



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

Discerning the Lord's Body

Living Faith Makes Disease Impossible

F. F. Bosworth, Dallas, Texas, at Convention, May 22, 1914.



IN that wonderful fifty-third chapter of Isaiah, prophetic of the vicarious sacrifice of Christ, the prophet begins by asking, "Who hath believed our report, and to whom hath the arm of the Lord been revealed?" A wonderful thing occurred nearly two thousand years ago, which, when it is reported to anyone in need of healing for soul or body, will make them "perfectly whole" if they will meet conditions. The answer to the prophet's question is that God's arm of power and deliverance has been revealed to every man who has heard this report and believed it with his heart. Now what is this report? In talking to you today on the subject of healing, I want to establish in your minds one truth, and that is whether or not Jesus included healing for your body as one of the benefits of His death purchased for you on the cross. If He did not, I would not waste any time encouraging you to expect healing, but if He did, then everyone who meets His conditions can be healed. This chapter points out the benefits purchased by Christ on the cross for every man that should ever live in this world. As Isaiah is given this vision of Christ on the cross he exclaims, (verse 4) "Surely He hath borne our sicknesses and carried our pains." In the next verse salvation for the soul and the body are linked together: "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." And again in the tenth verse Rotherham translates the second clause, "He hath laid on Him sickness." Praise God, our sicknesses were laid on Him just the same as our sins were. Peter, quoting from this chapter also links healing with salvation: "Who His own self bare our sins in His body on the tree . . . by whose stripes ye were healed." I. Peter 2:24.

Many good people say that this Scripture in Isaiah refers to spiritual diseases and not to the diseases of the body, but this error is easily shown. Matthew quotes Isaiah 53:4 and applies it to the healing of the body: "When the even was come, they brought unto Him many that were possessed with devils: and He cast out the spirits with His word, and healed all that were sick, that it might be fulfilled which

was spoken by Esaias the prophet, saying, *Himself took our infirmities, and bare our sicknesses.*" All through the Scriptures, both in prophecy and in the types healing for the body is linked with healing for the soul. You will remember when the passover was instituted, away back there in Egypt, God began teaching them the law of redemption by types. They were not only to put the blood of the passover lamb on the doorposts, but (get this, thousand have overlooked it) they were also commanded to eat the flesh of the lamb *for physical strength* or for physical benefits only. This passover lamb was a type of Christ who was "the lamb slain from the foundation of the world." Paul tells us in Corinthians that "Christ is our passover." The blood of this passover lamb was a type of the blood of Jesus shed for the remission of our sins, and the body, or the flesh of the lamb was a type of the body of our Lord which He said was broken for us. This passover was kept throughout the Old Testament times until Christ instituted in its place for this dispensation the Lord's supper with its two emblems pointing to the two great benefits of Calvary—healing for the soul and healing for the body. The Lord's supper with its two emblems is for the purpose of keeping fresh in our minds the two great benefits purchased for us by the death of Jesus. The Psalmist David looking prophetically at Calvary and perhaps having a vision of Jesus dying there for every man exclaimed, "Bless the Lord, O my soul, and forget not all his benefits," and then He names the two benefits of Calvary purchased by Jesus for every man: "Who forgiveth all thine *iniquities*," that is one: "Who healeth all thy *diseases*," that is the other. Now, notice, He says not to forget all His benefits, and this is the very purpose for which we take the Lord's supper to keep before our minds the benefits of His death, or as Jesus commanded: "This do IN REMEMBRANCE of me." I will read from I. Cor. 11 beginning with verse 23: "For I have received of the Lord Jesus that which also I deliver unto you, that the Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks He brake it, and said, take, eat; this is my body which is broken for you." For what purpose was it broken? or in other words, what benefit can you derive from

His body being broken? Isaiah answers: "By His stripes (bruises) ye are healed." The wine is an emblem of the blood of Jesus for the remission of sins, and the bread is an emblem of His body broken for the healing of every man's body in the world.

Thousands of Christians today because they have not been taught, are eating the Lord's supper without discerning the Lord's body. That is, they eat the bread, not knowing that it is an emblem of the Lord's body broken for their healing. Paul says: "For this cause (not discerning the Lord's body) many are weak and sickly among you, and many sleep." In other words, because many have not been shown their privilege of being healed, they have remained weak and sickly and many have died. Thousands are in the cemeteries before their time for not discerning the Lord's body broken for their healing. Thousands of others are sick who can be healed.

When Jesus said: "This is my body," He did not refer to His mystical body, the Church, but to His own physical body broken for our healing. Discerning His body will bring deliverance from our diseases as appropriating the blood will cleanse us from our sins. Some take the Lord's supper unworthily and are, therefore, unable to discern or appropriate with faith the Lord's body for healing, even after they have had the teaching. If a man in need of healing will first "examine himself" and get in tune with God, so that he can eat the bread and drink the cup of the Lord *worthily* as Paul instructed, he will then be in a position to discern the Lord's body with faith for his healing.

Hundreds of thousands of Christians today are eating the Lord's supper without discerning the Lord's body. The first time I ever met Brother Birdsall who is now my co-worker in Dallas, was at the Texas Annual State Camp-meeting, five years ago. He had been working over in Eastern Texas where the climate was bad; he was all run down in health, having the jaundice and weeping eczema on his body, had been praying for weeks but was unable to touch God for healing. I was asked to talk on the subject of the atonement, and as I got to this point, and showed them that the bread stood for our healing just as definitely as the blood for our salvation, and that many were weak and sickly among them because they did not discern the Lord's body, Brother Birdsall saw how certain this made his healing. The next day when we had the Lord's supper, he put the bread

in his mouth really appropriating the Lord's body for the first time in his life. And what was the result? God's lightning struck his body and made him whole and he gained twenty pounds within the next thirty days. The weeping eczema left his body and he has been well ever since. I had been praying earnestly for a co-worker and this is the way God answered my prayer; we have been working together ever since.

About a year ago when I was here I talked on this subject one Sunday afternoon just preceding the communion service. I made the statement, You can be healed when you put the bread in your mouth, if not before, by discerning the Lord's body broken for your healing. A woman in the audience, Mrs. Rosa McEvoy, had paralysis of the optic nerves for fifteen years. She told me yesterday that she could not tell white from black three feet from her eyes, not able to distinguish her own husband that far away. She at the Lord's supper, discerned the Lord's body with faith and was healed, and her eyes are well. She does not even have to wear glasses. Another lady was suffering with two stone tumors for three years, had rheumatism and indigestion. She heard the report, saw her privilege and believed without any effort, and the arm of the Lord was revealed in her behalf. Three waves of power passed over her body as she sat in her seat, and when she got home she could find no trace of the tumors from which she had suffered terribly; she was healed through and through. Several others were healed at the same time sitting in their seats listening to "the report," one a bad case of hemorrhoids. While I was talking on the Lord's Supper one day in Waco, Texas, a woman with a paralyzed arm caught the truth and up went her arms sitting in her seat. So I could tell of many healings I have witnessed as the truth was made clear to the minds of the afflicted. Many times people are healed before they have an opportunity to be prayed for. One woman with epilepsy nearly all her life came over a hundred miles to our meeting in Dallas. She had those awful fits every day and her sister told me at one time she had forty-two in one day and almost passed away; her mind had become greatly weakened. After listening to the truth, she came to the altar; the power of God struck her as soon as she knelt down. She was instantly saved and healed and shouted and praised the Lord in a wonderful way; never had another symptom

from that time. She wasn't even prayed for; she heard the truth and the truth set her free.

Oh, I praise God with all my heart that when we are called to go out and preach the Gospel, we have a message and a remedy that will meet the need of every man and woman under the sun. It matters not what their need is for soul or body; whether they are blind or deaf, or anything else; God's provision for them is absolutely perfect. There is no kind of a change that needs to be made either in their soul or body but that "the exceeding greatness of God's power TOWARD US who believe" is ready to make that change. "He is able to save to the very uttermost all that come," so that every need is done away. Nearly every time we have the Lord's Supper down in Dallas some discern the Lord's body; God's power goes through their bodies and kills their diseases.

None of God's laws are more absolutely reliable and unfailing than His law of redemption for soul and body. It is just as operative as the law of gravitation. I can let loose of an object a million times and the law of gravitation will always carry it to the ground. We have all been taught God's provision for the healing of the soul, and scarcely anyone, even among sinners, ever questions the fact that all who will repent and meet God's conditions will experience the wonderful miracle of the new birth. I maintain that God's law for the healing of the body is just as absolutely dependable as for the soul. "Whosoever *will* let him come," either for salvation or for healing. Jesus never refused even one case during His ministry on earth and "He is the same, yesterday, today and forever." What Jesus purchased for you and me on Calvary is available. He did not purchase for us a blessing and then to tantalize us, hang it where we cannot reach it.

Suppose that half of this audience were sinners and I should tell you the story of Jesus shedding His blood that you might be saved, naming to you the conditions and you should come to the altar and give your hearts to God and pray through; let me ask you what proportion of you could be saved? "All." Well, suppose the other half of this audience were sick and afflicted and I should tell you the *rest* of the story of Jesus, showing you that "He bare your sicknesses," and you should come to the altar with the same unflinching purpose of heart that the others had, and should all pray through to faith, what proportion of you would get healed? "All." That is exactly what I

contend, and for the same reason that I would contend that the other half could be saved—Jesus paid for them both. Jesus bore our sins and because He did, God is "faithful and just to forgive us our sins and to cleanse us from all unrighteousness." He would be neither faithful nor just if He did not, for then He would be requiring the second payment of a debt. If you should break the law and the judge should fine you a thousand dollars and I should love you enough to pay your fine, and the judge would accept it, that would leave you out of debt. If the judge was honest he could not make you pay the fine for that would be requiring the second payment of the debt. And so it is with healing: Jesus paid for it and God is faithful and just to let us go free. I coughed much of the time for ten years and finally got up from what I supposed would be my death bed and went from Illinois to Georgia for the purpose of saying good-bye to my parents and brothers and sisters before going to heaven. I coughed violently all the way and the jarring of the train was like knives piercing my lungs. But praise God, when I found that Jesus had borne my sickness, I walked right out from under the whole thing and was healed. I didn't have to carry what Jesus carried for me. I find it works beautifully to count God faithful. Two different times since when I had a burning fever and was terribly sick, it came to my mind how Jesus bore my sickness and I have, without being prayed for, crawled right out of bed, counting God faithful to the work of Christ for me. Some of you know what it means to walk around with a high fever. My stomach rolled and I felt as sick as death, but as I began to praise God for the fact that Jesus bore my sickness, both times the sickness instantly passed off and I was well.

One reason many fail to get healed is because they have not been taught clearly enough and they don't come to God with a real purpose in their heart. They come and experiment. When others are being prayed for they say, "I guess I will be prayed for, I *may* get healed." Suppose a sinner would come that way. He can never have the faith to "believe unto righteousness" until he actually purposes to be saved, and then God meets him every time. A purpose of heart is an indispensable condition of faith in seeking salvation, the baptism in the Spirit, or anything God has promised. As soon as I know that God has something for me, it is not only my privilege but my duty to receive it, and any-

thing short of a full purpose of heart in the matter is short of the spirit of obedience. If God wills a thing for me, then if my heart is right with Him I shall will the same thing. If a man will, and act all the time with the will of God, he can receive everything that God has for him. "No good thing will He then withhold" for he will then be walking uprightly. God is infinitely benevolent and wills the very highest good of every being. It is His very nature to lavish His blessings upon us; "His eye runs to and fro throughout the whole earth to show Himself strong in behalf of those whose hearts are perfect towards Him." In other words, God is hunting for a chance to bless someone. I imagine it makes God happy when we meet conditions so He can bless us, for it gives Him a chance to gratify His own desire. Just as "Nature abhors a vacuum" and the air rushes in to fill the space when there is an opening, so God blesses with salvation and healing whenever He has the chance to do it. Take away the resistance and God's lightning will strike as sure as He lives. This is why it is such a pleasure to preach the Gospel. We know just as well beforehand as we do afterwards what will happen, for God is absolutely faithful and puts his law of redemption into immediate action just as soon as the conditions are met. "Oh," says the preacher that does not believe in healing, "you prayed for so-and-so and he was not healed." I ask in reply, did you never pray for anyone and he did not get saved? "Yes." Then you made a bigger failure than I did, for the healing of the soul is as much greater a miracle than the healing of the body as eternity is greater than time. My praying for his healing or for his salvation will amount to nothing unless he meets conditions. The reason more people are not healed is because that part of the Gospel has not been taught definitely enough so the people can have faith. "Faith cometh by hearing." There is exactly the same basis for faith for bodily healing as for healing of the soul.

God had many ways in the Old Testament times to teach the people the way of redemption. You will remember when the children of Israel had sinned, God sent among them the serpents. They were dying like cattle, when God told Moses to lift up the brazen serpent which was a type of Christ. Those who were dying were carried where they could look at the type of Christ, and all who looked received the double cure and were healed. "Even so (or,

for the same purpose) must the Son of Man be lifted up." If the children of Israel could look at the type of Christ and receive healing, let me ask why we can not look at the antitype—Christ Himself, and be healed? Could the type of Christ mean anything to those Israelites that Christ does not mean to us? And I want you to notice that EVERYONE that looked was healed. They didn't get healed looking at their swollen bodies which had been bitten by the serpents, but by looking at the type of Christ. You can never get faith by looking at symptoms or at yourselves, but you can look to Jesus, and meditate on God's faithfulness until the operation of faith will come into existence without an effort, and then your diseases will evaporate like a mist before the sun. Living faith will annihilate a cancer, a tumor, or any disease under the sun. Living faith made it *impossible* for Brother Martin to remain blind, although he was born that way and was without any faculty of sight from his birth until God healed him last February at the age of thirty-one. This living faith has caused his shriveled eye-balls to grow right in his head to almost normal size since February.

Another way God taught the Israelites the law of redemption is given in Exodus 13:13. This illustration is not original with me but is so good I will give it. In Exodus 13:13 we read, "And every firstling of an ass shalt thou redeem with a lamb; and if thou wilt not redeem it, then shalt thou break its neck." The first colt was born condemned and its redemption depended upon one thing: God required that a lamb without a blemish should be sacrificed to redeem the colt. So when a colt was born, the owner would go into the flock and look for a perfect lamb; when he found one that met the requirements he took it to the priest; the priest looked the lamb over, not the colt—now don't fail to get this—it mattered not how crooked the colt's legs were or how long his ears, it all depended on whether the lamb was without blemish, it was sacrificed and the little colt was redeemed and could run and kick up his heels with all the other colts. If you are either sick or in sin, you are the colt, and Jesus is the Lamb who "offered Himself without blemish unto God" to redeem you from sin and sickness. When you come to God for salvation or for healing get your eyes on the Lamb. If you see any blemishes on the Lamb you have a right to get discouraged, but if you can't find any blemishes on God's Lamb then you know you are free and

there is nothing to do but to rejoice. When you are tempted to doubt after you have met God's conditions, instead of examining your feelings, examine the Lamb, for your deliverance depends on whether or not He was accepted in your behalf. For the yielded soul who has met God's conditions to doubt his salvation or his healing is to imply that the Lamb that God chose as a sacrifice to redeem us from sin and sickness has spots and blemishes.

In Gal. 3:13 we read: "Christ hath redeemed us from the curse of the law being made a curse for us, for it is written, cursed is every man that hangeth on a tree." So you see it was when Jesus died on the cross that He redeemed you and me from the curse of the law. Now what was the curse of the law? If you will turn to Deuteronomy 28 you will find what the curse of the law was. From verses 1-13 God names the blessings promised to the obedient, and then He enumerates the curses that will fall upon those who will *not* hearken unto the voice of the Lord their God, and do all His commandments. He names the diseases which are known as "the curse of the law," beginning with consumption, fever, extreme burning, the botch of Egypt, the emerods, the scab, the itch, blindness, etc., and ends with "all the diseases of Egypt"—every disease that any Egyptian ever had. Then He goes still further and says, "Also every sickness and every plague which is *not* written in the book of this law." That takes in cancer, appendicitis, small-pox, and every disease in the world. Glory to God! So you see that when Jesus redeemed us from the curse of the law, He redeemed us from consumption, blindness, and the whole list of diseases named in that curse, and every *OTHER* disease which is not written there. If you will give me the name of your disease I can tell you one from which you have been redeemed and can be healed. Not everybody is going to be saved, and not everyone is going to be healed, but it is all paid for whether you ever get it or not. If you do not get it, it is wasted and Jesus' suffering for you was in vain. The people who are saved and not healed are like the man and his family who bought their tickets and boarded a vessel to go across the ocean. They took a big basket full of cheese and crackers, and every time the call was made to meals, they opened their basket and ate their cheese and crackers three times a day. Before arriving at their destination the smell from the dining room made them hungry for one good, hot meal before leaving the boat,

and when they asked how much the meals would cost them, they were told that they had paid for their meals with their tickets. They had been living on crackers and cheese when their meals were all paid for. So it is with many people, they are going around without healing, when it is all paid for and belongs to them.

The reason that many are not healed is because they are selfish and instead of acting for the interests of God's kingdom, they put their own interests above God's. "Whosoever will save his life shall lose it"; that is, if a man aims at his own interests he shall lose his own interests. God absolutely requires that I shall make my own happiness subordinate to His glory and the good of the universe. We must let the interests of God and His Kingdom rise in our affections just as much above our own interests as their real value is greater. A single eye for the interests of God's Kingdom is the whole of virtue and will make our hearts conductors of God's power, and it will flow from our hearts, through our bodies, and heal them. I have prayed for some people's healing and their heart was a non-conductor so that God could not get His power into their body. People ask me to pray for them and I can feel God pushing me away; you have almost to fight against God to pray for them. They want healing, but God wants to do something else for them first. He wants to make their heart a conductor to His power and then it will be natural for them to believe for healing, and God's power will play around in their bodies and destroy all disease. If a man will yield unconditionally and hold Himself continually subject to the whole will of God, he can get anything God has for him. Some say, "I am a Christian but I am not consecrated." I don't believe there is such a person living. God has no such standard. We must take the attitude of a servant or bond-slave to be saved, and a slave does not act for himself but for his master. As soon as a man has forever ceased all resistance to God's will, God instantly floods his soul with a love for the will of God. As I look forward and realize that God will make many new demands as the light is revealed to me, it gives me joy, because I vow I will remain subject to the will of God if it takes my life. God told the children of Israel that if they would smite the different nations in Canaan, as He delivered them into their hands He would take away from them all sickness. These nations are a type of the self-life in the Christian, and if we will smite the self-

life when God shows it to us, we can be rid of all sickness by faith. If the Christian will pay his broken vows to God and repent of all indifference to the will of God, it will be like rolling away the stone from the grave of Lazarus, and then living faith is the miracle God will work in

our heart. Obedience takes away the obstacle and then the mighty gushings of faith break forth and we are healed.

This Article on "Discerning the Body" will be issued in tract form. Price 3 for 5 cts., 1 doz. for 15 cts., 100 for \$1.00. Add 15 cts. postage on 100 lots.

Convention Jottings

Stories of Consecration, Home and Abroad

May 17-31, 1914



was glad when they said unto me, Let us go unto the house of the Lord."

It was a company of joyful Christians that assembled in Convention May 17-31; they came with great expectation from as far east as Massachusetts and as far west as California, with a number of missionaries from foreign lands. They came from the desert places where spiritual food was scarce, from the dead and formal associations of church life, from the busy marts and the quiet by-paths—they turned aside for a season from the affairs of men and things of time and sense, to launch out into eternal issues, to give themselves to prayer and the Word. A "great company of priests" came together for a refreshing in their own souls as well as to impart blessing and God stood in the midst of His people.

The ministers and Christian workers present from a distance were:

D. W. Kerr and Mrs. Kerr, Cleveland, O.; F. F. Bosworth, Dallas, Texas; A. G. Garr, Los Angeles, Calif.; C. E. Baker, Ottawa, Ontario; M. L. Sherard, Cambridge, Ohio; Wm. Kirkpatrick, Upper Alton, Ill.; L. V. Roberts, Indianapolis, Ind.; Wm. Black, Ottawa, Ontario; T. K. Leonard, Findlay, O.; L. S. Smith, Upper Sandusky, O.; E. Jennison, Great Bend, Kans.; F. A. Graves, Zion City, Ill.; T. Arthur Lewis, S. Framingham, Mass.; Thos. Drewry, Lawrence, Mass.; Paul Van Valen, Memphis, Tenn.; and others whose names we did not learn.

Missionaries were present from Africa, China, India and South America.

Mr. and Mrs. John J. Perkins, Mrs. William Johnson and Miss Rhodema Mendenhall, all of West Africa; Mrs. Edward Richardson, British East Africa; Miss Lucy Warne, South Africa; Mrs. Mary Chapman, India; Miss Bertha Mililgan, China; and Mrs. Willis C. Hoover, Chili, South America.

There were also a number of new recruits for the mission fields, among them some who are going out this Fall (D. V.). Harry Bowley and Mrs. Bowley, Malvern, Ark., and Clyde Bailey,

Delafield, Ill., all for Africa, Arthur T. and Mrs. Slocum, sailing for India in August, Mrs. Jessie Bradbury, for India, and a number of others who are going to the field later.

An earnest of Convention days was wafted to us on the wings of the Spirit a week before the Convention opened. At the close of the service Sunday afternoon after a searching talk, there was a break among the young people; the choir-pit was turned into an altar and the eldest son of our pastor received the baptism in the Holy Spirit. It was like a lighted torch dropped into our midst and some who had been indifferent and had held back became filled with such an intense hunger they could scarcely wait until the time came for the evening altar call, and in the evening Brother Erickson's eldest daughter with five others received the baptism; some were reclaimed and others saved that same day. On Monday night at an informal Young People's meeting three more were baptized in the Spirit. This put a faith and an expectancy in every heart and we felt there were good times ahead.

One of the most blessed nights the Stone Church has ever seen was the opening night of the Convention. The spirit of praise and testimony was upon the people, and as one who held the key arose with a vision of eternal things and spoke under the mighty power of the Spirit, glad hallelujahs filled the place and the people arose as one, standing on their feet twenty minutes, with uplifted hands and hearts aglow with heavenly flame, sounding forth the praises of God. A cyclone of divine life and power flooded the place filling our souls with ecstatic joy.

* * *

First Missionary Day

May 21st was our first Missionary Day. We had present with us a large number of returned missionaries as well as some new recruits for the field. There were Mr. and Mrs. John Perkins and Mrs. William Johnson all of whom are expecting to return to West Africa this Fall; Miss Rhodema Mendehall just returned from Liberia, West Africa, Mrs. Willis C. Hoover of Chili,

South America, whose husband had charge of that wonderful revival among the natives at the beginning of the Pentecostal outpouring, eight years ago, and Mrs. Edward Richardson of British East Africa, who with her husband received the baptism in the Holy Spirit in the Stone Church last winter. Brother Richardson went back to his field in the early Spring and she sails June 2nd; they had hoped to return to their old station and teach their native converts this new truth of the Pentecostal baptism that they might be empowered for service, but the door has been closed because of their affiliation with the Pentecostal Movement. They are now being led to open up work in a new tribe and will undertake this when Mrs. Richardson joins her husband. Brother Bowie of South Africa accompanied Brother Richardson on a tour to look over the field and they feel God's hand guiding in every step.

Miss Bertha Milligan was there in behalf of China's millions and touched all hearts as she sang:

"The tears of the sower and the song of the reaper
Shall mingle together with joy by and by."

The Spirit of God was with us in the very beginning. As we were singing "Bringing in the Sheaves" Sister Milligan started up the refrain "Bringing in Chinese," and Sister Johnson getting a vision of her boys in Africa followed with "Bringing in Black Boys," and we saw by faith many going forth sowing the seed and bringing in the sheaves from every kindred, tribe and nation, and laying them at the Master's feet.

Mrs. Jennie Johnson with the fire of God upon her soul then spoke out of her heart:

A Plea for Intercessors

I PRAISE God because I am a different woman this morning than when I was here before. My heart was hungry for the baptism in the Holy Ghost, and the hardest thing for me to bear when my husband left me last December, was that my soul had not been satisfied. He said, "If you hear of any Conventions, go to them." I thought it was easier for him to talk than for me to do it when I had never even been down town alone, but my soul was so hungry I thought I would die if I didn't get food. When I heard of the Convention at Findlay, Ohio, I went and told them how famished I was. From the time I told them they never ceased praying for me until I got the baptism three days later. And when I got it I wasn't praying for myself. God put a mighty burden upon me for a lost world so that I fell down on my face. I believe that day God gave me souls in dark Africa just as

though I was there, and while I was praying God came down in His mighty power and baptized me in the Holy Ghost, and from that time He put such a "go" in me that I cannot stop. While I am not strong people may wonder why I travel around but when you get a burden on you for a lost world you cannot stay in a town that is spiritually dead.

"Ask of Me and I will give thee the heathen for thine inheritance." If the baptism in the Holy Ghost doesn't give us a burden for a lost world we haven't the real thing yet. Oh that God might give us a vision this morning of souls that are dying by the thousands; of the millions going to Christless graves while you and I are sitting here. They are crying for help, begging for some one to come and tell them about Jesus. Oh how I praise God that as I have gone about the country I find people interceding for the work in dark Africa. Knowing I wasn't a preacher, I asked God if he would not make me a woman of prayer; prayer is the key that unlocks heaven's door. There are not many who want to be intercessors; naturally one would rather be a preacher, but God wants us to serve in the hidden places; and He wants us to save souls, not merely seek Him in order to save ourselves. At a certain Convention God brought me in touch with a young woman and I found a drawing in my heart toward her, and she had a drawing toward me. I felt she was not obeying God and the spirit of prayer would come upon me for her. Since then she has written me saying that she was now obeying God and that He had called her to be an intercessor, and said how glad she was I had stood by her in prayer that she might obey God. Beloved, I ask of you to obey God in prayer. I know what it means to be in danger and in peril. If it had not been for an intercessor in this city I should have had a watery grave. Beloved, if we will live close to Jesus, so close we can hear His voice, then when our missionaries on the field are in danger He will let us know. Just the other day I read of Brother Isaac Hess in South China, the article said a cablegram had come stating he had small-pox. When they read it they thought he was gone, but in less than twenty-four hours there came another cablegram saying he was healed. Before this there had been a burden of prayer over the saints and they didn't know what it meant, but they felt they were to pray for some soul who was dying. I remember the time when my husband was so nearly gone the death sweat was upon his brow, but a woman in this country was praying for him and he was delivered. It is no pastime to go to any heathen country. We don't go there to see beautiful scenery or strange sights; we go because we have the love of God in our hearts for the lost and perishing. In order to reach the people we have to suffer, but I praise God for all the hardships and trials I went through. They have proved to me we have a faithful God.

When my husband returned to Africa, the people came down by the hundreds to shake hands with him; then they gave him a sheep,

and the chief men, those poor old heathen men got down on their knees and thanked God for sending Mr. Johnson back to them again. Remember these people are not Christians but they are poor old heathen men whom we love. I remember one old man—how I do love that dear old heathen man; he is a real father to us! So they prayed and asked God to let Mr. Johnson live and keep well and stay with them so that when they die they can go to God's country. The room was filled and many standing around outside and the people were drinking in the truth, and this old heathen man began again. He said, "I want you young men to come to the mission and learn to do 'God way'." Beloved, pray for this heathen man that he may give his heart to Jesus. It means so much for one of these chief men to love God and follow Jesus. They are bound and tied by heathen customs, and only the power of God can cut them loose. Years ago before I ever heard of the baptism of the Holy Ghost I used to pray that we might have the power that Finney had, that when we went into a meeting souls would be slain by the power of God. Well God is bringing that to pass in dark Africa. Many times I have found myself praying that God would come down and slay the people right and left by His power and that they would rise up new creatures in Christ Jesus. Beloved, it has come to pass. My husband wrote in his last letter they were having meetings like Finney had.

Our king is what we call a boy king, and he was saved at our Station at Blebo. They write me he has had a wonderful experience and is so happy and free in Jesus. One Sunday the mighty power of God came upon him and struck him to the floor. He wore a ring on his ankle, the ring of authority; it is put there by the devil doctor, and he dared not take that ring off. When he was converted he wanted to take it off and the people refused to let him; but this day when the mighty power of God came upon him the ring snapped in two, and he said he would not have another put on. The chief men came to Mr. Johnson about the ring. They said, "How come this ring break like this?" He said it was "God's palaver" and if they felt like making any trouble about it they could just talk to God. Now it brings much opposition for a king to live for God, but there is power enough in the blood to keep him true. He has put his wife in the mission so she can learn to do "God way," and since my husband returned to Blebo they have nearly fifty in the mission.

* * *

Mrs. Chapman, a veteran missionary who had spent many years in India and whose hair was sprinkled with grey, announced with no uncertainty that her face was again set Indiardward, and that she was going back to be one of the "helps" the Word of God speaks about that have been set in the church. She has been used in the different missions as a "gap filler" as Pandita Ramabai loved to call her. When a missionary

was sick Sister Chapman would be called for to stand by in prayer and minister to the afflicted one; when one needed a rest, she would slip in and take her place. When the need was urgent in Bombay, she was sent there, and when there was a demand for help from the Rescue Home at Dodballapur, her feet were swift to go. Her work was a hidden work, would not make much of a showing; she seldom stood before the people, though competent to teach in many ways, but in the bed-chamber holding on in prayer and wrestling with the powers of darkness over the soul of a lost girl—this was her mission, and for this she is again going to face the darkness of the heathen world.

Sister Chapman felt it laid upon her to present to the Convention the needs of the Pentecostal work in Bombay under the charge of Margaret Clarke. There is no more important center in India than Bombay and she tells us that no other mission is bringing in the fruit from among the heathen people as this work in Bombay, unless it be the Orphanages, but this is not depreciating the work of the other missionaries. We do not lose sight of the fact that the missions that are not making a showing are as effectively working for God; they may be doing more than those which are reporting results, but Sister Chapman is especially interested in this work in Bombay because its needs are great and because of the wonderful opportunities here to win souls for Jesus. She told us of one native preacher who received the baptism in the Holy Spirit and preached to large crowds in four different languages, an able, eloquent man; he would preach to a great crowd in the Marathi language for a half hour, then another crowd would come up and he would preach to them in the Gujrati, then in the Hindustani, and then in English, and he would gather the children together and teach them about Jesus, and that is the way Pentecost was started in Bombay.

In the afternoon Mrs. Richardson told of the work in which they had been engaged, and in the evening Miss Mendenhall brought us the latest news from Liberia.

This day marked an epoch in more than one life. "Are you willing to go to the foreign field?" came in the still small voice to consecrated hearts. God definitely called one of our young men to West Africa and put within him an eagerness to go. Five or six of our young people have been called to China, and four of them, Mr. and Mrs. Nicholas Yest, Miss Bertha Meyer and Miss Carrie Anderson have already booked their passage to sail in September.

On the second Lord's Day Brother Bosworth preached in the morning on his favorite theme, "An Absolute Surrender to the Will of God." He startled his hearers by saying it is easier for a person to receive the Holy Spirit than for a hungry child to get bread from a tender, loving mother. This has not been the experience of many Christians but corresponds with the Word which says, "If ye then being evil know how to give good gifts to your children, HOW MUCH MORE will your Heavenly Father give the Holy Spirit to them that ask Him."

He threw another bomb-shell into our midst when he said, "Any person can have the baptism in the Holy Spirit before he leaves this place, even though he is the worst sinner in the world, if he will yield to God." It made the hungry hearts desperate and they no sooner reached the prayer-room until the power of God swept down upon them and in a few minutes they were glorifying God in other tongues. The "slain of the Lord were many"; Sunday School had to be suspended and all over the room the praises of God fell on the ear like sweetest music from those who for the first time were filled with the Holy Ghost.

* * *

A Big Tent Meeting for Chicago

In the afternoon initiatory steps were taken toward the launching of a great campaign for Chicago. Months ago, before Brother Erickson had charge of the work at the Stone Church, God gave him a vision of the coming summer's work. While in prayer one night he saw with eyes wide open, a large tent seating thousands of people, and the Gospel going forth in power to sinners. He now felt that the time had come to present to the people the necessity of redeeming the time and taking upon themselves the burden of the lost souls of Chicago. An offering was taken for the purchase of a tent and its equipment and the first to respond was a young girl who said she would give a hundred dollars. She had recently been saved and baptized in the Holy Spirit and considered no sacrifice too great that others might share in her joy. Immediately, like the lighting of a match, the place was set on fire with the spirit of self-denial, and all over the audience individuals responded with a readiness that was most inspiring, so that in a few minutes over sixteen hundred dollars was pledged in the name of the Lord.

* * *

Second Missionary Day

Saturday, May 20th, was again set apart as a Missionary Day. Miss Bertha Milligan of Hong Kong, China, spoke in the morning hour, and

laid the land of her adoption upon the hearts of her hearers, telling them of the wonderful possibilities, the open doors and the results of the preaching of the Gospel in the "land of Sinim." In the afternoon, Mrs. John Perkins from West Africa told of their work, and how their years of toil and holding on had not been in vain. Now it is harvest-time in West Africa; the tears of the sower have not flowed for naught. While Brother and Sister Perkins are not now privileged to be on the field when the sheaves are being gathered in, their hearts beat quickly with each new report as it comes over the seas, and they are anxious for the time to come when they will again be among their spiritual children and take the sickle and reap. Mrs. Willis C. Hoover of Chili, So. America, gave an interesting account of their work in Valparaiso and the Pentecostal outpouring there, which we give elsewhere.

The crowning meeting of the Convention was on Saturday night when time was given for new missionaries. There were fifteen or twenty who felt that God had called them to various fields, some to go forth this Fall and others later. Four young men, filled with zeal and the Holy Ghost, told of their call and God's hand upon their lives. Arthur Slocum was called to lay down his profession as a physician and is going forth to present Jesus as the Healer in North India in connection with Brother Norwood's work. Clyde Bailey was called many years ago and allowed himself to be turned aside for a time, but now the burden of Africa is being laid upon him again and he has set his face to go through as Jesus leads. Paul Van Valen of Memphis, Tenn., told of his conversion, endowment and call to India, and Harry Bowley made us to know with no uncertainty that his soul was on fire for Africa and he could not rest until he was there, winning souls. "Forsaking all" with him means leaving behind a little baby daughter, for children cannot live on the West Coast. Sympathetic tears flowed from eyes whose hearts were deeply touched as Brother White walked over to where the child was asleep, took it up tenderly and carried it to the platform, bringing to mind how God demanded Isaac of Abraham and then gave him back to his father. Over and over again we sang that chorus of our childhood:

"Like the stars of the morning
His bright crown adorning,
They shall shine in their beauty,
Bright gems for His crown."

Then came a call to the altar of those who had consecrated their lives to the mission field and more than twenty knelt and called upon God to

empower them for the battles ahead. Then sweetly the Spirit wooed and the heavenly chorus broke forth, and with uplifted hands, feeling as though we were standing in the very presence of the King we sang,

"Holy, holy, holy, all the saints adore Thee,
Casting down their golden crowns around the
glassy sea."

All were loath to leave a place so hallowed by the presence of God; the sweetness and the fragrance of it still lingers with us.

The last great day was heavily laden with good things from the Master's table. In the afternoon Brother Garr spoke on the mission fields and gave an interesting account of the beginnings of Pentecost in India. At the close of the Communion service the offering for the foreign field was taken amounting to \$1,800.00. Two sisters who had received much blessing during the Convention pledged a thousand dollars and in a short time the above amount was raised. When a request was made for those to stand who had calls to the foreign field, about sixty arose. Then came the baptismal service when quite a number went down into the sacred waters and came out shouting for joy.

The evening service was held in the large tent two blocks away. It was the beginning of an onward step for the Stone Church, and at least seventeen hundred people were present.

God gave us a blessed service in our new quarters and at the close there were fifteen or eighteen who came forward for salvation.

The meetings at the Church were well attended. On the second Sunday there was an overflow meeting in the vestry and it was stated that practically every seat was taken both upstairs and down. The music led by Prof. Olson was inspiring and many times the glory of God came down and rested upon us as we sang "Jesus is Coming!" Some were lifted up with ecstatic joy and there was rejoicing on every hand.

* * *

Brother Leonard came in at the "eleventh hour," the last Saturday night of the Convention, but he said he believed the Lord would give him a penny just the same. He touchingly told of his conversion and call to the ministry in a few introductory remarks to a helpful talk given Sunday morning, May 31st. Over and over we were struck with the wonderful power of the Gospel, transforming men and women from lives of depravity and sin into stalwart Christians, fire-brands for God. As we looked into the faces of two young men sitting on the platform, one a

converted bar-tender, William Black, the other a converted show-man, William Kirkpatrick, both now preaching the Gospel in the power of the Spirit, we marveled that grace could work such miracles. What can not be accomplished for God through "twice-born" men!

It was encouraging to mothers who have long prayed and wept over wayward boys and girls to hear how the prayers of Brother Leonard's mother were answered for him, and how God had chosen him when but a boy to preach His Gospel. He said:

"I thank God for a mother who knew how to pray and that when she "prayed through" God answered and touched my heart. Even in my youth God called me out of the world into His glorious spiritual kingdom and church of the living God. God touched me as they sang a good old song of invitation; I was just approaching my 'teens, and sat trembling in my seat, but I yielded, and among five boys I was one in the old school-house back in the black swamp of Wood County, Ohio, that found my way to the sacred bench where we sought the Lord and got an experience that abides with me today. We overheard them saying, "They are too young." But I bless God for the five boys that started for God that night. One of them, my brother, two years older than I, died an Elder in the Church of God at the age of twenty-two. I never saw, to my knowledge, a more consecrated boy for God. He reached the eldership at twenty-two and died in triumphant faith. Elmer Leatherman was another boy who stepped out for God when I did, though he and others staggered by the way, but when we are once born of God and become His children, it is hard for the devil to get us entirely away; so although sometimes in the summer we'd go bathing or fishing on Sunday, somehow God had planted the truth in us that moved us back to prayer, and Elmer Leatherman at the age of twenty became an elder in the Church of God, and is a successful preacher of the Gospel today. John Allen Ferguson, another of the five boys, had a drunken father; his father and grandfather were two of the worst drunkards I ever knew, but God called this boy through the Spirit-filled preacher who pleaded for the redemption of lost souls, and that young man grew up and became an able preacher in the United Brethren Church, a Presiding Elder and President of the Holiness Association at Portage, Ohio. And among those boys God called me early in life to the ministry. At the age of twenty-two it seemed as though the Spirit pressed me until I was obliged to sell my possessions, consecrate myself, spirit, soul and body to the ministry of the Lord Jesus, and since that time the boys especially have been on my heart. Oh I know if God can get a boy in his youth and get him consecrated, he will have a place in the body and make him useful in the vineyard of His service. Since I was ordained God has enabled me to help other young men; I can tell them how God can help a boy." A. C. R.

The Latter Rain Evangel

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

Notes

THE Convention is over but the Summer Campaign for the conversion of sinners in Chicago is just begun. One burden above everything else lies on the heart of Brother Erickson, and that is that souls shall be born into the kingdom from this great city. Every prayer, every sermon, and every song will be directed to this end. The tent is pitched at 38th and Prairie Ave., a short distance from the church, and meetings will be held there every night at 7:30 excepting Saturday. The morning and afternoon meetings on Sunday will be held at the church.

* * *

Much splendid material has been crowded out of this number which will be put in the next issue. Many people are writing us to pray for their unconverted brothers and sisters, and for afflicted relatives; if they will send them a year's subscription to The Evangel they will be getting the Gospel message into their hands with its power to save to the uttermost. We had the joy during the Convention of looking into the face of a young lady who was saved through reading The Evangel, sent to her by her brother. A great company could be brought into the kingdom in this way if efforts in their behalf were backed up by prayer. Send those for whom you are burdened in prayer a six months' or a year's subscription to the paper and write them occasionally calling attention to some special article and expect the Spirit of God to work conviction in their hearts. This will surely bring results

in these days when the Lord is working so mightily in the earth.

* * *

Missionary Report

During the months of March, April and May we disbursed money received for missionaries as follows:

Mr. and Mrs. Edward Richardson, B. E. Africa	\$ 217.00
For Ponies, Liberia, West Africa.....	171.10
Wm. Johnson, West Africa.....	121.35
Geo. E. Berg, India	102.05
Mrs. Mary Norton, India.....	72.50
Mr. and Mrs. I. S. Neeley, West Africa.....	61.50
Miss C. B. Herron, India.....	61.50
Miss Edith E. Baugh, India.....	55.00
Miss Lillian Trasher, Egypt	55.00
Mr. and Mrs. B. S. Moore, Japan.....	50.00
Mr. and Mrs. B. A. Schoeneich, Central America	46.57
Miss Margaret Clark, India.....	45.74
Mr. and Mrs. C. W. Doney, Egypt.....	36.00
Mr. Thos. F. Barker, Turkey in Asia.....	35.93
Geo. M. Kelly, South China.....	35.00
Elmer B. Hammond, South China.....	34.40
Bertha Milligan, South China	30.00
Albert Norton, India	26.00
H. E. Randall, Egypt	25.50
Mrs. N. D. Nichols, China.....	25.00
Paul Bettex, South China	24.00
Bertha Meyer, for South China.....	23.50
Mrs. Addell Harrison, South China.....	22.00
Phoebe Holmes, South China.....	22.00
Andrew D. Urshan, Persia	22.00
Pandita Ramabai, India	21.25
H. M. Turney, South Africa.....	20.00
Rhodema Mendenhall, West Africa.....	15.00
Miss May Law, South China.....	15.00
Miss Iva Hynds, South China.....	10.00
Miss Ethel King, India.....	10.00
Miss E. G. Kirschner, India	10.00
Mr. J. O. Lehman, South Africa.....	10.00
Z. Osborn, for Central America	10.00
A. H. Post, Egypt	10.00
F. Richards, South Africa.....	10.00
Miss Whitaker, India	10.00
Chetta Ranson, South China.....	9.50
Hattie Hacker, India	9.25
Mrs. E. A. Bernauer, Japan	9.00
Mr. and Mrs. Jas. M. Hare, West Africa.....	7.00
Mrs. E. D. Van Horn, Egypt.....	7.00
Miss L. Brown, China.....	5.00
Frank Denney, for China.....	5.00
Alice Wood, South America.....	5.00
Total	\$1640.64

* * *

Campmeetings

Detroit, Mich., June 24-28. Regarding particulars write to: Benj. Wittich, Mt. Horeb Mission, 2410 Gratiot Ave., Detroit, Mich.

Portland, Ore., beginning June 28th for six weeks. For particulars communicate with Wylie McKee, 131 1/2 Second St., Portland, Ore.

Petoskey, Mich., beginning July 1st, for four weeks. Mrs. M. B. Woodworth Etter in charge. For information address: Mrs. D. D. Miller, 320 Grove St., Petoskey, Mich.

Atlanta, Ga., beginning July 9th, for three weeks. Workers, A. A. Boddy, England; J. O. Lehman, South Africa, and others. For information write to: P. T. Barth, 78 N. Broad St., Atlanta, Ga.

Winnipeg, Man., Canada, July 10-19. For particulars write to: W. E. Moody, 85 Evanston St., Winnipeg, Man., Canada.

Brandon, Man., Canada, July 19-26. For information write to: Ernest A. Paul, 762 6th St., Brandon, Man., Canada.

Caledonia, Ont., Canada, July 23-Aug. 2. For further particulars write to: D. Buchanan, Caledonia, Ont., Canada.

Alton, Kansas, July 24-Aug. 3. Conducted by Evangelists L. C. Hall of Chicago, L. P. Adams of Memphis, Tenn., and others. For particulars write to: Pastor Thos. J. O'Neal, Alton, Kansas.

A Foretaste of Translation Glory

Scriptural Examples of Ecstatic Transports

D. W. Kerr, Cleveland, O., in Chicago, May 24, 1914.



THE subject this morning is the baptism by the Holy Ghost, and the relation of the baptism to the translation of the saints. Our text is found in II. Cor. 5:5: "Now He that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit."

Let us first inquire what that "selfsame thing" is, to which Paul refers. The verse preceding contains the answer to this question: "For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

Beloved, that is the explanation of this "*selfsame thing*." The Apostle Paul has his eye upon the consummation of that work which God has already begun in us. And in writing to the Philippians he says: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

So in this Scripture the Apostle has this same consummation in view. His eye is resting on a point beyond, toward which he is bending every nerve, and for which he is ambitious. This consummation is the climax, the end of faith. It is the crisis in the believer's life; when he passes out of the mortal into the immortal state; when weakness shall be changed to strength; when faith shall be changed to sight. This fullness will come in the presence of the Lord Jesus Christ, when we see Him as He is. This "selfsame thing" is, therefore, bound up with the coming of the Lord Jesus Christ.

What I am talking about is the connecting point. From the divine side it is the revelation of Jesus Christ—from the human stand-point it is the rapture or translation. Let me quote I. Thess. 4:16: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up

together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

I. Cor. 15:51: "Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruption must put on incorruption, and this mortal must put on immortality."

That is the "selfsame thing" to which the Apostle Paul has reference. Another Scripture which is a side-light, and will help us to understand more clearly the theme itself, or the relation of the Holy Spirit to the rapture, will be found in I. Peter 1:3: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

Oh is it not wonderful! Does it not eclipse everything else? The more we get this goal, this consummation, this blessed hope of the appearing of our great God and Savior Jesus Christ, into our vision, the more enraptured we become; everything else will be eclipsed. Praise God! When we get into the view point, we shall see everything else in its relative position.

Now, another thing with reference to this experience that lies in the future toward which we are hurrying so rapidly is this: the consummation is nearer than when we first believed—the time is near when we shall pass from a state of mortality into the condition of immortality. We shall be transported from one center of the universe to another center directly, in a most marvelous manner, as quickly as thought, more quickly than the lightning's flash. How quickly thought travels! more quickly than a message over the telegraph lines. And so when we shall come into this condition for which we are wait-

ing, as quick as thought, we may be transferred from this earth to the throne of God. We may be transported from one solar system to another. It is one of the mysteries of this state that we shall travel at the speed of thought in our missionary journeyings, perhaps accompanied by a retinue of angels, visiting the 117,000,000 of centers of solar systems. What for? I do not know; but it is a fancy with me that we will have business there. Glory to God! No more sorrow, no more sighing, no more crying, no more pain! No more hunger, no more thirsting, we shall be like Him, for we shall see Him as He is.

In our study this morning we may see many symptoms of the things we are talking about; of the wonderful rapture which is really an expression of ecstasy. Now, when I speak of ecstasy, I have touched upon a realm with which everyone is familiar. Who has not given way to ecstasy over a complete score in a baseball game? others go into an ecstasy over a new hat. I am not saying this is not all right, we can not help it. Our Heavenly Father has created us with a capacity to enjoy things, and He has given us all things richly to enjoy, and He is not displeased when we are happy. But some folks go to the wine cup and fill themselves up until they are in a state of ecstasy and feel wonderfully rich when they really have nothing. That is false ecstasy. Paul in Ephesians 5:18, says: "And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart unto the Lord; giving thanks for all things unto God and the Father in the name of our Lord Jesus Christ."

Now, a man has to be in a state of spiritual ecstasy to do that. When you are down, when you are depressed, just remember that we are to give thanks in everything. That is the secret. You need a little help to do that, and God knows how to help you. If you have learned the secret, you will gladly run to the fountain, and will drink deeply of the Holy Spirit, and presently you are caught up out of your condition, and transported into another. You will begin to sing, and forget all your sorrows; the depressions are all gone, the heartaches are gone, and everything that was dry has become moist; the desert is blossoming like the rose, the birds are singing and the flowers are blooming, and you smell the sweet fragrance of the Lily of the Valley and bask in the fragrance of the Rose of Sharon. You are in an ecstasy.

I am speaking in this general way to show you what the Apostle is talking about in the future beyond. The ecstasy in the natural is an illustration of the ecstasy in the supernatural. The natural ecstasy came because of the gratification of the physical senses, when we are carried away with a thing. This is not abnormal. We ought to be as happy as the cricket, as the little sparrow, and we would be, if we were as free from care as they are. If you never had an ecstasy you don't know the real joy of a natural, normal, human life.

Now the relation of the baptism in the Holy Spirit is this thing that we were talking about. The Apostle in our text tells us that "He that hath wrought us for the selfsame thing is God, who also hath given us the earnest of the Spirit." The Spirit brings with Himself all the inheritance, i. e., the foretaste, the anticipation, the prophetic portion of all that we shall have. He comes to you as a Revealer of the inheritance which you have in Jesus Christ, and He begins to spread these things out before you; and you begin to see how rich you are in Christ Jesus, and how wonderfully redeemed you are, saved from sin and saved from the devil. Henceforth you belong to the Lord, and He belongs to you; all that He has is yours, and all that you have is His. He has given you an earnest, the first-fruit of the inheritance that is yours in Christ Jesus.

This experience of joy and peace that comes with the reception of the Holy Spirit is just the beginning. It is a process that will have its final consummation in the rapture of the saints. The first intimation you have of the incoming of the Holy Spirit, and His operations in you, is that joy begins to well up in your heart. You feel restful. A great many people stop there. They think it is the consummation of the baptism when it has only just begun. If you stop short of the consummation of the baptism in the Holy Spirit it is because your faith stops short. Go on! You will have spells of special refreshing, and each successive one will be an improvement on the preceding one. You have entered a path that shineth more and more unto the perfect day. There is wisdom about this. God is tactful. If He suddenly plunged us into something for which we were not prepared it would not be well. If we are cautious, God will deal with us along that line, and give us plenty of time to search the Scriptures, to see that these things are so. God will then walk with us, and prepare us for the next thing. He will prepare our understanding, prepare us spiritually, until He brings us into the

consummation of the baptism of the Holy Spirit.

Here is where a great many people have failed. They allowed themselves to be persuaded that because they are blessed, therefore, they have the Pentecostal baptism. They have begun to receive the Spirit but they should go on and keep the attitude of receiving. If you were in a receptive attitude yesterday and you are not this morning, you can not get anything this morning. You must be incessantly open to God just like the sunflower. There is a law that turns it around so that its face is always toward the sun. As the light of the sun appears in the morning that sunflower is turned with its face directly east and it follows the sun the whole day long. It goes through that process all the time. That is our attitude. As subjects of God our hearts are turned toward the Sun of Righteousness. And, like the sunflower, we keep the face of our hearts turned toward Him all the time. The sunflower drinks in the sunshine all the day long, and while the face of the flower is open, the little sunbeams in their wonderful action penetrate the tissues. This is the attitude which the heart of the believer should take.

Now, beloved, I want to call your attention to something which you will find in II. Cor. 5:13: "For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause." The Greek word which is translated here as "besides ourselves," is ecstasy. So whether we be, as Paul says, in an ecstasy, it is to God, and if we come down out of the ecstasy it is for your sake. That is what Paul says in I. Cor. 14: "For he that speaketh in an unknown tongue speaketh not unto men but unto God: for no man understandeth him: howbeit in the spirit he speaketh mysteries. . . . He that speaketh in an unknown tongue edifieth himself."

He speaks mysteries, nobody understands him; but when he comes down out of that ecstasy he begins to talk to the people in his own language. That is the sober state.

Now, the state of ecstasy in connection with the baptism of the Holy Spirit is a normal experience of being filled with the Spirit; and no doubt one of the charges that was laid against Paul by his enemies was that he was in a state of spiritual ecstasy very frequently. He says, "If I be in a state of ecstasy it is to God, I am praising God, and if I am sober, it is for your sake. When I am in an ecstasy, I am refreshed, the Lord has given me a little lunch and a little drink, and I am refreshed." It is perfectly natural, and you are not to be afraid of it, or run away from it, any more than you would run

away from your little boy or little girl when they are in an ecstasy over a new drum or a new doll. But you know the church has not been used to this experience; everything has become so staid, quiet and perfunctory, and so according to a set program, that if anyone were to give way to such an experience in one of these fashionable churches the congregation would be thrown into consternation. I am working among a people who are accustomed to these things, and they are not startling any more. I used to be a little afraid in a meeting, I did not know what to do at first; but I did not have to know. I let the Lord take care of things, He knows how to manage everything.

On the day of Pentecost they were all together with one accord, in one place, and suddenly there was a sound heard as of a rushing mighty wind, and it filled all the house wherein they were sitting, and they were all filled with the Holy Ghost, and spake in other tongues. That was an ecstasy that was seen and heard and felt. They were caught out of their usual state into one of ecstasy. In that state they began to magnify and glorify God by talking of His wondrous works, by worshipping, adoring, and praising Him in tongues, sixteen or seventeen different dialects. They were speaking as the Spirit gave them utterance. It was the result of being so filled with the Holy Ghost that their spirit was detached from their understanding. They were out of themselves and in an ecstasy of joy at the wonderful glory that had opened out to them. They were brought into the fellowship of the Father and the Son, into the fulness of the Holy Ghost. They had joy that was unspeakable and full of glory.

There are other ecstasies spoken of in the New Testament. After the Apostles had been threatened by the Sanhedrin, and commanded not to speak at all or teach in the name of Jesus, they went to their own company, and reported all that the chief priests and elders had said to them. They lifted up their voices to God with one accord, and told the Lord about the threatening. They asked the Lord to go right on with His program, to increase the wonders that He had been working and let them have some more of the same thing. "And the place was shaken where they were assembled, and together they were filled with the Holy Ghost."

Here is a state of ecstasy of a little higher order, so intensified above the Pentecostal experience in the upper room that the earth responded sympathetically. I think the earth got into an ecstasy. The little hills began to leap,

and the trees began to clap their hands and praise the Lord. You may say, "I don't like that!" How will you like it, beloved, when you see Jesus face to face? If you have His Spirit to do mighty things, He will cut the work short in righteousness, and take you up to Himself. What are you going to say when you look into the face of Jesus? I think we will be in the same condition that the disciples were after the resurrection that evening when Jesus stood in their midst and showed them His side, and His feet and His hands: "Then were the disciples glad when they saw the Lord." You will be glad too, when you see the Lord. Yes, unspeakably happy.

Thus there is a state of ecstasy which is a little more intensified than the one of the day of Pentecost. They had not lost their first blessing; but they had been threatened and were no doubt under some depression. However, they knew the way out, they prayed through into the first degree of ecstasy, and then they prayed through into the second degree. In other words, they had their Pentecost over again, and this time the earth got a touch, the earth was shaken. Do you know that there is a sympathetic relation between the earth and you? Do you know that the whole creation is groaning and travailing in pain, waiting for the manifestation of the sons of God? When that takes place, the desert will blossom as the rose, the hills will shout, the trees will clap their hands, and all nature will burst forth into praise. The mighty organ of nature will have all the stops pulled out, all the pedals open and the Master will play all the chords in their variations; run all the scales, and there will be a great outpouring of praise, magnifying God and His glory like the sound of many waters.

Again, when the first deacons were chosen, seven men were selected, full of faith, and of good report among men, full of wisdom and of the Holy Ghost. One of them was Stephen. God wonderfully manifested Himself, working with Stephen, who preached. He confirmed the word with signs following, mighty signs and wonders. The Jews suborned men to bring charges against Stephen, and he was brought before the Sanhedrin. He stood up to defend himself, and while he stood there, the record says his face was like the face of an angel. That was the Shekinah glory. The temple had been yielded; the Holy Ghost had come in and filled it; the Shekinah glory lighted it, and his face became radiant before them. That was ecstasy!

While Peter was praying on the housetop at Joppa, he was in a trance. The Greek word which is here translated "trance" is exactly the same word as "beside himself." He was taken out of the normal state in which he naturally moved into a state of ecstasy and he saw a vision. Three times he saw a sheet let down, wherein were all manner of four footed beasts of the earth, wild beasts, and fowls of the air. He saw it received up into heaven again. The Triune God put His endorsement on that vision of Peter's on the house-top. Ecstasy of ecstasies! The Holy Ghost has given us a minute description of it, and it carries with it equal authority with other Scripture.

We have another degree of ecstasy described in the eighth of Acts where Philip, after he had preached to the Ethiopian eunuch, and had baptized him in water, was caught up by the Spirit and carried to Azotas twenty-two miles across the country. That was ecstasy! That is in anticipation of what you and I will experience when the law of gravitation is suddenly annulled or canceled, and we shall be "caught up" into the air. That experience was prophetic of something that belongs to the normal Pentecostal life. And how many steps it would save us if the Lord would occasionally send His chariot and pick up His servants and carry them to the next appointment! Why should it be thought incredible for the God who raised the dead, to do these lesser things? He caught away Enoch who walked with God three hundred years. One day he went for a walk, and he never came back. God took him home in an ecstasy. Elijah, too, went away to God in an ecstasy. These things are prophetic of the privilege of every believer. Everyone must come into this experience through the door (Acts 2:4); any man climbing up any other way is a thief and a robber. You may have ecstasies in the flesh, that are worked up by certain performances of your own; but if you come through Jesus, you will have a normal and definite Pentecostal experience of Holy Ghost ecstasy. Hallelujah!

In II. Cor. 12, Paul had an experience that brought him to the conclusion that it is not expedient for him to glory in his acquaintanceship with all the technicalities of the Jewish rites that he learned at the feet of Gamaliel. He gloried in "visions and revelations of the Lord," having been caught up to the third heaven. Think of it! How would you like that? He did not stay up there for he came back again. But he says, "I knew such a man, whether in the body or out of the body, I cannot tell"; but I have an idea

that he was *in his body*. At any rate, he was caught up into Paradise, into the third heaven, and there he heard unspeakable words. That was ecstasy. That is just an intensified form of what he got when he received the Holy Ghost and spoke in other tongues, as the Spirit gave him utterance.

I am speaking about talking in tongues when you are not in yourself, when you do not talk by your own volition; but you talk simply because you have a well of water that springeth up into everlasting life and the water you have been drinking flows out of your innermost being to bless others. It flows God-ward, and then man-ward, God is glorified and the world is blest.

In Rev. 1:9 John says: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet."

When John was in the Spirit on the Lord's day he was in such an ecstasy as was Paul when he was caught up to the third heaven; such an ecstasy as Peter was when he prayed upon the housetop. The entire Book of Revelation was given to John while he was in this state of ec-

stasy, these wonderful pictures, this wonderful panorama of the great day of the Lord, the winding up of things, and the closing up of church history. In Rev. 4:1 a door was open in heaven and he went right in. In the 17th chapter the angel showed him the great anti-Christian system. He carried him away into the wilderness, set him down there, and showed him the scarlet-colored beast, and the woman that sat upon the beast. Finally, in the 21st chapter John in his state of ecstasy was carried away in the Spirit to a great and high mountain, and saw that great city, the holy Jerusalem, descending out of heaven from God.

We have preparatory experiences. These things are mysteries. They are all lying in between the initial experience, the baptism of the Holy Spirit and the ultimate translation of the saints. Some day we will go into a state of ecstasy and stay there forever. Then mortality will be swallowed up of life. Faith will then be turned to sight; and the things John saw, we will see. We will walk the golden streets of the New Jerusalem, the Bride of the Lamb.

Through Perils and Hardships to Crowning Days

The Outpouring of the Spirit in Chili.



WHEN Dr. Willis C. Hoover was a practicing physician in Oak Park the Lord called him to be a missionary to South America. He told the Lord he would go as soon as he paid his debts and found a wife. He married in 1888 a young lady from the Chicago Training School and they started out together to carry the Gospel to the benighted souls in South America. Mrs. Hoover has been in this country for sometime, and has been attending the Convention. She and her husband have passed through many storms in the twenty-five years spent in Chili and her body is worn with the strain of many years of arduous service. Few people in the home land know much about the awful trials that come to a soldier of the cross of Christ in a foreign land. In conversation with Mrs. Hoover she told us of three experiences through which she and her husband had passed which would bring terror to any heart not panoplied with the grace of God and fortified by prayer. Paul rehearsed the trials and perils through which he passed, his hardships and perils and manifold testings, "in weariness and painfulness" for the Gospel's sake, and we think it may be of interest to our readers and lead them to give themselves to prayer for their co-workers, to know of the besetments that befall them, and of God's deliverances.

The first place they went to was Iquique where they had charge of a Boys' school. Here they passed through the horrors of a revolution; the town was blockaded and bombarded, the farmers had to leave their homes and take refuge on

English sailing ships, and they spent the year amid horrors of war, facing peril of life, knowing that their only hope was in God. After five years Mr. and Mrs. Hoover both became ill with typhoid fever and had to return to the States. A Chilian missionary was placed in charge and worked complete destruction, but when they returned they started up meetings in the worst part of the city among the prostitutes, and the Lord gave them such a revival that the whole church which had seceded through this false brother, came back.

Later they opened up work in Valparaiso where in 1905 they passed through one of the most awful small-pox epidemics ever known. Pest-houses had been established all over the city, but they were so overcrowded the people had permission to take care of the sick in their homes; as a result the epidemic spread like wild-fire and from fifty to one hundred died daily. They hadn't coffins enough to bury the dead and would carry them through the streets on carts and lay them in rows in the cemetery. It was a time of terror that shook the stoutest heart, but God kept them; though a thousand fell at their side the plague did not come nigh them.

In 1906 they went through another harrowing ordeal in which they realized that God alone was their Helper; the city was shaken by an earthquake. Mrs. Hoover was in prayer-meeting when the first shock was felt; they prayed and thought it would pass away but the concussions became worse and the entire congregation ran to the street to escape the danger from falling walls; the windows were breaking all around and

the plaster falling. As Mrs. Hoover was crossing the street another shock came and she was thrown on her knees and another person was thrown over her. In the streets the people were crying and calling on God to have mercy on them, the air was thick with dust, buildings were falling and fires were breaking out everywhere. She felt an impulse to try to save her life, but remembered her children at home in bed and rushed thither. When she reached home the house was shaking like a ship in a storm; she found her children in bed with the maid lying on top of them trying to protect them from the falling roof. They took the children in their arms and started for the doors and in another moment the wall fell on the bed from which she had taken the boys. If they had been in the bed they would have been killed, but the Lord helped her to get home in time to save their lives. While standing on the street another shock came which nearly knocked them to the ground; the people around were crying and praying to God, confessing their sins and asking His forgiveness. She found an electric car empty and went in there with her children and sat there the long night through, listening to the falling buildings and the wailings of the people. Her husband was out of the city. The dead were lying all about the streets and among the falling buildings and in all there were more than two thousand people killed that night. Only God could keep a soul in such a time of intense anguish.

All communication was cut off from surrounding cities, and her husband who was down in Conception heard that Valparaiso was in ruins and was face to face with the dread that he might never see his loved ones again, but God spared them all.

In 1908 they began building a large Methodist church and parsonage and while they were building they began praying for the outpouring of the Holy Spirit. They had had letters and papers from the States telling of God's visitation in different parts of the world and their hearts were burdened that their people's lives might be deepened and the Spirit outpoured. While they were praying in their home one morning there came in a simple-hearted man, a good Christian brother who was a member of their church, and told them that while he was asleep in his bed that morning he heard a voice speaking to him, telling him to go to the pastor and tell him that God wanted to pour out His Holy Spirit in mighty power and tongues of fire, and that he should call together the most spiritual men of the church to pray. He paid no attention to the voice at first, thinking it was his own mind, and went to sleep. Again he was awakened and heard the same voice, repeating the message. Dr. Hoover received it as from the Lord and called together five who met every evening in the pastor's study for prayer. They did that for a month. Then Dr. Hoover was called to Conference, it was a wonderful Conference and the presence of the Lord was manifestly felt. As Mrs. Hoover was praying for the Conference she had a vision of the Lord and he poured out His Spirit mightily

upon the entire Conference. The pastor returned to his charge and they began to have all-night prayer meetings. Every Saturday night there were about eighty or a hundred who would meet in the church and pray all night through; they were determined to have a revival. The power of God began to come upon the people in mighty force, and there was simultaneous praying all over the church. Then a great outbreak of confession of sin, some of the most awful crimes and deepest sins anyone could imagine, and they began to make restitution. Many of them had to make journeys in order to pay up back debts. One man made a journey of three hundred miles to pay a long-standing debt. Then there was another young man who had been an abetter in attempting to kill a youth for a certain sum of money. He confessed and surrendered himself to the authorities, and another who had served in the National Guard but had deserted and lied, went and confessed and re-entered and served his year. A young girl lying in the hospital sick, and about to take her life, heard the voice of the Lord telling her to get up and go to the Methodist Church and He would save her soul. She arose, went to the pastor's house and was converted and baptized in their dining-room. One night as they were having an All-Night prayer meeting a man came into the church carrying in his pocket the keys of a house he was going to rob that night. He became convicted and gave himself to the Lord and threw away the keys, saying he was never going to go into that business again. As the prayer continued the power of God came down mightily and prostrated the people. The young girls in the Sunday School became very hungry for the baptism in the Holy Spirit and became prostrated under the power of God and began speaking in other tongues. Towards the close of 1909 the Lord worked tremendously. Hundreds received the baptism, and the big church was filled. On Sunday nights there were between eight and nine hundred present, the altar was crowded with seekers, church members and everybody coming forward for prayer. The pastor began receiving letters from other missionaries telling him the revival was not of God but he didn't dare put his hand on it. The next year, 1910, the missionaries and the Bishop and other workers gathered for the Annual Conference of the M. E. Church. Valparaiso had already been chosen for this great meeting. During the first session one of the missionaries and the Presiding Elder arose and made charges against Dr. Hoover as being unmethodistic in teaching doctrines contrary to the M. E. Church; his case was put for church trial and it was decided that he should be expelled. Later he was given the alternative of going on furlough to the United States which they understood meant never to return. After a month or two in prayer they were led to remain on the field, and resigned from the Methodist Church. Eighty per cent of the congregation stepped out with them, and Dr. Hoover became their pastor. During the past four years the work has grown until they

now have Pentecostal churches in at least twelve different cities, towns and villages. In Valparaiso they have about six hundred members and in Santiago four hundred, about twelve hundred members altogether in Chili, and the work is altogether self-supporting. They have had a number put into prison for the Gospel's sake; one man after being taken prisoner was put in the

stocks. Mrs. Hoover herself was taken to the police station with about ten other women for preaching on the street.

Their testings and trials during these twenty-four years have indeed been manifold, but it was worth it all to have the Holy Spirit poured out in such mighty power upon the native church.

A Man Born Blind Now Sees

Full Account of this Twentieth Century Miracle.



AN infidel, one of the most wicked men in the county of Dallas, Texas, went into a hall where Pentecostal meetings were being held and heard them say they prayed for the sick. He scoffed at the statement and said, "I will get them one to heal." He went five miles into the country and brought a man who was paralyzed and not able to turn over in bed for years. He brought him in he said for "pure cussedness," never dreaming that he could be benefitted, but immediately when he was prayed for, he turned over two or three times and afterwards sat up. The wicked man, whose name was Flippin, got on his knees, convicted; he afterwards went to the altar, got saved and received the baptism in the Holy Ghost. His face shines with the glory of God.

One day a blind man went into a store in Dallas to buy some music for his hand organ. He asked them where he could find the best place to play his organ, and they told him Grand Prairie. He had always refused to go to interurban points, but this time he felt impressed to go there. He walked through the streets of Grand Prairie playing his organ. One day in changing his music roll he found it would not work. He got angry and threw it out on the street. Flippin, the wicked man who had been so wonderfully saved, was passing by and saw what he did and admonished him about his soul. The blind man had formed a habit whenever anybody spoke to him about salvation to ask if they believed in "holiness," affirming that when he found anybody who *believed in holiness and taught the whole Bible*, he would turn to God. As quick as Flippin spoke to him about the Lord the blind man brought out his usual query and asked Flippin if he believed in "holiness." Flippin answered immediately, "*Yes, and we believe the whole Bible.*" Instantly God brought to the blind man's mind the promise he had made and smote him with conviction. He was so convicted he left town and went to Arlington, but the Spirit of God brought him back, and he went into the Pentecostal meeting in Grand Prairie.

He was saved in a 6 P. M. prayer service and baptized in the Holy Spirit in the night service that followed in the mission, February 15, 1914, at which time he had a vision of Jesus. This man had been born blind and for thirty-one



WALTER M. MARTIN

years had never seen even the sun. When he was between three and four years old he had nineteen operations performed on his eyes, with no success whatever; the optic nerves were both dead and never had any life in them. He went to Mayo Brothers, eye specialists of Continental fame in Rochester, Minn., with the intention of having them operated upon, but when they examined his eyes through a machine they said, "Boy, you will never see." They said the optic nerves were dead and they knew no human power could put life in them. Four days after he was saved he was greatly burdened in prayer and not knowing what to pray for, asked God

to bless His work in different parts of the world. After this prayer the burden was not removed; there was a deep longing in his soul which the Holy Spirit had put there and which he could not understand, but as he was praying the Lord spoke to him saying: "Son, don't you want to see?" The thought of it thrilled his soul, but he answered, "Yes, Lord, if it be for Your glory." Just then a ball of fire appeared right over him and the power of God came upon him and his being was flooded with heavenly light, brighter than the noon-day sun that he has since seen. This light from the heavens was the witness to his soul of the light that was to come to his sightless, sunken eyes. His eye-lids were sunken and closed on account of the eye-balls being greatly shriveled from which he could only raise the lid with his fingers. For five days after that he walked by faith, never doubting that he would see.

On the morning of the 24th when he awoke before arising he was praying asking God for his sight. The Spirit began to move upon him, and he felt a current like an electric shock go through his eyes and optic nerves to the back of his neck and down the spinal cord. He felt impressed to look around and when he did he saw the sunlight coming in through the transom and window. He was so over-joyed instantly he was out upon the floor praising God. The brother who roomed with him said he danced on three or four feet of floor space for an hour in the Spirit praising God and talking in tongues. This was in the living room back of the mission. In the evening he went out two and a half miles with the brother to his home in the country and remained there all the next day. Toward evening the Lord asked him if he was going to use his cane the rest of his life and he said, "No, Lord," and threw it in the wood pile. Then he started to walk back to town for the evening meeting. "Although" he says "I could only see very poorly." He soon came to a creek about twelve feet wide with considerable water flowing in it that he had to cross on two small logs. Previously he had crossed this with his cane, walking with one foot on one log and one on the other. The devil was by his side and said, "I guess you won't get to the meeting tonight. You'd better go back for you have no cane to help you across the stream." He looked up into the heavens and began to praise the Lord; he was soon lost in God and on coming to himself found he was on the other side of the stream, yet not knowing how he got there. He said the power that will translate the Bride of

Christ is the power that took him across the stream. He examined his feet to see if they were wet, but he found them dry. He broke loose, and danced and shouted, and talked in tongues for some time until the neighbors nearby said. "We will have to send the blind man to the insane asylum." Here at this crossing he had the second vision of the Lord in person; it was very wonderful, and he said made him strong and determined to go through with the Lord. Four or five hours after he first saw the light his eyes began to water and continued for four or five days requiring continual wiping; they had never watered before. He thinks this was caused by the light or life coming into the back part of the eye-balls. His eyes were in great pain, like fire was burning in them. He suffered and rejoiced, knowing that his God was working a miracle, and that sight was being restored to his dark, sightless organs.

He now rejoices that he was born blind because God has been glorified in the opening of his eyes. His sight is not yet perfect but is improving every day. His eye-balls are filling out and he works his eye-lids perfectly. He reads his Bible and writes letters, printing the words.

It has been interesting to hear how he learned to know the names of things. He is living in a new world and has to learn by sight the things he knew by feeling. After he was healed he was in Dallas and saw a white, woolly dog running across the yard, and said, "Brother Bradshaw, what is that thing?" "That's a dog," was the answer. He said, "If I'd had my hands on it I could have told you what it was." Brother Bosworth tells us he had an interesting time with him coming up on the train from Dallas. One morning he said, "Brother Bosworth, I wish you had been awake, I wanted to ask you what some things were. We passed a car with no sides to it, and it has some things on it, I had no idea what they were, but I am going to watch the window and if I see others I will tell you." About six hours later passing through a town he said, "There they are!" They were flat cars piled with logs. He has an opportunity to witness wherever he goes. He saw a flock of sheep and asked a man what they were. The man looked at him in astonishment that he didn't know a flock of sheep when he saw it; then he would have to explain, "Oh I beg your pardon; you didn't know that I had been blind all my life." Then he would go on to tell how he received his sight. He could get a crowd any time to witness to the wonderful power of God. He went into a barber shop in St. Louis and be-

gan to talk of salvation, and the barber said, "There is not much show for a barber," but immediately Brother Martin answered, "When the Lord comes to save a man He never asks if he is a barber." They were amazed when he told of his healing. Brother Erickson took him to Lincoln Park to see the animals. All he could

do was to go into ecstasy over the wonderful handiwork of God.

He is fond of quoting the prophetic words of Isaiah 35:5, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart and the tongue of the dumb sing."

Gifts!

Keep to the Rugged, Bloody Cross

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PART I. GIVEN AWAY.



WHAT is a gift? It is something given away which no longer belongs to the giver. He can claim no rights over it. It has gone out of his possession, out of his power. This is so true that the scriptures which naturally speak of God as the owner of all things—not only each of us but of all the gifts He has given us in nature and in grace—nevertheless state that God recognizes those gifts as still belonging to us, even after we have misused them. For the Bible says that the gifts of God are without withdrawal. God gave the world to Adam the first, and when Adam gave it to Satan by obeying the great adversary and trusting *his* word instead of God's, then God recognized the world as having been given away, as belonging to Satan. Hence it was that when Adam the *second* (our Lord and Savior, I. Cor. 15:45) met Satan in the wilderness for the great legal conflict for the possession of the world, He did not contradict Satan or traverse his claims when the devil said that all the kingdoms of the world were his and that he could therefore give them to Christ and would do so if the Lord would fall down and worship him. Satan never even mentioned the first Adam. He took no account of him or his descendants, treated them as being legally dispossessed ever since the hour when Adam recognized and admitted Satan's superiority over himself by accepting *his* "word" instead of God's, and therefore his dominion; and by thus casting away God's word Satan was then and there shown to be the head, the father of all the race of "higher critics," and has ever since been their leader and commander, and also their inspirer, with godlike (small g) wisdom and cleverness, whereby to sow for him his own special seed of unbelief, and keep up from age to age the Satanic apostolic succession of the "YEA-HATH-GOD-SAID"—that fatal dynasty of death. He is thus "the father of lies" and

Christ said to the Higher Critics of His day (so honored by men) "ye are of your father the devil." "He was a liar from the beginning and abode not in the truth." And so it is true that "the world lieth in the arms of the wicked one." It is possessed by him, a devil-possessed world!

There seems to have been one day, however, upon which Satan ceased to be a liar just for a few minutes. It was when he met Him who is the Truth and to whom it was therefore useless to lie. He had conquered the first Adam in a garden; now he encountered the last Adam in a wilderness, and is there conquered by Him. For the last Adam stood upon the Word of God alone, answered Satan with it alone, used it alone as the Sword of the Spirit. Let us never use our own words or thoughts in a fight with Satan. Your words and mine are not a sword; they are like a cabbage-stalk, of no use to fight with. Satan fears only a sword, and only *one* sword, the Sword of the Spirit, which is the Word of God.

It would seem even as if one of the chiefest evidences in all the Bible of the deity of Christ is that very fact that Satan did not attempt to lie to Him. This entire change of tactics, this one exception proved the rule. Here was One whom Satan evidently knew had not been born of an earthly father and in that to resemble the first Adam, and like him be thus the head of a new race. God took dust (Adam means "red earth") and breathed into it the spirit. Once again He took red earth in the person of the Virgin Mary and breathed into her the Spirit. Thus the second or last Adam (for the "second Adam" is not an exactly scriptural term) was conceived and ultimately appeared in the world. Satan who had attempted to trick Christ by quoting a text apart from its context, staked all—even the crown of the world—upon one last temptation. He offered to give Christ the crown of the earth and apparently hoped that our Lord (to avoid the bloody cross) would accept this gift from him, thus receiving back as

the last Adam, the title deeds to earth from the hand of him to whom the first Adam has given them. All was to be conditional upon one act of worship on our Lord's part. Satan knew that such an act would bring about the *fall* of this second Adam, and seems to have hoped that having thus reduced Christ to the same moral level as himself he would have a fair chance of winning back the crown from our Lord in a moral combat. He appears to have hoped that as the first Adam gave away the crown so easily, the second Adam would desire to get it back as easily as possible, namely, without fighting for it on the bloody field of Calvary. If he had gotten it once from unfallen first Adam by a trick and a lie he might fairly hope to get it from the second Adam, born of a fallen race, by some temptation or trick of diabolical cunning. Let us keep in view that the whole story of the temptation in the wilderness hinges upon the question of a *gift*. Satan showed our Lord all the kingdoms of the world and the glory of them, and said, "All these things will I *give* thee if" But our Lord would not receive the world except from the original Owner and Giver, His Father in heaven. And the Father could only give it to Him through the bloody battle of Calvary and when three days after He should raise Him from the dead as He did the first Adam from the dust. Hence Jesus could say to His disciples after His resurrection, "all power is *given* to me in heaven and in earth; go ye therefore and disciple all nations."

How important it is therefore to receive gifts from no one but God, and to refuse to have or hold anything which has not passed directly through His hand. The gift of a world would be a supreme misfortune if it came from anyone but God, and any other way than by the cross, by the blood, by the divine raising from the dead in newness of life. But how important also to treat every gift of God as really *given* and to fearlessly act out the fact of its *possession*.

So much for the subjective side. Now for the objective. Let me turn the question round and apply this law (which presides over the question of all gifts) to the gift of ourselves to God. When at conversion we voluntarily gave ourselves back to God, it was after having been first of all redeemed (purchased back) by the blood of Christ. For it is important to bear ever in mind that *we would never have had the power even* to give ourselves back to God had not Christ first of all annulled Satan's rights over us by His death, by paying the purchase price in His own blood. Through death He destroyed—brought to naught the word means here, our

legal owner—him who had the power of death, that is the devil. (Heb. 2:14). By the blood of Christ the Holy Spirit could have access with our hearts and spirits to give us *power to choose* to give ourselves to God and break away from Satan. That is redemption! Redemption and salvation are entirely different things. All are redeemed but all are not saved. Christ has paid the price for all but all do not accept to go free. In the days of Abraham Lincoln some negro slaves in America did not accept their freedom even though the law had set them at liberty. But once we do accept the liberation wrought for us on Calvary, the pouring out of our blood, so to speak, in that of Christ our Substitute, and thus cancelling Satan's rights and claims, then we must remember ever afterwards that we are really "not *our own*" anymore—no not one little bit! We are HIS exclusive *property*.

PART II. POLISHED PENTECOST.

In these days when one hears so much about receiving gifts from God it may not be untimely to insist once again upon the good old wholesome question of the *gift of ourselves to God* and to inquire whether in the focusing of so many minds upon the first question just named, the other may not have begun to be a little lost sight of. And should any extravagances or errors or weaknesses or excesses or overdrivings of a single truth be found to have anywhere attended this question of the receiving of gifts (in this present movement) may not these dangerous defects be at least partly traceable to a temporary losing sight by some of the *supreme* question (mentioned last above), namely, the fact that we gave ourselves to God once and for all when we repented, were converted and passed from death to life and from the power of Satan to God. It is startling and yet true that it is possible for people in ardently seeking gifts from God, actually to take back in a measure the old gift of themselves to God!

Of all the resurrections of self, self-pleasing, praise of men, flattery or approval by the worldly press, which could be possible, surely the most horrible as well as the most deceptive and deceiving would be the resurrection of a *Pentecostal self!* There is an ugly old beaten track in religious work and religious journalism which is a deadly one. It is the rut of mutual praise and patting on the back and making much of the creature. To fall again in Pentecostalism would be for the last state to be worse than the first. What is the remedy? *The cross!* And again we say *the cross!!* And yet again *THE CROSS!!!* Away with the pretty, self-pleasing things!

Away with all polished Pentecosts, so to speak! Away with all "refining" and "cultivating" of the cross and of Christianity on the old carnal lines. Let us keep to the rugged, bloody cross which *totally* separates us from the world and all that the world can understand or take pleasure in. When the world "understands and appreciates" Pentecost, then "Pentecost" will have begun to have become anti-pentecostal. The natural man cannot understand the things of the Spirit of God and so his press cannot either. If we keep right with God we will keep wrong with the world. If the world or its press begin to admire or "understand" us in any degree, it is a horribly bad sign. Blood, blood, blood is ever between us and the world. It sees us red! We see it red! We see it as one who killed our King. It sees us (if we are His true followers) as "sheep for the slaughter," cranks, madmen, fools, possessed people, fanatics, "not fit to live," the "offscouring of all things." That must be our earthly certificate of being right with heaven. Oh let us be careful! If we are Christians it means that we are not our own at all, have no right over ourselves to go as we like or do as we please. We are here to serve and to suffer, to bear the cross and refuse all crowns; to die daily, to be unknown, "hidden ones" so far as this world is concerned, and among ourselves to wash each other's feet, to keep low down, beware of all "fame" or "name" except of that kind which shocks and horrifies the world and "worldly Christians" and all who applaud and admire this present age and its "great" doings and "great" thinkings and "great" men. We have no right over that which we have given away. Why you would not go and claim back even a doll you had given to a child! Nor would you wish in any degree to act with it as if it were your own. Your delight would be in the child's delight that that dolly was indeed its very own. Shall we love our God so little as to diminish His perfect delight over us that we are His very own? Whatever can it matter to you or me what becomes of us or what men do to us or say of us, if only we can enjoy the unclouded, inward assurance that that life we gave away to God as a gift forever does indeed remain HIS, His very own, and that He knows He may act as if it was *His own*, even in sending us to the bloodiest cross, because He can trust us to go there for Him. Down with you and me! Let us exalt the Lord Jesus. Away with pretty ornamental crosses and nicey-nicey, goody-goody religion! Away with all polished, embellished, civilized, tamed Pentecost! LET HIM DO AS HE

LIKES WITH HIS OWN! and trust Him to do wisely and well! Trust Him with your eyes shut. Trust Him "out of your sight." Trust Him apart from all feelings: No petty thievings, please, or taking back on the sly! We are *His*. All true Christianity is summed up in the words of Mary, "Behold the handmaid of the Lord (*His own*) be it unto me according to Thy Word." It is all contained also in the Disciples' prayer given by our Lord: "Thy will be done on earth as it is done in heaven." No less than that. Let us stand firm for the *whole* truth of the Word of God concerning gifts, beginning by the objective side and remaining true to it, namely, that once and for all at conversion we made God the *gift of ourselves*; we gave ourselves away to Him. Whole-ness on that side of the gift question will bring holiness on the other side.

And these two bring lowliness. In this word is contained the answer to an inquiry which may have arisen in the minds of some as they read the above burning absolute words about a total giving of ourselves away to God. This abandonment, is sometimes called for emphasis, "reckless" abandonment; that term is, however, unsuitable in Christian language. We have a Father in heaven; the worldling has not. There may, yes must, be a certain feverishness about recklessness, one which would exclude that *word* from sweet and sound Christianity because it excludes that *thought*.

But some may have a secret fear that such a letting go of ourselves into the hands of God (as one lets a gift go which one has placed into the hands of another) might induce the abnormal, imply an unwholesome "loss of self control" or a physical unconsciousness. The natural corrective to such apprehensions may be formed in the thought that true holiness is true lowliness. It kills all that is feverish and all fleshly excitement; it brings the quiet strength and Christ-consciousness, which are features of spiritual health and of the *whole*-someness of the wholi-ness.

If there is one term which strikes the ear of a true Christian more discordantly than another it is perhaps the term "distinguished"! A distinguished person! It is the term after which the city of Paris, for instance, is ever crazed. To be *distingue* seems to be the life dream of the "better class" Parisian. But alas at the present day is there not danger that on Christian platforms or in the Christian press some of this deadly desire to be "distinguished," to outshine others, may find entrance and expression. The

word implies separation from brethren, a being put into a class and category apart, a *superior* class. If there were to arise in that way "a gifted class" (through divine gifts) what a *precipice* might be only a yard off! If in lowliness is wisdom, surely in pride is folly, yes madness. Pride of class! Distinguished people! Yea! verily Christ was "distinguished." "His visage was so marred more than any man, and His form more than the sons of men." He hath no form nor comeliness and when we shall see Him there is no beauty that we should desire Him (Isa. 52 and 53). He was "distinguished" by a crown of thorns, by being nailed to a cross publicly between two thieves. How many who have been greatly used of God have not been able to bear it but have become too heavy through spiritual pride. What wreckage strews the path! How much better ever to prefer serving others, helping them, than becoming a center. Even in the matter of seeking the help of intercessory prayer there may be a serious weakening of personal, God-ordained trust and power in prayer by asking others to pray for one or for such and such things. It is not always honoring to God. It is, however, a stage through which some must pass, but it is only a stage. The test of a true ministry is when he who ministers to others succeeds in detaching their eyes or expectancy from himself or herself and fixing them upon Christ. The highest evidence that the ministry of anyone has been truly successful and efficacious is that he has made himself unnecessary. Jesus is there. They see "no man but Jesus only." All other ministries, even of a Moses and an Elias; of a Paul or an Apollos, were but temporary and destined to reveal and introduce the only distinguished Man who ever existed on earth. He is able to bear the name "Distinguished." He won it in His bloody sweat and on the cruel cross.

We must not forget our common origin: "All we like sheep have gone astray." He hath concluded them *all* under sin. *There* is the starting point of all: in the dust; in worse still, in death. What is there distinguished about the specks in a dust heap, or in the decaying corpses in a graveyard? *There* we begin; in the common, undistinguished, undistinguishable crowd. And so the only way we can safely bear to be distinguished in this world is by crowns of thorns. And yet some Christians seem to think that receiving honor from the world is not shame—from the world which crucified our Lord, our Head!

In a handful of old copper pennies, or of

nickel two-cent pieces where are the "distinguished" ones? All money values would be destroyed if there were any. And so it is the gift of ourselves to God, utterly worthless (and worse than worthless) in any hand but His, which makes the normal level. This level at the start God intends to remain all along. "One is your Master even Christ, and *all* ye are brethren." Wherever people are becoming too marked, distinguished, and run after, there is sure to be some deadly danger lurking nearby, some terrible trial dogging their steps, ready to confront them and reveal all their weakness and the fear which is the spiritual shadow attendant on presumption and pride. It is then found that they had no real *faith*. They find their own level. The fall is always equal to the height, the want of wisdom to the lack of lowliness, the self-consciousness to the lack of Christ-consciousness; the powerlessness in intercessory prayer to the apparent "personal magnetism." You never yet met a "fine preacher," one who had a lot of that most dangerous thing people call "personal magnetism," who was at the same time a closet worker, a power in selfless, hidden, intercessory prayer. They are mutually excluding things. "Popular preachers" are too much in demand by the religious "populace" to have time to spend undistinguished hours at the feet of the Master for others. One thing can bring all this into order—to live out the fact that we are not our own since we gave ourselves to God at our conversion. This is the basis of the rest of faith, for we feel that He will surely *look after His own property*.

There are immense numbers of horses and cows in South America, and so it is a land noted for horse-thieves and cattle-thieves. These thefts are going on every night of the year, somewhere or other, in the Argentine, and perhaps in many places at once, and yet *I* never never lie awake thinking of it. All that thieving never gives me a sleepless night, or even a partially wakeful one. Why? *They are not my horses or cattle*. When we *know* and feel concerning our life, each of us "it is not *my* life" then we won't lie awake thinking or fearing about it. No one can steal from us what isn't ours. When our lives are *His* we can rest about them and go to sleep. We might fear to lose a gift made to us, but we cannot fear to lose a gift we have made to some one else. So let us keep this whole gift question in proper order, and make sure all the time that we are not acting in any way as if we were our own. For we are *not*.