our grasp they ran off and hid in some other part of Bombay where we could not find them. A little girl, the first child in the family, is very unwellcome, and the mother who has a daughter for her first child is often very cruelly treated. One of my nearest neighbors gave birth to a beautiful, healthy baby, the first child in her family, and her family persecuted her because her first born was a girl, and made her life miserable. After a few months this child pined away and died. I went to say words of comfort to this heathen mother, and she said, "Oh, I am so glad it is gone; my life was made bitter because of that child." In the cruelty of her bitterness I am positively certain that she starved that baby to death, for it cried day after day, and day after day.

There are a great many children begging on the streets of Bombay, such wee little mites, some of them so frail and so full of suffering and sorrow. One day my heart could not bear it any longer; I picked up a little child and took her to the police station, and I said, "Give this child to me," but before I got through with that case I found there were eight hundred children on the streets of Bombay like this little one in the clutches of professional beggars who appropriated their gains. I found there was no law in the land that could touch these professional beggars except to give them a punishment of two or three days imprisonment, and that there was no law sufficient to liberate these children out of their clutches or give them any protection. Up till this time there was no Society for the Prevention of Cruelty to Children. There is a society in Bombay, you can see the collection boxes in public places all over the city of Bombay, a society for the protection of the cow, because the cow is considered a sacred animal, and is worshipped as a goddess. The Hindoos who believe in transmigration of the soul use these funds not only for the protection of the cow, but to hinder the killing of different sorts of animal life; they believe

that their ancestors or departed relatives may be reincarnated in the bodies of dogs or worms, or any kind of vermin. There is a large hospital in the city of Bombay called Pingrapore, which I went to see; here I found all sorts of dogs and cats and all kinds of animals, lame and blind and diseased; they were caring for them, because life must not be taken. And I found in this hospital also a great bundle of old rags. The priest who showed me about the place opened up these rags and showed me the various sorts of vermin that were living in these rags, and it is a positive fact that they hire men to go there and sleep in those rags in order to give food to these vermin, because life must not be taken.

Now, this gives you a picture of some of the darkness of a heathen land; it is not simply one picture, but the whole land is pervaded with darkness, even darker than all this that I have told you. In the market place I saw a man lying on a bed of spikes. I do not know how many years he had been lying there. He was doing penance, and the people coming along gave him money and shared in the merits of his good deeds. I have seen devotees sitting in the midst of hundreds of piles of dry cow-dung, set on fire. I have seen them with their heads hung down over these piles of fire, and with one hand they held on and with the other they counted the beads of their rosary as they were saying the names of their gods. In order to obtain great merit they have to say these many times a day. I have seen beggars sitting on the street swaying their bodies back and forth, saying their idol's name over and over again, and they believe they are obtaining merit through saying these names thousands and thousands of times each day, and the ones who give their money to them will share in this merit. I have seen parents give their little children in marriage to an idol, the god of lust, and those little girls that were given in marriage to the idol became devotees to that idol, and their ill-gotten gains were used to support the parents or to support the temple priests. I could tell you blacker things than that, but they are too black to tell. It just seemed in those first years of missionary life as though the Lord opened my eyes to see and my ears to hear hundreds of things I would like to have escaped; it seemed to be my lot and my portion. I could not help but see them, and oh, how my heart went out in spirit and in pity as I looked upon all this superstition and blackness, and the blindness of this dark people. There were quite a number of missionaries in Bombay when I went there, but I very soon found they couldn't reach the thousandth part of the people with the sound of the Gospel, and just outside of

Bombay, by rail and by boat if I traveled only two hours, I could reach in the various directions ten great villages with their ten thousand to twenty-five thousand inhabitants, and each of these ten villages the center of a populous region with perhaps from fifteen or twenty or thirty villages located round about each center, and each village having not less than five hundred to five thousand inhabitants, and not a missionary and not a native Christian lifting up his voice in any of those ten villages or their surrounding villages to preach the Gospel. Oh, how my heart cried to God that He would send forth laborers into His harvest field. I used to pray in those days that the Lord would send twenty-five missionaries out and give us fifty native Christian women to locate in these ten central villages. Oh, I prayed that prayer a long time. One night I knelt by my bedside about nine o'clock and I began to pray concerning the great need of the people, and especially the women, because I saw that the women could not be reached by the men.

I attended the Laymen's Missionary Convention in St. Paul a few days ago, and they told us there that the evangelization of the world was a man's job. Well, I was only one little woman, I was a great deal smaller then than I am now, as far as avoirdupois was concerned, but many a woman has undertaken a man's job in connection with her own and carried it through to success. Many a woman who has had a family of little children about her, and leaned upon a strong arm to support that family, has had the support taken away. It was a man's job to support that family, but she has taken up her own part of the work, and has taken up the man's job in addition to her own work, and she has carried it through to success, and brought those children up into manhood and womanhood, and although the evangelization of the world is a man's job, you cannot do it without the women.

As I knelt by my bedside that night, I consecrated myself anew to the Lord, and I prayed that God would pour out His Spirit upon the Indian Christian church, and I prayed that the Lord would send forth workers into the harvest field, and that He would send a great revival of repentance and of light and salvation upon the heathen. The spirit of God took hold of me; I did not know it in those days, but He took hold of me and took me out of myself that night and He prayed through me, and about half-past one in the morning I came to a realization that I was saying over and over again, "Oh, Lord, I praise Thee for this outpouring of the Holy Spirit upon the Indian Christian church, and for these thousands of heathen who are coming to Christ."

And when I realized what I was saying, I said, "What am I saying? There isn't any revival; there isn't any outpouring of the Spirit upon the native church, and there are no heathen being saved, but oh, there was a joy in my heart, because the blessed Holy Ghost had been speaking there, and He Himself had been praying and praising through me in those hours when I was lost to myself and circumstances about me, and I said to myself, "I shall see it yet." And all down through these years I have looked back from time to time to that night, and I have said, "I shall see it yet," and praise God, it wasn't a vain vision. The Lord led me out in time into the work of Pandita Ramabai, because He wanted me to have a little part in answering my own prayers in preparing some of these native women to go out to evangelize their own people, and then the great outpouring of the Spirit came upon us, and today we have four hundred Spirit-filled young women (you know I only asked for fifty), and they are saying, "Here I am; send me," and the Lord has opened their lips and He has filled their mouths with a testimony that cannot be gainsaid, and that testimony is backed by a daily self-crucified life. Two years ago Pandita Ramabai sent out a request or an appeal for consecrated, experienced women, missionary laborers to come over there and lead these young people out into the villages, and now He is ready to send her some more, and they are ready to go; one of them is here in the room tonight, Miss Houck; two of them are over in California. Pandita Ramabai said I could meet them and accept them, but about two months ago she wrote, "Please don't have them come, we haven't rooms enough to house all these dear missionaries"; then she said, "I have not been able during the past year to build houses sufficient to enlarge this work."

God has called our dear Sister Houck, and she cannot stay at home; she is going out like Abraham, not knowing whence or where, but God will go before her and He will provide a place of labor, because the great heart of God is moving and He wants the Gospel to go to these heathen people. He is going to lead these sisters out, but you know the enemy is hindering them. Pandita Ramabai said the other day to her daughter and to the missionary helpers, "You must take upon you the burden of this evangelistic work; my hands are so full now." That doesn't mean that she is going to throw it all aside, by any means. Then they all began to write me to come back as fast as I could, because I am the senior missionary, and they felt I must lead them forth, but the enemy has been trying to put great difficulties in my way, and yet I have been going

straight ahead and preparing to go; I expect to go very soon, because I believe God will remove all of the difficulties. I am asking God for His plan and that He will tell me how all this is to be done.

I am going to tell you how those dear missionaries are living over there. Many years ago, when I first joined Pandita Ramabai's work, we hadn't as many houses as we have now, and I went into a little farm house; there was one little bit of a window half the size of the windows in this church, and instead of glass there was a piece of zinc with perforations in it to let in the light and air, and the doorway wasn't large enough for me to pass through without stooping. The walls were black mud, and when the wind blew and the dust storms came on, the dust came down through the tiling, and my counterpane was black with dust, and I couldn't get any better breath inside than outside. One day I didn't happen to have any letters from home. Pandita Ramabai was in America at that time, but there came a Christian paper in the mail with an advertisement on the outside of it. I had just shaken the dust off my bed and lay down for a bit of rest, the famine girls were all about me; they were not the beautiful girls we have now, educated and cultivated. Their hair was just beginning to grow, and it was all unkempt, and they had such rude ways, and said such rude and unkind things, and they were often so untidy in their person, and they didn't look a bit nice, and as I lay down on that bed and picked up that paper I saw that advertisement; in it there was a picture of a beautiful little girl, an American child. It was just a common advertisement, and I looked at that picture, and I burst into tears and said, "Oh, I wish I could see something pretty." Those black walls depressed me, and everything else was depressing, but then the Lord said to me, "Don't you think it is beautiful to see how the work of God is growing in minds and hearts and lives of these girls around you? Just think how they were a few months ago, and how they are now, and see if you do not think that is beautiful," and the Lord comforted me, and He made me to praise Him because He put me in that place and for the privilege He had given me. Oh, it is blessed today to think that four hundred of those ungainly, rough, uncouth girls are filled with the Spirit of God, and with the Spirit of wisdom, and with the knowledge of the Word of God, and that they are going forth to tell the glad tidings of peace that has lifted them out of darkness into marvelous light. Pandita Ramabai hadn't room enough this last year for all the missionaries who came, and there was a long dormitory, it opened into a court

one hundred feet square, and they didn't have sufficient money to fit up this long dormitory into rooms, and so they took some sheets of corrugated iron and divided it into cubicles. There is a small window opening into the square, and a little window on the other side the size of a transom, away up where you cannot see out of it, and the walls are made of rough stone without being plastered. That is where our new missionaries are located. Maybe you think that missionaries have an easy time. I praise God that He enables us to endure hardness as a good soldier, and I praise Him that the blessed Son of God came in poverty. He hadn't anywhere to lay His head, but the blessed women of His time were willing to walk about with Him as He went from village to village, and they carried a little bit of flour and a little bit of a baking-pan, and some salt tied up in a cloth. Some of them were wealthy ladies from the king's house, but they stopped at the rest houses of those Eastern lands and baked the unleavened cakes over a fire built between three stones. They are just little houses or sheds like a veranda, with nothing in front to shield you, but you can go there and sleep. I have slept in those places and I have preached the Gospel as I went about and slept in those places. I think the Lord did the same thing. Perhaps they slept under a tree when they didn't come to a place where there was a Mary and a Martha. Those dear women loved their beautiful homes and some were accustomed to live delicately in the king's palace, but they went around and ministered to Jesus as He preached the Gospel of the Kingdom of God. Oh, it is blessed to follow in the footsteps of the Master.

I was a little depressed when I got word that Pandita Ramabai cannot receive these ladies who are ready to go, and I prayed about it, and the other morning before I got up the Lord whispered in my ear, and this is what He said: "Who art thou, oh great mountain. Thou shalt become a plain." And I said, "What is that?" And the Lord said it again, and I thought, "Why that is in Zechariah," and I opened my Bible and found the verse, and then I read the book of Ezra through and I saw that the Lord God Almighty by His Spirit stirred up a heathen king and told that heathen king He wanted His house built in Jerusalem, and He told him to send the captives up there and to furnish the money with which to build it, and the heathen king furnished the money and got the people together, and he told the people who could not go over to Palestine to help build up the temple that they were to give their gifts and send them along with these captives who were

returning. Then I read on, and it said that the people of that land, while they were building the temple, came in and stopped the work; they wrote to Persia and complained about this work, and they said the rebellious city is being rebuilt again. Another king had arisen up by this time, and he wrote back and stopped the work, and after they had stopped awhile and everything had grown quiet, one day the Spirit of God moved upon the prophet Zechariah, and the prophet brought the Word of God to the high priest, and he said, "Cleanse yourselves and get ready; you have to build the temple." And he said to Zerubbabel, "Never mind this great difficulty that has arisen up." "Who art thou, oh great mountain before Zerubbabel. Thou shalt become a plain," and the Lord said, "Not by might nor by power, but by my Spirit," and they went to work to build the wall and build the temple. It took a long time for the enemies to get word to the king again, and they went on building, and while they were trying to hinder them a second time, just see how the Lord brought that great mountain down and made it a plain. They complained to the king of Persia again, and the king of Persia searched the records and he saw where Cyrus had given a command and sent the people over, and so he sent word that they were not to hinder Zerubbabel and the people from building the temple, but they were to furnish them with grain and all sorts of things to help on the work, and he said, "I want the daily sacrifice to be established in order that the blessing of God may come upon my realm." Every time the enemy holds up some of those difficulties that stand in my way and in the way of God's people, there are just two words come before me, "But God! But God!" I do not know how it is going to work out. I do not know how God is going to put down the mountain that rises up; I do not know where the money is coming from; it is none of

my concern. I do not know how He is going to remove the other difficulties, and I do not know how all of these places out in the villages are going to be established, but God! But God! It is His work. He has called our Sister Houck; He has called the other sisters, and I shall not be surprised if they go along with me. Maybe it will take a longer time than that, because people do not always listen to God, but He will answer those prayers. I have seen the outpouring of the Holy Spirit upon the Indian Christian church, but I have not seen the outpouring upon the heathen yet. I expect to see it, and so I am going forth with this expectation. It will not be through me; it will not be through this sister who is called to the field; it will not be through the ten that have gone over there; it will not be through the four hundred, it will not be through Pandita Ramabai, but God! But God! He will give us all a little part. And He will have linked with Him not only those earnest workers of Mukti Mission under Pandita Ramabai, who are willing to sacrifice for Him, but He has many more. You know Elijah thought he was all alone, but the Lord showed him that He had seven thousand yet who had not bowed the knee to Baal, and praise God, He has got a household of faithful ones who are crying out for the light to be sent upon the people and that salvation may come, and that a company of God's people who are in the midst of heathenism and darkness may be brought out into His marvelous light. Do you want a part? Are you praying? Are you believing? Are you expecting that God will do it? Oh, it is a blessed thing to depend upon God. This promise is such a tower of strength to me, "Who art thou, oh great mountain?" And you know how God removed the mountain out of the way of Zerubbabel and Ezra. "Thou shalt become a plain."

### Among the Jungle Tribes

**B**ROTHER GEORGE E. BERG, who is working among the poor, neglected jungle tribes of South India, is very much burdened for them and hampered in spreading the Gospel among them because of lack of funds. He writes that one dear native is now preaching the Gospel among his own people and asks if there is not some one in America who can send \$2 a month to support this man in the jungles. He says this will be enough for his support as the women and children will be able to find enough in the jungles to help support the family.

They have a number of bright converts among the jungle tribes, who are a simple and primitive people, and it is easier to reach them with the Gospel than the orthodox Hindoos.

Another matter which God has laid upon his heart is to reprint and publish good Gospel truths in some of the leading languages of South India, so that the tens of thousands can get the blessed teaching. Brother Berg says it will take at least \$100 to start this work...As we realize the great blessing and help the literature and tracts are in this country we believe

it would be a mighty force in enlightening the many thousands who would read it. Let us pray for this brother and his native workers and reach out a help-

ing hand to them in their needs. All money sent us for this or any other work will be forwarded promptly.

### The Homestead (Pa.) Campmeeting

ONE who was present at the Homestead campmeeting gives us the following report:

"It would have been difficult to find a more earnest band of believers than those who assembled in the hills of Pennsylvania near Homestead, in Pentecostal campmeeting from July 8 to 25. They came, some for hundreds of miles, hungry hearts seeking after God, that His highest purpose might be formed in them and that they might have power in their lives to overcome, "through the blood of the Lamb and the word of their testimony."

"Under the Lord's guidance the meetings were directly in charge of the Pentecostal Assembly at Wilkinsburg. One of the most marked characteristics of the seventeen days' meetings was the sweet and beautiful Christian spirit with which Pastor Float and his faithful assistants ministered to the material needs of the two hundred people who came together in the Name of the Lord.

"There were from thirty to forty ministers and workers from all parts of the country. It is not an easy matter for forty workers with their varied training and experience to come together and work harmoniously in spite of differences of opinions, but God works out His will and purpose in ways that we cannot foresee, and He does honor consecrated, earnest effort. While no account was taken of numbers, it is estimated that at least thirty received the baptism in the Holy Spirit.

"The one thing that seemed to burden the hearts of many workers was the fact that the most of the Pentecostal workers today had slipped back into the natural instead of going on in the supernatural; many, after a mighty infilling of the Holy Ghost, found themselves not walking in the Spirit, as at the first, but according to human understanding and human wisdom. The Holy Spirit had come in mighty power and transformed the lives and the preaching of many, but for some reason instead of waiting to deliver a message only under the illumination of the Holy Spirit, the ministry had gone back to old methods and old ways. Instead of the Holy Spirit using the instrument, it was the instrument using the Holy Spirit. Emphasis was again and again laid upon the fact that when the Holy Spirit comes in He takes us out of the natural into the supernatural; out of the human into the divine, and this is the place of power.

"That which was most impressive of all during the seventeen days' meetings was the earnest spirit of supplication and prayer which pervaded the entire camp. Day and night a continuous offering of praise and worship went up from consecrated hearts, and the surrounding woods resounded with intercessory prayer from the burdened hearts who went there to be alone with God to intercede with Him for blessings on the camp, and that He would from this meeting more fully equip and call out workers into His harvest field.

"The great needs of the heathen world were laid heavily on many hearts, as we listened to the missionaries who had been in the thick of the battle, and also as new recruits came forward eager to be thrust forth into the field. The returned missionaries filled many a heart with a burning zeal they had not had before as they told of the crying need and the hungry hearts that were awaiting the coming of the Gospel. The returned missionaries were Brother and Sister Brelsford from Egypt, Brother William Johnson and Sister Hare from the West Coast of Africa, Sister Minnie F. Abrams from India, and Sister Murray, returned from Palestine six years but now called to India.

"These missionaries, together with a number who had recently been called to the foreign field, made the number twenty-eight, called to the following countries: Five to India, ten to West Africa, three to Egypt, five to China, two to Cuba, one to Australia, one to South Africa and one to Bohemia. God was speaking to other hearts also in the meeting, and laying upon them certain fields, and to all He was giving a broader and deeper missionary spirit.

"Among this twenty-eight who had been definitely called to a certain field, a number are expecting to go this fall, five to India, one to Egypt, and five to the West Coast of Africa.

"The fields are white to harvest, but the laborers are few;

See, the sun is in the zenith—haste away!

There are sheaves which must be garnered, there is work for all to do,

Go labor in the harvest field today.' "

## The Latter Rain Evangel

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## Notes

### Home News

RECENTLY the Lord graciously visited us at the Stone Church with a very deep wave of spiritual blessing and power. It began on July 4th; when the world and many Christian professors were running after pleasure, some of our hungry people were in a meeting seeking God. Two or three received the blessing of sanctification on that day, and in one week the holy fire had spread in our midst until at least twenty were sanctified, eight saved, two delivered from stubborn demon possession, and four baptized in the Holy Spirit and spoke in tongues, all glory to the Name of Jesus.

Several summers ago God gave us a Gospel Wagon in answer to prayer, by which we might preach the Word to thousands in this great city who so much need the Gospel. This is the third summer we have spent on the streets of Chicago with from fifteen to twenty of our faithful people, and will continue, God willing, three nights each week until late in the fall. In this way we are reaching from twelve hundred to fifteen hundred people every week, many of whom never enter a church. A number have been led into our church services through the street meetings, and as far as lies in our power we are sowing the seed in righteousness, trusting that God in His mercy will break up the "fallow ground" and that there will be a seeking of the Lord so He can "rain righteousness" upon them.

### Workers Together With Him

GOD is opening the way for our young missionaries to go out with those of mature years and experience. Our beloved sister, Miss Minnie F. Abrams, who has been away from the field about two years, is about to return to India, and is expecting to take with her a band of younger missionaries. There may be six or seven in the party, among whom are our sisters, Miss Edith Baugh, whose call to India was renewed and deepened in our convention of May, 1909, and who has spent the year in further preparation for the work to which God has called her, and Miss Minnie Houck, whom many of our readers know. There are also two sisters living in California for whom Miss Abrams desires prayer, who are expecting to go with the party if God opens the way.

Miss Blanche Cunningham, who came to Chicago to attend our May Convention and who has since been working with us at The Stone Church, has also received a call to India, and is expecting to join the party.

Miss Abrams and her party are expecting to sail on the 1st of October, and they are looking to the Lord for their passage money as well as that He will supply all their needs on the field. For many months God has been laying upon Miss Abrams' heart to go more directly into the evangelistic field, and it is her leading to go into the northern part of India and take out bands of native workers to preach the Gospel to heathen villages where they have never heard it.

It will cost \$300 each for the traveling expenses from America to that distant North Indian field, and \$300 a year to support each missionary on the field, while only \$40 a year will support a Bible woman and \$60 a year a native man and his family. Miss Abrams and her party are asking the Lord to provide them a house to live in, tents, and oxen and wagon to go about the district, and houses for the Indian Christian helpers.

Will not our readers pray for this little band and hold up their hands? While Miss Abrams has had twenty years' experience in India, the younger ones in the party have never before faced a heathen world. To live a life of faith in a heathen land means far more than in this country, where we daily come in touch with hearts that hold us up in prayer and helping hands that realize our needs. We earnestly entreat the prayers of the saints of God, not only for these but for every missionary that goes out, especially those looking to God only for support.

We will endeavor to keep our readers in touch with the faith missionaries in the foreign field, so that they may regularly pray for them and let God direct them to whom they shall send their offerings. All money sent to The Latter Rain Evangel is promptly forwarded to the parties designated, and if the disposal is left to us we prayerfully send it to whomsoever God lays on our hearts at the time it is received.

It is our purpose more and more to use the columns of our paper to stir up the missionary spirit among God's children. God is opening up the heathen world as never before. In many places the heathen themselves are reaching out their hands and saying, "Come over and help us," and the home church must awaken to her privileges. Beloved, let us be laborers together.

### Songs for the King's Business

SONGS for the King's Business is becoming more and more popular among Pentecostal people. The second edition has been issued, and a number of assemblies have adopted the book in their meetings. Let us hear from you if you are needing a new song book in your meetings. Send for a copy for examination before ordering elsewhere. Price cloth cover 35 cts.; \$30.00 per hundred. Special rates to assemblies in board or flexible red leatherette bindings.

### The Latter Rain Pentecost

SEND a copy of "The Latter Rain Pentecost" to your friends whom you desire to interest in the "latter rain" truths. It will not fail to open their eyes to the fact that the closing days of the dispensation are upon us, and that God is mightily working upon the earth today and fulfilling scripture.

God unfolded these six lectures to Brother Myland immediately after baptizing him in the Holy Spirit. The seventh chapter contains the story of how God miraculously delivered him seven times from death, and of his baptism in the Holy Spirit at the time of his last healing.

A brother who has been a deep Bible student for many years received a copy from a friend, and afterwards wrote him as follows:

"I have read Brother Myland's book through. I sincerely thank you for it. Have been much bene-

fited in reading it. It unfolds the scriptures wonderfully. I consider it one of the best spiritual books that I ever read in unfolding the Word of God. I have just written to the publishers for prices, as I want to give away many copies."

This brother has since ordered fifty copies of the cloth edition.

This book should be in the library of every minister and all others who are interested in the signs of the times. It contains 220 pages. Price, cloth cover, 50 cts., paper 30 cts.; postage 5 cts.

### A Warning

IT is a serious thing to speak against the work the Holy Spirit is doing in this latter rain outpouring. Word comes from South Africa that when Brother Cooper was preaching to the Dutch people a Basutu man began to curse him in his own language, saying that he was a messenger of the devil and that what he was preaching was of the devil. The day following this man complained of having a pain in his head, and when they wanted to pray with him, he said it was of no use, for he had sinned against God and was going to die; three days later he was dead.

On another occasion on a Lord's day afternoon a number of natives were drinking kaffir-beer together, and one of them began making fun of the outpouring of the Holy Spirit at Doornkop. While doing so he was struck by lightning and killed, being the only one in the company who was hurt.

A similar case to the first, happened some time ago in Kimberley. Some of the native people in Middleburg, wrote to their relatives in Kimberley telling of the outpouring of the Holy Spirit, and while they were discussing it, a brother of one of those who believed, said it was not the Holy Spirit, but that Malay medicine was being used on the people to bring them under the power. The next day he was struck with a pain in the head, and when a minister was called to pray with him, he said it was of no use as he had blasphemed against the Holy Ghost by saying that it was Malay medicine that was being used. He died the second day. This seems to be a fulfilment of Matt. 12:31, 32. It might be well for people in this country who have attributed the outpouring of the Holy Spirit to the devil, to take warning from this.

Services Stone Church, 37th and Indiana Avenue, Chicago

Sunday 3:00 and 8:00 p. m.

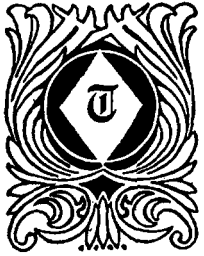
Wednesday 2:30 p. m., Thursday 8:00



## “But if It Die It Bringeth Forth Much Fruit”

### Harkening to the Macedonian Cry

Mrs. George Murray, Toronto, Canada, Stenographically Reported for Latter Rain Evangel at Homestead Park (Pa.)  
Campmeeting, July 21, 1910



HE word the Lord gave me Monday morning was: “Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.” I believe that corn of wheat was Jesus Himself. The Greeks had come to Jerusalem and desired to see Him, and it evidently was a token from the Father of some purpose of His, or the accomplishment of something in the life of Jesus. As soon as He knew these Greeks had come His soul filled with the Spirit of God, and He groaned and said, “The hour is come that the Son of Man should be glorified,” and then He said these remarkable words, “Except a corn of wheat fall into the ground and die, it abideth alone.” Glorified, but death first! Fruitfulness, but death first! Oh hallelujah, this is the divine plan. I am not here this morning to speak about any particular field, but to bring to you the lost world. Jesus Christ was the greatest missionary the world ever saw, and He said, “Except a corn of wheat fall into the ground and die, it abideth alone.”

Just think of the life of Jesus from his birth up to His transfiguration. He said to the people, “I am not come to destroy the law and the prophets, but to fulfill them, for verily I say unto thee, not one jot or tittle shall pass away until the law be fulfilled.” He was there to fulfill it, and He perfectly fulfilled the law. He pleased the Father in everything, so that when He went up to that Mount of Transfiguration the Father said, “This is My beloved Son in whom I am well pleased.” There was a perfectly rounded out life. He was living as our substitute. Oh, what comfort that brings me. He was living as my substitute, and the Father said He was well pleased with Him. That is what God the Father wants to be able to say of you and me, and of all men. He cannot, but He could of Jesus.

Suppose that on that Mount of Transfiguration Jesus had gone straight to heaven; there would have been a perfect corn of wheat, but it would have remained *one* corn of wheat, but to die meant its reproduction. If He had gone to the Father from that

mountain top the corn would have remained alone, but it dropped into the ground and died, and behold, the whole earth is full of the corn today! If Jesus Christ had not died not one soul could have been saved, but it fell into the ground and died, and it sprang up and it lives, for the Book says, “I am He that was dead, and behold, I am alive forevermore.”

Beloved, every one that is born of the Spirit into the kingdom has to come the same way. Jesus says in this same chapter, “If any man love me let him follow me.” We have to follow Him every inch of the way. We have to follow Him to Calvary; we have to follow Him to death; we have to follow Him into the tomb, and beloved, except we die we abide alone. We may be beautifully saved and sanctified and baptized in the Holy Ghost, but if we do not die we will abide alone. God is looking all over the world today for men and women who are willing to die, that He may call them to stand with Him. Beloved, as surely as the Lord Jesus when He was here on earth looked over the land of Palestine and chose one here and another there and another yonder, so He is looking today all over this world for men and women who are willing to leave all and follow Him; for those who are willing to go down into death with Him. We have not understood this as God wants us to understand it, though He is trying to teach it to us. Before I left Canada oh what a hunger there was in my heart that God might show me where I was trusting in the natural, and where I needed a deeper work done in me. God has shown me two or three times that when He wanted to show me something new the natural in me would jump up against it, and I had to hold it before the Lord until I could really get God's plan and catch His thought. I believe that we miss much that God has to say to us because we look at it from the natural, and it does not appeal to us at first. I asked the Lord to hold me steady and not let the human be on top. I want the divine to be foremost all the time and the human to be in subjection to the divine.

I believe in missionary work there is a real death to die. You know we have had preconceived ideas of mission work. We have had plans of our own

in years gone by, we have had methods and ways that we worked along and we expected God to work along these lines, and God did, and He blessed us as far as He could. I have been a missionary for thirteen years in Palestine, and I am not a novice. Palestine is one of the most difficult fields in the world, and I know God has blessed our feeble efforts and our planning as far as He possibly could, but I believe we have come up to the time when God wants us to lay down our own plans. I believe God wants us to die to our own methods of getting missionaries and money, that He wants us to lay everything down and let it die, and He will bring up again everything good in it. We have nothing to fear if we go down into death with Jesus, death to ourselves, and to our own ability. I do not believe there is anything that has hindered the work like our own human ability; we have depended on it so much. There was a time when God winked at this thing, but He wants us to be adjusted to Him now. We hear men say certain people have had great experience, and we go to them and say, "What way do you find the most successful?" We have made ruts for ourselves and ruts for God, and it is most difficult to get out of these ruts. I believe the disciples often said to Jesus, "That is not the way the Pharisees do"; "that is not the way our elders do." I believe it was not an easy thing for the apostles to go on in the new way Jesus had given to them, and in God's work today, whether at home or abroad, one of the greatest difficulties God has with us is to get us to lay down our own plans.

Don't you believe Jesus Christ loves the world? Hasn't He given us ample proof? God in Christ reconciled the world unto Himself, and if God wants you and me to lay down our own plans and ways, our own notions and thoughts, it is simply because He has something better for us. Cannot we trust God who was in Christ reconciling the world unto Himself, and cannot we die to all that is in us of our own thoughts and wisdom and strength? Aren't we willing to die right out? If we go down into death and absolutely throw ourselves out on God for the evangelization of the world, it will be accomplished much quicker than if we make plans and try to hold on to our old ways and old methods.

If God could get us detached from our old ways and fully abandoned to His Spirit, what could He not accomplish in us? What did He accomplish through Paul? and what was Paul's whole object and aim in life? It was to glorify Jesus. He said, "I know no man; I desire to know nothing among men save Jesus Christ and Him crucified," and as he got into Jesus Christ and Jesus Christ got into

him, Paul went anywhere and everywhere. He was utterly abandoned to Jesus, a complete devotion to Jesus was at the bottom of all his activities. And Paul was willing to die to all that was in the past. In Corinthians he piles it all up and says, "I count it as refuse." He had learned systems, but when he came to Jesus Christ he put everything at His feet. When he fell that day on the Damascus road he came down and Jesus went up on the throne of his heart and, at once he acknowledged Jesus as his Lord, and then forevermore he was to receive his commands from the Lord. "Lord, what wilt Thou have me to do?" One of the first things God had him to do was to go away into the desert. You would have thought it would have been the very opposite. God had wonderfully saved him and baptized him in the Holy Ghost, why didn't He send him back to Jerusalem as a flaming fire? That wasn't Paul's business. The will of Jesus was the rule of Paul's life. That is the kind of life Jesus lived. He said, "I came not to do Mine own will but the will of Him that sent Me," and when He sends us forth He wants us to go without any plans of our own. Planless, and He will guide us step by step into His plan, if we will only be yielding and pliable. The Lord Jesus wants us to die a very real death to ourselves, a death to the human, a death to that which is natural to us. Don't let us be afraid to die this death. You say, "Everything will go to death and ruin." Beloved, if you die to it, God will restore every bit that is worth resurrecting; I believe if you and I die He will resurrect in us everything that will be of use to His kingdom, but if we hang on to anything, it will be a curse to us. God gave Isaac to Abraham. Wasn't that a good thing? That was the promised seed, and yet there came a time in Abraham's life when he had to lay Isaac on the altar and go to death. I do not care what God gives, He nearly always tests it by death. Are you willing to die? I believe that even in the gifts of the Spirit, God will put us through that test of death. Everything that is going to live forever has to pass through death. Jesus had to go through death before He could fill the earth and, glory to God, He is not only filling the earth, but He will fill the heavens with the fruit.

God has shown me that it is not merely one death, but it is remaining in such an attitude that you are willing every day to let anything, even the things God has given you, drop into the tomb. God may call upon you to let them drop more than once, because it is possible even to hold on to things that have been raised, and God wants us to be so adjusted to His Spirit that we will drop everything at

any time. May God teach me this. When we sought the baptism of the Holy Spirit, most of us had to go through the death, but it is possible to come up from that death and go right back and take hold of these things again. I believe that in this Pentecostal work that is what is happening. God gets us abandoned unto the Spirit and we are willing to let everything go out of our lives, but in a little while we begin planning again. People do not understand us, we are so detached from everything, and sometimes we go back to the old things again to please people, thinking it will suit them a little better, but that means compromise, and God never blesses it. If we go back into bondage again thinking that we shall then bring people in, God is displeased. I see wherever that is done the power of the Spirit has lifted, and that person's testimony is weakened; the keen edge is off. When I sought the baptism in the Holy Ghost I told the Lord I would go every inch of the way with Him if it cost me everything on earth, and in the main I have not gone back. I am right there today, and I am determined I will go all the way with him, but at times I have gone back in the natural and said things in the natural, and sometimes I have said them thinking people would understand God's thought and God's way, and every time it has failed. God wants us to keep in that yielded condition we were in when we sought the baptism in the Holy Ghost. Nay, He wants us to be more abandoned. He doesn't want us to stand still; there must be a continual going on. God cannot do the mighty things for us because we are tied up to men's opinions and men's way of doing things. God is crippled. We are attached to these things and to people, instead of being shut up to God.

"Except a corn of wheat fall into the ground and die, it abideth alone." If we do not die we will abide alone, but if we die God will be able to bring us up in newness of life with Jesus Christ, and we will have the very love of Christ in our hearts for perishing souls; not that forced human love, but the love of Christ. That is what Paul had. I do not know anybody that died out like Paul. He said, "The love of Christ constraineth me." He could not be still. He could not remain in his own little place and take things easy; he had to go here and there in the power of the Holy Ghost, and there never was one who went through such persecutions and such hardships for a perishing world as did Paul. It wasn't because he died out once and forevermore. He died this death daily. He hadn't gone on his own ability. God used his ability. God uses everything He gives us unless He sees we are making bad use of them or no use of them at all, but if we let the divine Spirit use these things, there will be

resurrection, there will be a springing up of life everywhere. When you die out to yourself and you are resurrected with Jesus and living with Jesus in newness of life; with your mind controlled by the mind of Jesus, your heart constrained by the love and the wisdom of Jesus, and with His patience, His power, His courage and His unselfishness within you, whether you go to the foreign field or work in the home field, for you to live will be Christ. If we die we shall live and help to fill the whole earth with fruit.

The soul life is well developed in us, the psychical has grown strong in us, and we love it; we love our own thoughts and our own ways, and we cling to these things, but Jesus says, "He that loveth his life shall lose it." If you love your own way and own will and own thoughts, you will lose out, beloved, as sure as you are alive. Now I believe God is trying to get us back to the primitive missionary work. Jesus called out His own disciples and equipped them, and in these last days God is calling out His own people. Some of them are so very queer that missionary boards will not accept them. I don't suppose any missionary board would accept me. God called me twenty-one years ago, and put a great desire in me to be a missionary, and when God does that and you say "amen" to God's will, all the devils in hell, and all the people will not prevent your being a missionary. I said, "Yes," and that was before I had the full assurance of salvation. After I got salvation something came into my life and I got corneitis, that is inflammation of the cornea, and I lost my eyesight, and when that happened I said, "My God, I am done for; I will never be able to be a missionary and be a blessing to anybody." I had such a desire to be used of God and I thought I couldn't do it now, and for one whole year I sat down and wept and mourned, and murmured against God. But there came a time when God spoke to my heart again, and He said to me, "Rise up in My strength," and I arose above it, and I said, "I will not be impotent, I will not be weak, I will not live a life of self-pity. I will give myself to God and let Him do what He will with me." I gave myself to God in a deeper way than ever before.

In 1889 God gave me a husband and in '90 or '91 God spake to that husband of mine and said, "I want you to go to Jerusalem to be a missionary." I did not know that missionaries were needed in Jerusalem, and he didn't know anything about it, either. God had sanctified me just one year before that, but He had to work to do it for me in a very special way, and He did it, too, and He will work for you in a special way if your will is over on His side. I told my husband I would not say no, but I

would like it if God would speak to me, too. I felt he could go, but what could I do without my sight. I could not see to learn the language. I thought it out in the natural and started to reason about the thing. I said to the Lord, "Lord, I wish you would speak to my heart because I won't know how to trust you unless you speak to me." If God once speaks to my soul there is a lion rises up within me and causes me to go forward, and so the time came when God showed me distinctly.

We were asking for a mighty outpouring of the Spirit, and I prayed, "Lord, I am willing to go anywhere for Thee." It was eight months after the Lord first spoke to my husband, and as the way hadn't opened financially I had dismissed the whole matter, but we spent the whole night in prayer, and the next morning in the church God came to me and shut me in, and He let down a thunderbolt into my soul. He said, "Child, you said in your prayer last night you were willing to go anywhere for me," and I put my hands together piously, and I said, "Yes, Lord, I did." I thought He meant anywhere in Scotland, where I was then living, but the Lord said, "Will you go to Jerusalem?" My heart sank within me. I said, "Jerusalem, Lord?" I was hoping I hadn't understood the Lord. He said, "Yes, Jerusalem." Then He told me He would be sight to me, that He would be health and strength and wisdom and tact, and then He gave me Phil. 4:19, and I said, "Lord, that is all I was waiting for. If you will be all that to me I will go to Jerusalem or anywhere on the earth." I came out of that church a changed woman, all the fear and misgivings, and dread were gone, and if I had had wings I would have flown at once to Jerusalem. That day at dinner I said to my husband, "George, we are going to Jerusalem," and he was just as if he had been shot. He thought, too, the matter had been laid aside by the Lord. I told him I felt we would be in Jerusalem in three months, I felt so sure of it in my soul.

Here was my husband; as most of you know, he was lame; he had an infirmity from his birth, but he could walk; I have known him to walk twenty miles at a time, but his feet were deformed, and here was I without any eyesight except that I could distinguish bright light from darkness, and here was God calling two such people to go to the foreign field. If we had gone to any foreign mission board and asked them to send us out, they would have laughed at us. But God called us and God sent us, and He sent us without a committee. He didn't even give us any one in the home field that we could look to for support. We didn't have the promise of one

cent. We sold our furniture and got our own outfit, and the Lord provided our passage money. Most of the people thought we had made a great mistake, and they crowded around me and said, "Sister Murray, God would never ask you to do a hard thing like that. Let people go to the foreign field who have all their faculties; you are a delicate woman." I never had a strong constitution, and neither my husband nor I had any special ability, but God had spoken, and we went out there to help a converted Jew that had a mission in Jerusalem. We were depending entirely upon God. God didn't let us get under any obligation to him in any way. We wrote and asked him about our outfit and what we needed, and he wrote back, "People here dress as best they can, come as you are." We were out there thirteen years, and after we were out there a few years we united with the Christian and Missionary Alliance, and I believe God had a purpose in that. We had very blessed fellowship with them. We went out to Hebron amongst the bigoted Mohammedans and trusted God for the support of our own work through our native helpers, our village work and our work in the city. We had many people coming to us from day to day; many blind people came to me because they thought I would sympathize with them. God gave me messages to these dear people and let me help them in a material way. All the time we were there God wonderfully supplied our needs. We never wrote one letter and we never told one missionary of our needs, and when the other missionaries didn't have money sometimes to pay for stamps, we could lend them, and sometimes when they didn't have money to get an article of clothing we could supply them. We never told any one but the Lord about our needs. I am telling this to the glory of God. "God forbid that I should glory save in the cross of Christ." When the people were shut off and no supplies could get in, God so supplied us day by day we were able to supply hundreds of hungry people with rice, and when they came to us naked we had something to tear up to make a garment for them.

It has been six years since we left Palestine, and it seemed God would not let us go back. I had to die to that about as big a death as I ever did to anything. I loved that people. A brother said to me once, "Sister Murray, don't you think God has some service for you elsewhere? What would you think if God would take you out?" And my natural self rose up and I said, "No, this is my land, God sent me here and I will never leave." That was my getting attached to Palestine. God doesn't want us to be attached to any place. You cannot get tied up to your work, God will break the bands.

God wants us to be free for the Spirit to take us just as Philip yonder in Samaria was caught up bodily and carried by the Spirit of God.

So after we had been home from Palestine about a year we began to think it was time for us to go back, but when we went to God about it we got a great big "No." But I said, "Lord, you called us to Palestine," and we were greatly concerned about it, but we still had to die and let God have His way.

Three years and eight months ago the Lord baptized me with the Holy Ghost here in Pittsburg, and dear ones, that baptism means more to me today than it did three years ago. I would not lose that experience for a thousand worlds.

We were up in Parry Sound, in the Georgian Bay, holding some meetings, and I was praying, and I said to the Lord, "How I wish I was out among your hungry people," and the Lord said to me, "I will send thee far hence," and it seemed as though I could see a circle going half-way around the earth and stopping at India. The Lord put great emphasis on *thee*. "I will send *thee*," and immediately I began to reason and said, "Lord, you do not mean me; you mean my husband and me, the two of us, of course; Lord, you could not send me alone." The Lord spoke again and said the same thing over again, and I said, "Lord, I give it up, but if you are going to send me I will bury this thing in my heart and I will never speak about it to a human being until you give me an endorsement of it." I left it that way, and in July when we returned from the camp meeting at Alliance, Ohio, there was a letter from Miss Orlebar, and in that letter God gave me my first endorsement in the shape of an invitation if we felt God was speaking to us about it. Of course, she invited Mr. Murray, and when we read that letter I said, "George, do you think God is ever going to call us back to Palestine?" He said, "No." Then I asked him what he thought about this call to India, and he said he believed there was something in it but he didn't know what it was. I then told him what God had said to me in Parry Sound, but I didn't tell him that God said "*thee*." I didn't believe God; I thought He meant the plural. In three weeks my husband was in glory and I was left alone. The morning after the Lord took him He awoke me at five o'clock, saying, "The Father, Son and Holy Ghost are with thee, thou art not alone," and every hour since that God has proved it. Oh, I am not alone. When the Lord took my husband, I was all at sea, but I said, "Now Lord, plan for my life; if it is India, amen; if it is Palestine, amen; if it is Canada, amen; but I want You to guide me," and He said, "The Lord shall guide thee continually." I

said, "Have you anything to say just now?" And He said, "Stand still where I put you and do the duties I have called you to, and when it is time I will lead you forth."

In October of last year He gave me a little more of an endorsement of my call. He sent dear Miss Abrams to Toronto. I met her and she stayed a night with me and in the morning she put her hand on my shoulder and said, "Sister Murray, do you think the Lord will send you to the foreign field again?" I had my little secret in my heart but would not give it out, and so I said, "I would not be surprised if He did." And she said, "I wonder if He will not send you to India." And I said, "Well, I am willing to go anywhere the Lord sends me." Then she said, "Would you like me to tell you what God said to me the first time I saw you?" And I said, "If the Lord gives you liberty." She said, "The first time I set my eyes on you the Lord said, 'That is a teacher for India,' and every time I have looked at you since then I hear the voice of the Lord saying, 'For India, for India.'" I praised God for that endorsement, and I said, "Sister Abrams, let me ask you one or two questions: Do you think I would be any use in India?" and she said, "Yes, we would be glad to have you in Ramabai's school if the Lord led you there." Then I told her about the call and about Miss Orlebar's letter, and she said, "Sister Murray, when the Lord showed me you were to go to India He showed me it was in connection with Miss Orlebar's work you were going."

And now I cannot tell you much about India, because I have never been there, but every field in this world is on my heart; Africa is very heavy on my heart, and God makes me pray a great deal for Africa. Before God called me to India He put a burden for two months on my soul for India. I wanted to be praying in the human, and I thought I ought to pray for Palestine, and I would start to pray for Palestine, and the Spirit of the Lord would come upon me and before I knew what I was doing I was weeping and groaning for India.

When God gives us a thing we hold on to it like grim death, and we do not want to let it go. Any service, any ability, any ministry God gives us, we should be willing to let Him take out of our hands at any time and give us a new ministry. We should be willing to be as yielding as the air, and then the Holy Ghost will be able to lead us and be able to place us where He can use us most. If we all get adjusted to God and like Paul, let *the love of Christ constrain us*, the Holy Ghost will lead us every time and lead us into the place God wants us to be, and we won't need to be crying out for money, either. I

believe when we are in the will of God He will supply the money every time. God sends us money through human agents, and you people have got to get your ears open to God along this line. I do not believe the Pentecostal people have learned God's way of giving yet. God wants us to give Him, not to favorites. And God wants us to recognize it is not simply our tenth that belongs to Him. God wants more than your tenth, and if you do not give it to Him He will deal with you for it. God is calling out missionaries

in these days to go depending entirely upon Him, and He is calling upon the people in the home land to stand by them, and if you do not God will deal with you. If you are going to be adjustable to God in everything you will be adjustable in the giving of your money, and when God has His way there will be no lack in the foreign field. When God's people get adjusted to the Holy Ghost there will be plenty of everything.



## Three Days in a Heathen Town

### A King and His Chiefs Eagerly Hear the Gospel

John Perkins, Borobo Bush Country, Cape Palmas, Liberia, West Africa.



OD moves in a mysterious way His wonders to perform." In a recent evangelistic trip among heathen towns, where the majority of the people had never seen a white man nor heard the story of Jesus before, we were strangely but clearly led to a large town far back in the interior. For reasons of our own we had decided not to go so far back at that time, but God ordered it otherwise, in a strange way. We were visiting with Miss Hisey and Miss Mendenhall at their station, showing pictures of the Life of Jesus, with the magic lantern at the mission, and in the nearest town. One day two native men came along and asked if we would go to their town and show them the pictures. We talked to them as best we could through a very poor interpreter, and understood that their town was named Cavalla, a distance of three hours' walk. We told them that if their king wanted us badly enough to send some strong boys to carry us part of the way in hammocks, we would go to their town.

In two days four strong men came along, and on talking to them through a better interpreter we learned they were from a town a big day's journey back over a tremendously rough trail. There was nothing to do but get ready and go along with them, and we had some strange experiences on the way. Some places were too boggy and bad to permit our being carried in the hammock; in such cases the boys would take us on their backs and wade through. At one place a boy was trying to get over a bog when his footing gave way, and down he went up to the waist in the

mire. Mrs. Perkins was on this boy's back, and was rescued from her perilous position by the other boys.

We finally reached there before dark, drenched with rain, and being, as far as we knew, the first white people to visit their town, we had to submit to a very close and curious inspection, literally becoming "a gazing stock" for almost an hour before we could get a chance to change our clothes. After eating some rice and palm butter, well seasoned with pepper, we showed them the life of Christ on a screen. The pictures fairly took them by surprise, and they listened to the story with spell-bound attention and wonderment. After we had showed them a goodly number they begged us for more. The next morning we spoke of going on to another town, but they would not hear to that, so during all the time we spent there the majority of the people remained in town, following us all about, filling the house where we stayed almost continually and listening with rapt attention to all we had to tell them. First one of us would talk and then the other. After a searching Bible lesson on the secret sins of the heathen, they began to confess their sins, and poured out some awful confessions.

Sunday morning we wanted to have a little quiet time with the Lord, and thought to get out by the big waterfall alone with our boys, but were followed by the king and a number of boys. After a Bible reading with them, we returned to town, had more rice, palm butter and pepper, and closed our house to have a little rest, when a messenger came from the king's house, saying that the chief men had gathered

at his house and wanted us to come and have service. We went and found many of the chief men, including the king, waiting for us, and oh, such a heart-to-heart talk as we had about the Sacrifice of Christ and His great love for us!

When we began to urge them to leave their devil worship and do "God way," they all broke out with one accord, saying, "We are ready to do 'God way' now, if some one will only come and show us the way." They said, "We want to build a big mission house one time, and we will do it if some one will come and show us how to do God Way. We tire of this devil fashion." Many times they begged us to come and be their missionaries.

Before closing, let me say just a word about two young men God gave us from this town. One day as we were having prayer with a sick boy, John, our interpreter, called, "Samuel, Samuel!" A young man came in, who afterwards said to us that that was God's call to him. God had been talking to him, and when he heard his name called in that way he couldn't go any further. Another young man called "Dress" who had been studying about coming to the mission, but lacked the courage to start out alone, said to us, "I am going with you when you go. I have no father or mother or proper home, so

I am going to take God for my Father. He has since been saved. Samuel is earnestly seeking the Lord, but is not so clear in his experience. The Lord appeared to Dress in a vision revealing Himself very definitely to him as his Savior.

The people entertained us very royally during our stay. They cooked two goats and many chickens for us. It is just wonderful what a hunger God has put on these people for Himself. Ethiopia is stretching out her hands to God, and Psalm 68:31 is being most literally fulfilled.

It seems as if the work here is growing by leaps and bounds. We have sixty in the mission now, and more coming all the time. Last week ten heathen boys came to us of their own accord, eight of them from a cannibal tribe. The Lord is surely talking to this people in a wonderful way.

The Lord continues to supply our needs in His own wonder-working way. Praise His Great Name. It is just wonderful how He has undertaken for us ever since He made it clear to us, in the home land, that we were to come trusting in Him alone for support. Glory to His Name. He is true to His promise, "Lo, I am with you always." "He shall give you another Comforter, that He may abide with you forever."

## A Pentecostal Baptism

### Testimony of a Baptist Minister

Alvin L. Branch, Colon, Mich.



**HUNGERING** to attain to the best that God has in the way of equipment for His servants, both to live well-pleasing to Him in all things and to be fruitful in every good work, led me to welcome the glad

news that some of His people were receiving real Bible experience in the baptism in the Holy Spirit.

I had long been convinced that none of God's promises to His church had been withdrawn by Him, and none of the New Testament commandments had ceased to become binding upon His followers, and that the command to "Tarry ye *until*—" was still as much in force as when it was spoken. The still small voice within would not be silenced by the words of this world's wisdom which declared that apostolic experiences, especially speaking in other tongues and the healing of the sick, were intended only for apostolic times.

I prayed earnestly that God would baptize me in the Holy Spirit, and then tried hard to believe that because I had asked what was according to His will I therefore must have it and must just believe and go ahead, taking it for granted that the prayer was answered.

Time and again when souls were converted in some of our regular or special meetings I was almost convinced that God had answered the prayer, notwithstanding the unsatisfied heart hunger, but God opened up the way for me to go to Chicago, and while there the blessed Comforter came into this temple, which seemed to me more like a hut, unworthy of such a Heavenly Guest, and used these lips to talk with Father in a language, the words of which I did not understand, but I unmistakably understood the sweet consciousness of His abiding Presence.

This has never left me; neither have I been induced to do or say things ridiculous, absurd or unseemly, as some of my friends feared. It has not



made me a blazing light in the religious world, but enabled me to live in the realm of the Ninety-first Psalm. It deepens the passion to win men to Jesus Christ, and brightens the hope of His coming.

My subsequent experience makes plain to me the absurdity of the position of many opposers of the work, who describe it as "ecstatic," "rhapsodical emotionalism." Almost without exception in my daily talks with Jesus now, when the burden of prayer becomes real, I find myself praying in another tongue. There may be a feeling of joy or pain, or there may be no more emotion than in ordinary conversation. There is a vivid reality to prayer unknown before. The preparation of the Sunday messages is not a burdensome "getting up a sermon," but a waiting upon God to hear His voice and then, perhaps, like a flash, the whole plan or outline comes before me, and the only difficulty comes in compressing the whole

message into the thirty or forty minutes allotted for the sermon.

The blessed Word is so much more a vitalizing force both in myself and in the flock over whom the Holy Spirit hath made me overseer. Many of the dear brethren feared that I had gone into fanaticism, but when after a long time they do not discover irrational traits or outbursts, some are convinced that it is of God, and are hungering to know more of God in their lives.

The accompanying hymn, "Looking Up to Jesus," was given me in another tongue one Sunday morning when I was waiting for the message. Two weeks later, under similar circumstances, the interpretation was given.

The most blessed thing in this world is to live in the center of the will of God. It is the vestibule of heaven.

### Looking Up to Jesus

I 'M just waiting for the fire that shall burn away  
the dross,  
That shall burn up all my passions as I nail them  
to the cross;  
That shall take away the pride and every worldly  
thing,  
As I'm looking up to Jesus and crown Him as my  
King.

#### CHORUS

Oh, I'm looking up to Jesus and would Jesus only  
see,  
And I'm trusting in His merit because He died for  
me.

I am looking up to Jesus to fulfill my every need;  
There's a promise of His fullness in the Word which  
is the seed,

That when sown in the hearts, will surely bring  
release,  
And fill those hearts with God's own perfect love  
and peace.

I am looking unto Jesus to take away the sin,  
That for many years has burdened, cursed the life  
within,

I know His power is able to cleanse away the dross,  
And I'm looking unto Jesus as He hung upon the  
cross.

I am looking up to Jesus as He sits upon the throne,  
And gives me sweet assurance that I am His very  
own.

My eyes are fixed on Jesus, and in His blessed face  
I see that He forgives me and saves me by His  
grace.

I am looking up to Jesus and His hand outstretched  
I see,  
As He points me to the nations that dwell beyond  
the sea,  
As He bids me go to them with the precious Bread  
of Life,  
And tell them of the Saviour, the wondrous Prince  
of Life.

I am looking up to Jesus for the all-sufficient grace  
That will come to those who trust Him to fit them  
for the place  
That He has chosen for them in this dark world of  
sin,  
As they keep their eyes on Jesus and crown Him  
King within.

I am looking up to Jesus for the strength I need  
each day,  
For the wisdom that shall guide me along the nar-  
row way  
That leads me up to glory where angel hosts sing  
praise  
To the wondrous King of Glory as they look upon  
His face.

I am looking up to Jesus and the pains of earth seem  
small  
In the glory of His presence I soon forget them all,  
And the grief that comes like arrows, very soon  
gives place  
To the joy that comes like sunshine as I look upon  
His face.

## The Only Means of Unity

D. W. Griffin



EITHER pray I for these alone, but for them also which shall believe on Me through their word: that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me."—John 17:20-21.

No humble soul can look on the world of division in the religious realm without a sense of sadness, for he that truly follows Jesu. longs for that fellowship of love and brotherly unit, which Jesus bought for us and brought to us in the Holy Spirit.

But unity of the Lord's people is only possible by the Cross. He that does not accept His full death at Calvary cannot be one with His Lord or his brother. So long as WE have rights we will defend them; so long as WE own things we will protect them; so long as WE know things we will contend for them; so long as WE hold to things we will strive with the one who lays hands on them; so long as WE live the carnal spirit will be more or less unyielding, suspicious and self-saving; and these things, this kind of life, just in the measure of its existence, breeds confusion, division, heresy and every evil thing. Self will live for itself and in a measure be separate from every one in heaven and earth. But when we come to see of a truth, that before God WE HAVE NO RIGHTS, that nothing belongs to us, that we possess nothing and know nothing aright, that we died at Calvary and can no more say, this is mine and that is yours, and I will not allow this and that; when we see really as it has taken place in Christ, that the life in Adam was fully condemned and crucified with Christ at the Cross, when we see this and accept it, then it is that the new life, the

life from the dead, the Lamb of life, the life from heaven, begins to work and live and be seen and draw and attract and bless and shed abroad light and unity. He that does not come to know this as an experience will not know the blessed unity of the Spirit.

EVEN "GIFTS" MAY DIVIDE. A blessing, a gift, a manifestation of the Spirit in your life will not unify. If you look at these too much, they will separate, for you can become contentious in what you have received. But you YOURSELF going to the Cross and ceasing to be; you YOURSELF coming to an end in death with Jesus and accepting the Word of God as your only life and rule for spirit, soul and body; this alone will unify. You must be separate from the old life to have the spirit of unity. The Cross as an experience is our only means of unity. If you consent not to the Cross, you may be zealous and teach doctrines and theories and talk blessings and start Pentecostal works and be overpowered at times with blessing in your work and in your life, but in time you will see shameful division and strife. Dead and risen indeed with Him in experience, His strength, His wisdom and meekness, and love and Lamb spirit is ours; we have nothing to save and nothing to build; we are in Him and of Him and like Him. A man will fight for his own. But when he has nothing and is nothing, there is no fight. The Cross has slain us and our all: let us drink the cup and cease to be, that Christ may be and draw men to Him.

"O Cross that liftest up my head,

I dare not ask to fly from thee,

I lie in dust; life's glory dead.

And from the ground there blossoms red

Life that shall endless be."

—*Word and Work.*

### Campmeetings

MARTINSBURG, W. Va., in Parks' Grove, August 12-21, 1910. For particulars address J. A. Brown, 430 Virginia Avenue, Martinsburg, W. Va.

Paterson, N. J., August 27 to September 5, 1910. For information address J. P. Blackledge, 102 N. 8th Street, Paterson, N. J.

Memphis, Tenn., Jackson Mound Park, Septem-

ber 1-15, 1910. For particulars address L. P. Adams, 978 Mississippi Boulevard, Memphis, Tenn.

Malvern, Ark., September 9-25, 1910. For information regarding tents, entertainment, etc., write to Howard A. Goss.

Reeves' Park, Fostoria, Ohio, Sept. 15-25. Write V. P. Welch.

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