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ELECTRIC SHOCKS NO. IV

From Pentecostal Batteries

Edited by Mrs. M.W. Knapp



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**ELECTRIC SHOCKS**  
**NO. IV,**  
From Pentecostal  
Batteries; or, Salvation  
Park Camp-Meeting, 1902

By  
M. W. Knapp

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# ELECTRIC SHOCKS No. IV,

FROM

## Pentecostal Batteries;

OR,

SALVATION PARK CAMP-MEETING, 1902.



"And when they had prayed, the place was shaken wherein they were gathered together, and they spake the word of God with boldness."—ACTS IV, 31.

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MRS. M. W. KNAPP,  
MOUNT OF BLESSINGS, CINCINNATI, OHIO.

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## PREFACE.

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IN preparing this little booklet from the stenographic notes taken during the camp-meeting the one desire and prayer of my heart has been that God might be glorified and souls, through it, brought in touch with Jesus. Especially have we prayed that God would make it a great blessing to the hundreds of hungry hearts who would gladly have mingled their prayers and their praises with ours during this time of refreshing, but were not permitted to come. May the Lord abundantly bless and satisfy every longing heart! "Blessed are they that do hunger and thirst after righteousness, for they shall be filled."

B. S.



# ELECTRIC SHOCKS NO. IV.

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## CHAPTER I.

BEFORE entering upon an account of the recent camp-meeting, it might be well to briefly review a few of the most important events of the past year at the Mount of Blessings. Little did we think, one year ago, that when the fourth annual session of Salvation Park Camp-meeting should roll around, our beloved Brother Knapp, the earthly head of this great movement, would have been with the angels for over six months. O how important that we should live "with loins girt about, lamps trimmed and burning, and as those that wait for their Lord to come!" We will never forget the expression of unutterable rest and peace which glorified the countenance of Brother Knapp after the spirit had taken its flight. Dr. Godbey most beautifully illustrates the illumination left upon the countenance of departed saints, as the glory which has fallen upon the immortal spirit, being reflected back upon the vacated tenement from the other world, just as the sun sinking behind the western horizon throws back its parting rays upon the clouds, making a gorgeous and many-colored scene of beauty. But we must hasten on.

A few weeks later was marked by the departure of our dear Sisters Finney and Ferle for the Dark Continent. They have a Bible-school started in Africa, and the blessing of the Lord is resting mightily upon them in the salvation of souls.

Another glorious event was the purchasing and furnishing of the Rescue Home. How we praise God for the hundreds that are going to be redeemed through it, if Jesus tarries!

Then the building of the Girls' Dormitory, which is not yet completed, but was almost miraculously erected and gotten ready for use during the camp-meeting this year, furnishing a sleeping-place for many, and also a large dining-room containing long tables at which about five hundred could be seated at one time. From a human standpoint it seemed like an utter impossibility to get this building ready, and the contractor said it could not be done, but God knew it was needed, His children prayed mightily, He sent workman who were interested and were willing to work overtime, also the young men students turned in and worked early and late, with songs and shouts of victory and praise. On one or two occasions the work went on all night, and the building was gotten ready by the time we had to have it.

Quite a number of persons came for the entire month of June, receiving the benefit of Dr. Godbey's Bible-readings which he gave twice a day during the month.

By the 18th of June, the people began to flock in from the north, south, east, and west in large numbers. There were people from Canada and Florida, from Maine and California.

Almost every State was represented, and a large

number of religious denominations. They were not a careless, indifferent set of people, but were mostly those who either had sweeping victory in Jesus, or were hungry for and expected to receive it. Through the circulation of "God's Revivalist," Pentecostal books and booklets, personal correspondence and effort on the part of the Revivalist family, much seed had been sown in good ground, and having been watered with tears and earnest, wrestling prayer, it sprang up quickly, and now the harvest time was at hand. Scores, and probably hundreds of people came for the express purpose of getting saved, or sanctified wholly and filled with the Holy Ghost, or healed.

At the first call, the long altar reaching across the entire front of the tabernacle, a distance of forty feet, was quickly filled, and the front row of chairs had to be vacated to accommodate the overflow. There was no pulling and tugging at people to get them to come. They seemed to be only too glad of a chance to seek God. It was a scene that surely would have astonished the worldly, lifeless members of hundreds of backslidden, frozen-up Churches that hardly know what an altar is, or scarcely ever saw a soul earnestly seeking God.

Only God and the angels know how many souls were saved, sanctified, and healed during this ten days' meeting. There seemed to be no way of numbering them. Anyhow, we believe it is better to let Jesus keep the record, for He reads the hearts of men and women, and we can not, therefore we might make a mistake. But we do know this, that there were very many who prayed through until they touched God, and went away rejoicing exceedingly.

I once heard a minister say while preaching that

conversion made no difference in the looks of a person. He surely had not seen many real, genuine, Holy Ghost conversions or sanctifications, for when a soul prays through, and gets something from heaven that he knows about, it does and will shine out of his countenance, and if he keeps saved or sanctified, as the case may be, the heavenly light will keep shining. This was wonderfully illustrated during this camp. Souls would be at the altar praying and crying to God with tears and groans, they would get more in earnest, and lift their arms and their faces toward heaven, and as they met the last condition on the human side, faith would spring up and touch the arm of God. O wonderful change! Their tears would turn into smiles, their groans into praise, their pleadings into shouts of victory, and a radiance not of earth would overspread their countenances. It was just as decided in many cases as when on a dark, rainy day, suddenly the clouds break away and depart, and the sun comes out in his beauty and strength, lighting up all the surrounding scenery.

The Holy Ghost came to some while at the altar, some while in their seats in the congregation, some while in their tents or rooms, some while hiding away and pleading with God in the cellar of the Bible-school, so you see only Jesus knows how many.

Of course, in this little booklet, we can only skim over and give some of the choicest bits, as the sermons alone, if given in full, would make a large book.

One thing more we must mention in this preliminary part, and that is the wonderful way in which the Lord managed everything. Two meals a day were prepared for four or five hundred people; all this work and much besides being done by students and women from the



outside who were working their way through. Many of the students did not get but comparatively a small part of the services, but they have learned that it is sweet to sacrifice for Jesus and His cause, and He kept them in perfect peace and perfect victory in the midst of much hard work and care. O it is wonderful what Jesus can do!

The meals were substantial and well prepared, and gotten promptly on time, almost without exception. It was a beautiful sight to see the long tables in one room surrounded by people from all parts of the United States, from Canada, and some from Japan, standing upon their feet singing, "All hail the power of Jesus' name," and it made us think of that glorious time that is coming, when the glorified saints of every tribe and nation will sit down at the marriage supper of the Lamb. "O I want to be there! Do n't you?"

## CHAPTER II.

### THE OPENING SERVICE.

AT half-past seven o'clock, Friday evening, June 20, 1902, Salvation Park Camp-meeting, Cincinnati, Ohio, was opened. The large tabernacle was full of people, many standing, also many more listening on the outside, which they could do very well, as the tabernacle is built so as to throw open one side of it, turning all out-of-doors into a sort of a great lecture-room, as it were.

After singing, Brother Rees led in prayer as follows:

"O Lord, God of the Bible. Thou hast always been true to Thy people. Thou hast always kept Thy covenant. Thou hast never failed. In all the history of the past Thou hast been careful that Thy Word should be kept. We thank Thee that in all the close places and in all the hard places through which Thy people have been called to pass, Thou hast led them, Thou hast guarded them, Thou hast conquered.

"And always when Thy people have repented and returned unto God, Thou hast had mercy; Thou hast always abundantly pardoned and gloriously cleansed; and to-night Thou art faithful and true. We have not much to say about ourselves, but we want to glorify Thee. Thou art faithful. Whatever men may say; whatever people may profess; when conditions are met, God is present.

“We are Thine. We do not suffer, we rejoice with singing. Our hearts dance with triumph. We cherish Thy will; we hug it; we diligently seek to know what it is. O we thank Thee that it is sweet to us. We would not miss it for anything in the world. O mighty God! Compass this glorious camp. May this camp-meeting go down through all the ages as a time of awful power and victory. Glory to God! We pray that everything will be accomplished that can be accomplished. We trust Thee to restrain everything that can be restrained, and that the power of God may be over all. We pray Thee for the strangers who were not here last year or the year before. Let them not feel like they were strangers. We pray for those who came hoping to derive new life for the body and soul. O God, speak! Thy resources are exhaustless. Thou art able to fill the desires of their hearts this very first service.

“We thank Thee for the power of God. We thank Thee that heaven is open to us to-night. We thank Thee that the heavens are not brass. We thank Thee that God is not silent. We thank Thee that Thou art talking to us, and we pray Thee to-night that the heavens may bow; that this may be a time of great victory. We believe it is coming. O let the subduing, melting power upon us.

“If we have any dry-eyed religion on hand, give us something that will weep. If we have anything that is a back number, give us something fresh. If there are hearts here who are in any sort of bondage, take off their straps. If there are those here to-night that lack wisdom, we pray Thee to give them wisdom. Be to us everything that Thou canst, everything that we need, that this service may be to the glory of God.

"We are here under peculiar circumstances. We are here stricken on one hand, and with the mighty uplift of God on the other. We are here in the presence of the dust and ashes of him who stood here one year ago, and as we are to assume the responsibilities that have fallen upon us, we feel that his presence is with us. We pray that we may know how to walk softly before God. Thou knowest our lack of qualification, and as Thou wast with Joshua, as Thou hast been with Moses, so wouldst Thou be with us. As Thou hast been with Brother Knapp, O God, let his mantle fall on somebody, and let the power of God reach out through this place, and may many souls be saved and sanctified; may many sick bodies be healed.

"O God, let us push our way to the jungles; let us push our way to the slums and the dark corners of the earth. O Lord, bless the people everywhere. Bless them out on the plains; bless them on the other side of the Rockies; bless them away back in the mountains; bless them across the water; bless them in the hospitals; bless them in their homes. We trust Thee to do it. Amen."

After singing, Brother Rees spoke as follows:

"This is an eventful occasion because it marks another mighty epoch in the history of holiness. This means another milestone in the mighty march against sin, and for salvation. This is an eventful hour for various reasons. We have never, since we have been a family, met together in this capacity as we are tonight. Since we assembled together in this place a year ago, one event after another has taken place until, while our hearts are held perfectly steady and perfectly

true, we feel that our heads are swimming, and we are almost dazed to see what changes have come.

“We are here to-night as representatives of one great family. We come up from almost, and possibly quite, every State in the Union, as brothers and sisters, members of the household of faith, ‘heirs of God, and joint heirs with Jesus Christ, yet we feel keenly, as we open this meeting, the loss of our precious Brother Knapp. Our hearts are stricken, and yet how we rejoice. It is paradoxical how a heart can be filled with unutterable sorrow, and at the same time rejoice with unspeakable joy. Nobody but the saints know. The world does not understand it, but thank God we can smile through our tears. Thank God we can smile through everything that comes to us; and there is a triumph just ahead that is going to eclipse everything that we have seen. It is coming as sure as God is God. There can be no mistake. Mighty victories follow mighty conquests, and some of us have been going through the mightiest conquests of our lives, and victory is as sure as God is sure. So I say to you to-night in this first opening service of this camp-meeting, that it is a most eventful hour. It is fraught with tremendous interests to me.

“It is eventful because of what is going to take place. There are going to be scores and hundreds of people converted to God. There is always great joy when a soul gets converted. It is an unusual thing. Some of us have been through series of meetings, revival after revival until it seems a common occurrence, but, sir, conversions are rare in this world, take it as a whole. They are so rare that every time one occurs, all heaven stops and has a jubilee, and every time a truly penitent

soul weeps his way to the cross, the celestial harpers of the galleries of heaven, strike their harps and sing and shout. While it may not be eventful here, it may scarcely cause a ripple in this country, it will throw heaven into rejoicing.

“This is an eventful hour because scores of people are going to receive their Pentecost. Pentecost is a rare thing. There are but few people who know the Holy Ghost in all the holiness movement to-day. There are but few that are personally acquainted with Him, but people are going to receive Him, and it is always an eventful hour when a man gets sanctified wholly. A child may get the blessing in this camp-meeting and rock a continent. A boy may receive the Holy Ghost and start a revival that will never stop until Jesus comes in the clouds.

“This is an eventful hour, brother, sister, because you may get the blessing yourself. You may have come five hundred miles to get it; you are not likely to be disappointed. You may have come a thousand or two thousand miles, and if you have come to seek Him with your whole heart you will not be disappointed. O He is here! He will be here. He will be here at every service to attend to every case. Everybody that truly seeks God will find Him. Everybody will have all they want. Hallelujah! Glory be to God! There is not a scintilla of truth in this idea that is abroad that people are seeking God for weeks and months and years and never find Him. God is here seeking the hungry souls, and ‘they that hunger and thirst after righteousness shall be filled.’ Lay down the cash and the goods will be delivered. The God of the Bible never breaks His covenant. Corner Him and tell Him you will never let Him go until He blesses

you. What are we, worms of the dust, that the God of the universe should allow us such privileges? But He takes pleasure in our doing it. Nothing pleases Him more than for us to come to Him with a bold front, meet the conditions, and make our demands.

"Again this is an eventful hour because in all such meetings there are people who will reject the light, turn away from the truth, harden their hearts and stiffen their necks, cover their sins and be damned in the eternal pit forever. Decisions are going to be reached, and the deadline be crossed. Brother, this may be an eventful hour because you are going to cross the deadline, and go beyond the boundary line of mercy. You are going to get great light in this camp-meeting, and you are going to back down and turn away into eternal night. Father, mother, it might be your boy. It might be your girl. We can not have an occasion like this without scores refusing the light and turning away from Jesus. Some who are here now may reject the light in this particular camp-meeting and be damned in hell forever. So while my heart dances with delight, I am also profoundly serious, and especially when I stand up to proclaim the truth and preach to men and women who may never attend another service. Brother, you may be here to-night; sister, as you are standing on the outside of the tabernacle and listening, God may speak to you for the last time, and if God ever goes into silence, and the heavens become brass, the darkness will be most distressing for ever and ever.

"People may come to the light, and we may let them slip through our fingers and go into hell, when by fasting and prayer and prevailing with God and waiting before Him we might shut the gates of the damned,

unbind people that are bound, and set them free. We can do it. Shall we do it? If we do, it will be by going on with God. Can He have you, brother?

“O this is going to be a history-making camp-meeting! I feel it. I know it. I look into faces that have come across the plains, some that have come across the mountains, some that have come from Canada, some that have come from the Gulf, some that have come from away back in the mountains. Some of you are surprised that you are here, and are so glad that you do not know what to do. [At this juncture a woman in the audience verified Brother Rees' last statement by shouting and manifestations of joy that could be controlled no longer.] I look into faces to-night that are awful hungry; that are stamped with an intense longing for something that will abundantly satisfy. Some of you have not heard much about it at home. O beloved, I am here to tell you that you can have it! I believe that you are going to get it. My concern is to-night that the hungry people will get to God. You may have had to fight your way through a regiment of devils to get here, but you are here to be sanctified wholly. It may be that you have professed holiness, and that you are going to find out that you never repented. It may be that you will have to begin at the bottom, but God will be here to save and to sanctify. Beloved, if you get the blessing it will be an eventful hour. Thank God you can have it! No matter how hungry you are, or how long you have been dreaming of the Mount of Blessings, God is here to save your soul or sanctify you wholly; to give you the Holy Ghost, that you may be a victor wherever you go, and that from this hour you may never know defeat. Glory to God! Now I believe if I would stop,



as I am about to do, there are people who want to get to God. What is the use of holding camp-meetings without having camp-meeting? Everybody in this audience that is saved and sanctified stand on your feet. [Hundreds stand.] Everybody that is real hungry get to the altar."

The long altar extending across the entire width of the large tabernacle was quickly filled, and the front row of chairs was taken as an additional altar.

## CHAPTER III.

### THE FIRST DAY OF THE MEETING.

THE first service opened by singing and prayer, and while the congregation were on their knees Brother Rees asked each one who had a word of thanks to the Lord to give it. There was not time for each one separately, so a wave of united prayer and praise and thanksgiving swept over the audience, attended by the sweet, melting power of the Holy Ghost. It was blessed. In the hush that followed Brother Rees said: "Somebody might receive the Holy Ghost now. Somebody might let Him come in now. Let all the people say Amen. [Chorus of Amens. Singing.] The fire of heavenly love is burning in my soul. Remember, what you have faith for, you can receive. The Lord has a few things to give away if you can get where you can take them." An opportunity was then given for a few brief testimonies, some of which were as follows:

"I praise the Lord for victory in and through His name."

Another.—"I praise the Lord this morning that I know better than anything in the world that Jesus saves and sanctifies my soul just now."

A Brother.—"I praise God this morning that the Holy Ghost abides."

A Sister.—"I praise the Lord this morning because I can be in the Salvation Park Camp-meeting."

I have never been here before, but my heart has been here, and I am so thankful I can stand before you and say that Jesus saves and sanctifies my soul."

A Brother.—"I praise the Lord this morning for salvation. Jesus wonderfully saves and sanctifies me and heals my body."

Sister Harrison, Student.—"I praise God this morning for rivers of living water."

Brother Bennett.—"I thank God because I know Jesus Christ as my Savior, Sanctifier, Healer, and coming King. I wish He would come right now: Glory to God! Am glad I am here, and I propose to feast on the good things of God."

"I praise God for this old-time salvation. I have found the 'Pearl of Great Price.' He is my Savior, Sanctifier, and Healer, and I know that I am ready for Him to come any time."

Another.—"Saved, sanctified, and satisfied with Jesus, and I want to live so that Jesus will be satisfied with me."

Sister Cox, Student.—"I praise God for a camp-meeting in my soul. I am saved and sanctified, and the Holy Ghost abides."

A Sister.—"I praise God that the fire is burning in my soul. He saves, sanctifies, and keeps."

Another.—"I am so glad this morning that I am in the Fountain. Am so glad I don't know what to do. Praise God for a complete salvation that saves us through and through, and keeps us day in and day out! O hallelujah! Praise God for full salvation!"

Congregation singing.—

"It just suits me, it just suits me,  
This wonderful salvation,  
It just suits me."

A Brother.—“I am delighted with this service this morning. I feel very comfortable. Why? Because the Comforter has come in to abide. Jesus Christ has done a great deal for me. He has saved and sanctified me, and healed my body.”

Bible-reading.—This service was followed by Dr. Godbey's Bible-reading, which was in the latter part of the second chapter of Acts. A few of the thoughts brought out were as follows:

“It is very discouraging that man has been a failure in all ages. The encouraging phase of the matter is not in man. The encouraging factor is that while man is a failure, God is a success. Give up the old ship; let her sink. Everybody let humanity go, and fly to God; sink into God.”

“God has made man a trinity consisting of spirit, mind, and body. While unregenerated he is in a state of total depravity. He is entirely deprived of spiritual life. God calls the sinner dead. He has no life until he is born from above.”

A brother in a meeting in Kentucky contended that total depravity was a relic of the Dark Ages; that in that case God would have nothing to build upon, and man could not be redeemed; that God would have nothing to take hold of. I took him behind a tent, and said: “Brother ——, if you or I were going to build a house, we would have to have something to build it out of. But God Almighty wanted to build this great world, and He made it out of nothing.” He saw the point. Total depravity means entirely destitute of spiritual life. It does not mean that your mind is a wreck. You may be an intellectual giant. It does not mean that your body is a wreck. You may be a stalwart.

There is a new creation in sanctification. Regenera-

tion is the life of grace; sanctification is the death of sin. Sin dying and going out makes room for the Holy Ghost to come in and live in your spirit forever. Man has been a failure in all ages; God is a glorious success. The sooner you give up the old ship and sink into God the better. You lose time until then. Get out of humanity into God as quickly as possible.

There are wonderful degrees of growth and development in the Pentecostal blessing. One illustration of it is found in the forty-seventh chapter of Ezekiel, beginning with the second verse. When the waters were first measured they came up to the ankles, and the next time up to the knees; then, after another period of development, he is again brought through the waters, and they come to his loins; and after another period of progress and development, he measures the waters again, and they are over his head. So now you have come to the floating period. Turn your face heavenward and float. Remember that these holy waters are the Pentecostal experience.

The fire that fell on them at Pentecost was not literal, but they were permitted to see it, that their senses might assist their feelings, and especially for the benefit of the multitude. The Holy Ghost is fire. "Our God is a consuming fire." So He consumes all the sin in you. If you receive Him, you receive the fire. He is illustrated by water and by fire, and after you get the Pentecostal experience He is illustrated by the oil that anoints. Oil is not only scientifically hygienic, but is lubricating. It makes you run slick.

"Cast not away your confidence in God, which has promise of great reward." Hold all you have, and get all you can. The Pentecostal experience is the most progressive thing in all the world. It puts you where

you walk with God all the time. You soon get knee-deep. It puts you where you are awful on the kneedrill. You pray the heavens right down. You get in loin deep. The loins are the location of strength. You get to be a regular Samson. You are a regular Hercules. Then you get in over your head, where you can just dive to your heart's content. If you have not learned to swim, you had better go to the Dead Sea, where the specific gravity is so great that you can not sink; so when you get dead, you need not be afraid of drowning. You will float and float.

Acts ii, 27. The Old Testament saints are all gathered in Abraham's bosom. There are two words which are translated "hell" in the E. V. One is "hades," which, in the R. V. is not translated, but transferred very correctly to our language; the other word, Gehenna in R. V., is constantly and correctly "hell." Hades simply means "the unseen world," and includes both heaven and hell. The sixteenth chapter of Luke plainly reveals that the rich man and Lazarus both went to hades, in speaking distance of each other. The rich man "lifted up his eyes in hades, being in torment." The Old Version says "hell," but this word is "Gehenna," which never means anything else but hell—a place of fire and torment. But Lazarus was in that intermediate paradise called Abraham's bosom, because it was the receptacle of all the spiritual children of Abraham; i, e., the Old Testament saints. The dying thief went to this paradise on the very day of his crucifixion. The Seventh-day Adventists have actually tinkered with the Greek, and changed the punctuation so that it reads, "I say unto thee this day, thou shalt be with Me in paradise," thus changing the meaning to sustain their soul-sleeping theory. The doctrine that

the soul is not immortal is simply awful, worse than heathen. The heathen all believe in the immortality of the soul.

**BAPTIZED WITH THE HOLY GHOST.**—Following this Bible-reading, Brother Rees preached from Acts i, 5: "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." This sermon was delivered in the power of the Holy Ghost, and at its close seventy or seventy-five persons came to the altar, and a number got blessed victory.

**REAL SALVATION.**—The afternoon service was opened with song and prayer, after which Andrew Dolbow preached in his original manner, which it is hard to describe, but which is accompanied by the power of the Holy Ghost and gets hold of the hearts of the people. Some of his utterances were as follows:

"Glory be to God for real salvation! Not something we think we have or hope we have. Hallelujah! O, I feel it in my soul! Every step since I left here I have been on the stretch for God. One meeting three hundred were saved and some sanctified wholly. [This was accompanied by one of his powerful shouts.] If Jesus should burst from the skies now, I feel everything is settled with me. I would not have to wait to go to an altar. Some people do not believe in feeling much; but if you get the good old-fashioned religion you will feel a good deal. When I was converted I did not know my letters and could not write my own name, but—thank God!—I could read my title clear to mansions in the skies. If we get the old-fashioned religion the world will hate us. There is only one kind, and it will turn out samples for inspection. When you shout the people will feel the shout."

**Reading.**—"Therefore being made free from sin."

Thank God there are a few people who are free from sin. God can save a man from sin. I do not understand how it can be done, but I know that Jesus Christ has got the power. "Now being made free from sin." Thank God, we can be saved from our sins and from ourselves!

People say, "Brother, pray for me that I may get to heaven." Bless God, if you lose your sins, you will strike heaven on this side! The old Methodists used to sing—

"'T is heaven below my Redeemer to know."

"Now, being made free from sin, we are servants of God." When we are really free from sin, how it makes everything easy! When the trials and the afflictions and the storms come, they are just blessings. You find out whether you have got anything or not.

"*Now* [in the present] being made free." The very moment we believe God He will set us free. Is n't it delightful to be servants of God? "You have your fruits unto holiness." Hallelujah! Is n't that delightful? "You have your fruits unto holiness, and the end everlasting life." Glory to God! Hallelujah! "Everlasting." That ought to make us praise God through all eternity. I just held a meeting where there was a congregation of four hundred people, and very few of them knew what a real change of heart is. There are thousands of people who date their conversion in childhood, and have never had a real change of heart; never were born of the Spirit. Well, these people had never had a preacher who preached holiness. Some had been converted, and went on, year after year, without ever seeking holiness or heart-purity.

I do not know much, but what I do know I know



well. I know this Word is true. I know it "is the power of God unto salvation."

"Now being made free." I do not believe in repressing the "old man;" I believe in expressing him. Not only the roots of sin can be taken out, but all the dirt with them. Thank God, somebody can be set free right now! If you comply with the conditions and surrender—bless God!—He will take out all the fret and the worry and peevishness. "When He comes He will reprove the world of sin, of righteousness, and of judgment to come." He is here—bless God!—to come in with all the fullness of His love, no matter how desperate your case may be. He has power to bless His own Word, to cash His own checks, and carry on His own business. [An altar call followed, to which a large number responded.]

PRAYER.—The evening service opened with singing, followed by a season of very earnest prayer. While the people were still on their knees Brother Rees said, "Those who really want to get to God more than anything else quickly slip out from where you are and come to the altar." From fifty to seventy-five came quickly forward, and as they knelt at the altar Brother Rees prayed: "O Lord, drive back the powers of darkness, and give these souls victory. O Lord, we pray Thee just now that Thou wilt cast out devils and bring in the angels, and let souls get their Pentecost. In this quiet hour, in this holy hush, let people receive their Pentecost. O, Spirit of God, hover over us; deal faithfully with us to-night!"

The entire evening was spent in this altar service. Quite a number got victory, and arose with shining faces, ready to testify to what God had done for their souls.

## CHAPTER IV.

### THE SECOND DAY.

THE Sabbath morning service opened at seven o'clock with singing and prayer and testimony, which continued for about three-quarters of an hour. It was a time of spiritual uplift and refreshing. This was followed by an interesting Bible-reading by Dr. Godbey.

At ten o'clock Brother Rees preached from the text, "There remaineth yet very much land to be possessed." It was a time of the presence and power of the Holy Ghost.

At half-past twelve, Dr. Godbey gave a Bible-reading, 1 Peter, first chapter, beginning with the thirteenth verse.

SATISFIED.—At the 2.30 service Sabbath afternoon, Brother M. G. Standley, by request, gave his experience. He began by singing:

"Would you live for Jesus and be always pure and good?  
Would you walk with Him along the narrow road?  
Would you let Him bear your burdens, carry all your load?  
Let Him have His way with thee.

His power can make you what you ought to be,  
His blood can cleanse your heart and make you free;  
His love can fill your soul and you will see,  
'T was best for Him to have His way with thee."

How do you get saved? Let God have His way with you. How do you get sanctified? Let God have His way with you.

Jesus said when you patch up an old garment, you do not put a new piece in the old garment, or the rent is made worse. Then He says men do not put new wine into old wineskins, else they would burst and the wine run out. I could never understand that Scripture until God gave me the Holy Ghost. There are people here this morning living on a past experience. They rob men of time telling of their old experiences—how God blessed them five, six, or seven years ago. They go down and weep and cry and sing, "Fill me now, fill me now;" but the Lord never will fill them. They shout sometimes, and try to make people believe they have got it; but they have lost out in their souls. O that God would put a holy hush on every man, woman, or child that would pray, or sing, or shout out of the Holy Ghost!

There were two verses that drove me to my knees. One was, "Ye shall receive power after that the Holy Ghost is come upon you." The other was in Revelation. It pierced my heart until I was afraid to read it. When a man is afraid to read the Bible there is something wrong. I beg of you, in Jesus' name, to let God talk to you. The message that pierced me through was in the second chapter of Revelation: "Unto the angel of the Church of Ephesus write: These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks; I know thy works and thy labor and thy patience, how thou canst not bear them which are evil; and thou hast tried them which say they are apostles and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake has labored and hast not fainted. Nevertheless I have somewhat against thee *because thou hast left thy first love.* Re-

member therefore from whence thou art fallen, and *repent*, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place except thou repent."

John preached repentance; Jesus Christ came after him, and preached repentance; the first thing the apostles preached after Pentecost was repentance. What we need to-day is repentance. God is calling people to repent. Instead of repenting, they are substituting something else in the place of it. When a man is truly converted to God he hates the world. A regenerated man has the love of God in him. Regeneration is a wonderful experience, and God showed me how to treat a man who is truly regenerated like the son of a king, if he has not got the Holy Ghost. The Word says, "Cursed is the man that maketh the arm of flesh his trust." Evangelists will come along and try to patch you up; but they do not know the heart. The heart is deceitful above all things, and desperately wicked. I declare unto you I did not know my own heart. God showed me what I had to do was to repent. I thought what I ought to do was to read the Bible more. God said repent, and I thought I ought to pray more. If I did not pray so much each day I got under condemnation. You can not substitute anything for repentance. When God says repent, *repent*. Do not substitute Bible-reading; do not substitute any thing else. God calls some people to repent, and they think they ought to be out in the work—slum work, or something else. When God talks to people sometimes they think it is the devil. If you will listen to God, you come out with victory in your soul. I found out that what people need to-day is to listen to God.

My heart was hungry. I tried to explain my experience but they said you are trying to seek Brother Stalker's, or Brother Rees's, or some one else's experience. I became so desperate that I said either I will prove God or I will never sing another song or preach another sermon. There is an experience full of fire, full of power, full of unction.

Sister Knapp thought I ought to have a new suit of clothes, and gave me the money to get one. I had this suit, and went down and got my mother to press it all out and put on the buttons, and it looked just like new. Why, this is all right. I am pressed up and buttoned up, and people won't know the difference. [Here he unbuttoned his coat, exhibiting the inside lining, which was patched and ragged.] I prayed, "O Lord, shake everything that can be shaken!" and the next thought was, "My Lord, what is the matter with me?" I said, "O Lord, hunt out the Achan," and it came back on my soul like a boomerang. I said to Brother McNeil, I can not preach from that text, "Ye shall receive power when the Holy Ghost is come upon you," and, at the same time, I would rather do the will of God than eat. Talk about rebellion. God says rebellion is worse than witchcraft. You say, "I can not go to India." You ought to go to the altar. When a man gets truly converted he wants to do the whole will of God. I find people seeking sanctification when they ought to get regenerated. O that people would get right with God and go through with Him!

So I would get down and claim the promise, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness," and get up, "saved and sanctified up to date," but with my heart still hungry. Why did I not get the victory?

They said, "You preach with power;" but I was hungry, and would cry, "Fill me now; fill me now!" but God will not put new wine into old wineskins. Soul, you will never be satisfied until you repent. Throw away the old wineskin, and get something from the skies that will hold wine. I find that when the Holy Ghost comes, He comes to stay, and you do not have to get sanctified every day or every month. If you do not prevail for your own soul you will never be satisfied. We talk about altar workers. What we need is more knee workers that can prevail with God. O, let souls pray through till they hear from God!

There was a time when people moaned and groaned and cried until God answered from heaven. O that men would groan and weep until they find Him! There is a groaning time coming. I am glad I had my groaning time here. I declare it is going to be awful at the judgment. There will be evangelists and workers who are not right with God. If you are hugging sin to your bosom, you are a worker of iniquity. If you are not pleasing the Lord, you are certainly pleasing the devil. O God, for Jesus' sake let men and women, this afternoon, be as honest as they will be on their deathbeds! Let men and women truly repent, and find God for Jesus' sake. O that men and women would repent, this afternoon, and do their first works over! Now is the time to get right. The One whom you rejected will be your Judge. For Jesus' sake, for your soul's sake, for the sake of your loved ones, for the sake of the millions that are perishing, do not let the devil deceive you any longer. Go through with God.

I said I will find God, or I will die. I tried to explain my experience to people, and they would say: "Brother Standley, you are under a severe temptation,

or trial. Just simply believe the Lord." I got desperate. The Lord drove me to the wall.

Brother Rees came along, and Brother Stalker, and they would unsettle me, after I had been trying to get settled for six years. I said either Brother Stalker is preaching something he does not live, and Brother Rees is wrong, and Brother Knapp was wrong, and the Bible is wrong, and John Wesley was wrong, or else they are all right and I am wrong. I took three or four students aside and said: "I am not right. God is talking to me. Now, if you love me, pray for me, that God will help me and deliver my soul. I am going to Beulah Heights, and I will never come back and never preach until I hear from heaven." The devil said, "They will never believe in you again." I said, "Well, I am going to prove God, anyhow." I have got more faith for chronic cases this afternoon than I ever had. O beloved, let God have His way with you!

He says, "One shall chase a thousand, and two put ten thousand to flight." If you are not satisfied, go down until you are. There are preachers and evangelists out in the field when they ought to be down at the altar. "The kingdom of heaven suffereth violence, and the violent take it by force." If you have professed holiness, do not care for that, but go down and get it. The reason why people do not find God is that they do not get hungry enough for Him. I repented. I went to the bottom. I swung out, and God answered from heaven and satisfied my soul. The Holy Ghost came in to abide forever. You will never find God until you want Him more than anything else.

At the altar call some one hundred or more responded, and began crying to God, many of whom got through.

SABBATH EVENING, JUNE 20TH.

At half-past six a hallelujah testimony meeting was held, in which the joy of the Lord was much manifested. Brother Rees called upon a brother whom he had invited on the platform to speak, and the following is a part of his remarkable testimony, which shows God's wonderful power to save:

RAISED IN THE SLUMS.—“Friends, I am always glad to stand up for the Lord Jesus Christ. I stand here a living witness of the power of Jesus Christ to save from sin. I believe a little of my experience would glorify my Lord and Savior Jesus Christ, and I want to give Him all the glory. I was born and raised in sin, fetched up in the home of drunken parents, raised up in the slums of the great cities. Before I was twelve or thirteen I was a confirmed drunkard. At the age of thirteen I was behind prison bars. I never was in a Sunday-school. Not one of my folks had ever been converted, so far as I know. That was my life to begin with. Up to two and a half years ago I did not know what it was to be outside of prison bars for six months at a time. I was in and out, from one prison to another, and in jails and workhouses. It was a crime even for a citizen to be seen with me.”

We did not get the rest of his testimony so as to give it in his own language, but can tell the substance of it. He went to Indianapolis, and was living there, in one of the worst districts, in a life of crime, what time he was out of the penitentiary. But finally one night he wandered into a little rescue mission. God got hold of him, and he was blessedly saved. God kept him true amid the jeers of his companions. The police would say, “Abe, what kind of a religious dodge is this



you are making?" But time went on, and still God kept him. He got one of his wicked companions to go with him to the mission—a man who had spent twenty-four years of his life in prison—and he too was blessedly saved. He got honest employment. The policemen were obliged to acknowledge the transformation, and the time came that the detective force proposed that they should accompany him and take his picture from the rogue's galleries. The Lord sent Brother Rees to Indianapolis, and in one of his meetings this man received the blessing of entire sanctification. He is now a respected citizen, with the full confidence of his employer.

"REDEEMED BY THE BLOOD."—Brother Barnett was then called upon for a few words, and he told how, three and a half years ago, God picked him up, a drunken traveling man, broke every chain which the devil had put upon him, and set his soul free from all sin.

Brother Ayer, a saved gambler, told how God, for Christ's sake, delivered him from sin, and was keeping him in the strait and narrow way.

HE IS COMING.—Brother Stalker sang a beautiful piece about the return of Jesus, the chorus being:

"He is coming, coming, coming, soon I know ;  
Coming back to earth again.  
And the weary pilgrim will to glory go,  
When the Saviour comes to reign."

He preached from the text, "Then the fire of the Lord fell and consumed the burnt sacrifice and the wood and the stones and the dust, and licked up the water that was in the trench, and when the people saw it they fell on their faces and they said, The Lord, He is God; the Lord, He is God." (1 Kings xviii, 38.)

CHAPTER V.  
THE THIRD DAY.

THE Monday morning prayer service was in Brother Rees's care, who prayed especially for those who could not come to camp-meeting, but would like to have been here, and were praying for it; also for the poor who were living among the mountains. After singing "Heavenly Sunlight," "Like a Mighty Sea," etc., a little time was given for the testimonies of those who had been saved or sanctified the day before. A number quickly responded.

At the ten o'clock service Brother Rees preached a powerful sermon from the text, "The Sword of the Lord and of Gideon."

"THE SWORD OF THE LORD AND OF GIDEON."

Judges vii, 20.

"It is a fact that in the history of nations the most stalwart men, the tallest characters, have been developed in times of the greatest struggle and the greatest need. In times of social and political upheaval the strongest characters come to the front. This is especially true in the history of the Church—God's own people. Old Testament history reveals the fact that the most illustrious characters in all the ages are the men who have stood up in the times of greatest darkness and the greatest strife. Representative saints in the Dark Ages shine like stars at midnight.

"It was the darkest hour in the history of the world, when there was only one real saint, that Noah lived his life of testimony and of practical Christianity.

"It was in the midnight of his people's history when Moses came forth and broke the power of the king, overthrew his throne, and led one of the greatest exploits of the past.

"It was a time of awful infidelity when Israel had not only forgotten God, but was rushing madly to the precipice of ruin, that Elijah, the prophet, blazed forth and turned back the tide of infidelity, declaring allegiance to a long-forgotten God.

"Some of the most illustrious characters in the Bible are found in Judges. It was a very dark age, a very trying time, but we find some very fine characters that come out and stand boldly for God in these awful days. Conspicuous among them is Gideon. I want us to think about Gideon this morning as one of God's characters. Gideon was called in an hour of desperate need. Gideon was called when just such a man must step forth, or everything be lost. When God has occasion for such a man He is always able to find the man. And I want to notice this morning that this salwart character, this man Gideon, was a man whose circumstances were against him. There is a great deal said in these days about circumstances, and there are a great many people who are excusing themselves for not being at their best because they are not favorably surrounded. It is simply a trick of the devil. Gideon was a man insignificant not only in personal appearance, but in social standing. His family were poor, in Manasseh, and he said, "I am the runt, I am the smallest in my Father's house." And when God finds him he is not only of a poor family and the smallest of the household, but he is behind the barn,

hiding from his enemies, afraid of his foes, and yet God comes and speaks to him.

“God had allowed Israel to go in bondage on account of their idolatry, and for seven years they were in awful bondage. The Midianites swarmed the land from north to south, destroying their crops and their property, and many of the people of God lived in tents and caves, and skulked in any place where they could hide. They were followed and driven and awfully persecuted, and yet even this persecution had not driven them from their idolatry. Gideon’s family were idolaters, and his father owned the grove where the idol stood. Gideon had succeeded in raising a little grain, and he had ten servants (servants were cheap), and he was with them behind the barn trying to thresh enough to keep them from starvation. They were hiding away from the Midianites. It was a time like that that God came to him. There is not much in the picture, not much that looked like a general, not much that looked like a man who was going to win one of the grandest victories of the age; but such was Gideon when God found him beyond the barn, threshing a little wheat to keep his family from starvation. The angel of the Lord came to him, and addressed him as a ‘mighty man of valor.’ When he said to him, ‘The Lord is with thee, thou mighty man of valor,’ Gideon was just like you are. He could not understand it. How can this be? Gideon had heard all his life if the Lord was with people there were marvelous deliverances and wonderful victories. He was taught all his life that if God was with His people they triumphed. This did not look to him much like triumph—hiding away from the Midianites, threshing a little grain. ‘How can He be with us? If so, we would not be in such bondage as this.’ The Lord looked at

him, the Word says, and as the Lord looked at him He said, 'Go in this thy strength.'

"Beloved, if you can get God to look at you, you will no longer be poor, you will no longer be the least of your Father's family. You can go in this your strength, for in every look from God comes supernatural strength; with every word, with every touch there is a divinity. With everything that God utters there is a creative power to accompany it. God creates everything that a soul needs, and when God looks, it is enough. 'Go in this thy strength.' We look at our surroundings, but God's Word is true, and there can be no mistake about it. When God said, 'Go in this thy strength, thou mighty man of valor,' Gideon was at once a mighty man. If God says you are mighty, you are mighty; if God says you are weak, you are as weak as water; and God says you are weak as long as you say you are weak. He will say you are weak until you believe His Word.

"The next thing I notice is Gideon's call. God called him to lead one of the greatest exploits of war. He called him out of those circumstances, from behind that wine-press and from that little company of servants who were scared almost out of their wits as they were there threshing grain, hiding away from the Midianites. God took that man from among them and saved him and sanctified him and put him at the head of one of the greatest armies of the past. If God calls a man, it does not matter about his family. It is not worth while to make much over blood and over families these days. I defy the best of you to follow up your pedigree very far without coming to something of which you would be ashamed. Folks only speak of mother or grandmother or a couple of generations back; but let them trace their pedigree a few generations, even if they be-

long to a family of princes, and they will come to bums and soaks and heathen, and to people that sacrificed human blood. It does not matter about your circumstances, about your family; all of these excuses were met long ago. Let us get beyond the human. Let us get beyond reason; let us get beyond earthly sense, and get to the place where we will see and hear God. Gideon took another look at his circumstances, and said, 'I never can go;' but God fixes him so that he can go. God says, 'I have called you, and you are a mighty man of valor.'

"Beloved, do you know that you have no right to be weak? No child of God has a right to be weak, because He is your strength. If you are weak, there must be sin about you. A man that is clean, God lives with and walks with and works through, and he is mighty to the destruction of the strongholds of the devil, no difference what his stature or his surroundings may be. If God says he is a mighty man, he *is* a mighty man. Ah! if you could get God to look at you, you could go in His strength until Jesus comes.

"But I notice that Gideon not only had to have a call, but had to have a qualification. Gideon says I can not go unless I know. God gave him a test. He brought the sacrifice and put it upon a rock, and when he presented it to God the flame (symbolical of God's presence) came out of the rock and consumed his offering. This was equivalent to the witness of the Spirit to his acceptance. He got the witness to his first blessing right there, and he said, 'I will go.' It is a wonderful thing to get the witness of the Spirit. The witness of the Spirit does not consist in physical demonstration; it does not consist in emotion, in rapture, in ecstasy, and if you are seeking demonstration God will just retire

and let you seek. If you are seeking to jump or shout or do or be like somebody else, you will never get it. There is a place where we get beyond all question as to how it shall come. There is a place we get to where we will trust God if it never comes, and that is exactly where it does come. There are thousands who are stumbling and falling and utterly failing because they have an idea that when they get the blessing they will see stars, or literal flames, or that they will jump or roll on the floor as they have seen some one else do. We have no right to make demands. What right has a sinner to make demands? No more have we a right to demand certain demonstrations than you have a right to demand something that you know, and that satisfies you. Many deny that we can know. Can you tell when you have a rheumatic pain? It would take more than Christian Science to argue it out of you when you have a good case. Can you tell when you have the toothache? God speaks to people sometimes, and nobody knows what He is saying but the person He is speaking to, and I have learned not to judge people by the way they act, or the way they do not act. God gives us something of a spiritual discernment by which we reach conclusions that are not far from the truth; but we do not dare to judge people by their outward demonstrations. God has some things in His own hands. He will give you the witness so you will know it just as well in the silence and holy hush when you really wish nobody would speak to you, and that everybody was a thousand miles away from you long enough to give you a chance to enjoy it, as well as when He comes in a cyclone that will sweep you off of your feet. Of course, we always like the cyclone. God often reminds me of my own conversion. I am sort of tempted, you know,

to put people through pretty rigid and rugged like; it is a great temptation to think if they do not go through that way they have not got it. God often reminds me of my own conversion, when in my soul I wished nobody would speak to me or come near. O that holy hush, that sweet quietness that came into my soul!

“No difference how He comes, He will let you know it. Gideon found out that God called him, and that he was God’s chosen instrument. Of course, he had to have his second blessing. It took him two whole nights to get the second witness; but it paid him to wait for it after that second testimony. ‘In the mouth of two witnesses everything is established.’ You never find him skulking behind a barn after that. Search his life, and you can not find a single trace of cowardice from that very hour. He was never afraid of the Midianites again.

“That brings me to his work. He had to begin at home. Many times people would like to jump over their home surroundings; but God makes us clean up at home. Men who have done the most abroad have lived and preached and practiced their salvation at home first. Sometimes they have run an engine for years after they were sanctified. God makes them begin at home. They plow corn, or sell goods, or manage a business, and have converts.

“And so Gideon began at home. He took ten servants, and instead of hiding behind the barn they went out and cut down the grove and destroyed the idol, and there was no small stir in the village next morning when it was known that the grove was cut down and the idol destroyed. They said, ‘Who did this?’ and when they found it was Gideon they demanded his life. Well Gideon might have thought, as it was his father’s grove



and his father's bullock that formed the sacrifice on the altar, that his father would be against him. Many a time when we take a bold stand and do the extravagant thing, which we suppose will turn everybody against us, it is the thing that brings about the favor of our friends, and people who have been against us turn for us, and are converted. So when they turned against Gideon and said, 'Let Gideon be put to death because he has destroyed the idol and cut down the grove,' his father turned suddenly and said ironically, 'If Baal is any god at all he ought to take care of himself and settle his own accounts with Gideon.' Beloved, when you take some bold step, and something extraordinary or something extreme for God, oftentimes your own folks will be converted, and the people you thought were most against you turn to be your friends. Gideon began all right, and he accomplished his purpose. God purposes that we shall clean up at home. Begin in your own dooryard, make wrongs right, destroy idols, cut down groves, preach to your own family, do everything you can to get them saved. I want to say to you that the best lives, the most victorious, conquering lives had a stay-at-home period of preparation. You never find that God takes an untried man to put him at the head of any great movement. It takes years of testing and preparation. The man who stood at the head of this movement was for more than twenty years with the thing shut up in his heart and in his bones. You can not be a leader without some divine preparation, some revelation of the presence of God.

"Gideon blew his horn. Thirty-two thousand rallied. A bold-spirited man can always get a following, but he does not always gather the best material. Gideon drew thirty-two thousand, who came promptly to his

bugle-call; but they were untried men, and untried men are never put in the front in battles of faith. God must have somebody He knows, somebody He can trust, somebody that has gone through and come out creditably, and so Gideon's army had to be tested, as well as himself. God put the test to them. There was not much to it; but it was sufficient to test them. He said, 'Let the fearful and the timid go home,' and they skeddaddled. Twenty-two thousand of them skipped out without ceremony when he said 'the fearful and the timid,' and yet we have a host of people who say, 'I am so timid.' Well, if you had been there you would have been excused. 'O I am so fearful!' Well, all the fearful were to go back. If the test were put this morning to this audience, composed almost entirely of professed Christians, a very large proportion of this crowd would turn back. How do I know this? Because we have not the power, and are not bringing to pass the things that Gideon's band ought to bring to pass. If 'one shall chase a thousand and two put ten thousand to flight,' what would three hundred do?

"Beloved, you are not fit for this army if you are fearful; if you are timid. If you do not like the smell of powder, you had just better go home. If you are afraid of real conflict, real fighting, you might as well go. The twenty-two thousand went home. How is it with you this morning? Are you fearful? The 'fearful and the unbelieving' went to hell. You talk about doubts almost as though they were something commendable. You talk about trying to trust the Lord. What would you think of me if I would tell you I was trying to have confidence in you? And this as far as half of the people in this audience are to-day. It is a

slander on the Bible; it is awful; it will damn your soul. Unbelief is of the devil; fearfulness is of the devil, and it comes because you have got inbred sin in you.

"Well, glory to God! There were ten thousand left, and God looked on them and He said: 'We have not only got to have men that we have proven, men that are not afraid, but we have got to have wise men; we have got to have watchful men; men who will identify themselves with the interests of our cause, deny themselves and go with us, no difference what it costs. We will give them another test, and find out who are in bondage to their physical appetites, and who are willing to sacrifice and deny themselves and go with us at all costs. Bring them down to the water's edge and watch them there, and every one who is so in bondage to his appetites that he throws himself down recklessly to drink, set to himself, and every one who is so interested in the cause that he laps the water like a dog, watching all the time for what the enemy will do. Let them go down. Ninety-seven hundred of them threw themselves down on their faces and drank—a picture of these times of bondage to physical appetites. Some people take a sick headache if they fast one meal. If they would fast three or four days they would begin to get stronger. They know no self-denial. They wonder what sort of a tent they will have, and they can hardly wait for this or that or the other thing to take place. They are in such bondage to their likes and their dislikes.

"When I am in the fight my appetite for water and for food, as legitimate as it is, has to bend to this one thing of salvation. O the people that have rocked nations for God, and have done the most glorious and illustrious work of all the past, have been men that did not

think of themselves and their own ease and their own pleasure. They went with the general no matter what the hardship, exposure, and self-denial might be.

“Beloved, are you wide awake? Are you claiming to be sanctified wholly, and at the same time regular gluttons? You are not fit for this service we are talking about if you are in bondage to your appetites. You must be master of your own legitimate physical functions so that you can say to them: ‘Stand aside here. I have something important on hands, and I will not eat or drink or sleep until this thing is through.’ Well, glory to God! O for a Gideon’s band that will deny themselves! We have got a few. I find them here and there, living on half rations, denying themselves clothing that they may have something else to give way; if you give them a dollar or two, instead of giving one-tenth of it to the Lord they will give three-fourths of it. How hard they are working! Up early and late, and always at it. The most of the success is due to the efforts of the few like that. The most of the success can not be credited to the rank and file, even of the holiness movement. It is Gideon’s three hundred. Would you not like to join the band? O you say, That is hard; that is self-denial; you do not know what is going to come if you join those people.

“I remember an old general in ancient times called his army up, and he said to his men, ‘I want you to do this; I want you to do that; these strongholds must be taken.’ They took in the situation, and turning to him they said, ‘General, what are you going to give us for all this?’ He responded: ‘I can tell you what you will get. You will get hardship, you will get sickness, you will get suffering, you will get exposure, you will get death. How do you like that?’ They bowed their heads for a

moment, and then responded enthusiastically: 'General, we are the men! We are the men!'

"O beloved, what God wants in these days is people who with the promise of nothing but hardship, nothing but pain, nothing but death, will throw up their hands and say, 'We are the men!' Glory to God. Only a part of this crowd shouts, brother. We are on a hot track here. The fact is that we are in such bondage, and we are so self-centered and so continually looking after ourselves that we hardly have time to think about a fallen woman, or a tramp, or a poor, sick person, or anybody that is down and can not get up.

"There are scores of you here this morning occupied with your own affairs, feeling your own pulse, after an evangelist to help you, everything centers with you. If you would get what I am talking about, everything would center beyond yourself. The self-centered man is as weak as water, and is not worth pushing out of the way. People who have been delivered from themselves are constantly thinking and planning and wondering and laying awake at night to see how they can give a dollar, how many they can bless, how many they can help with the little they have to give away. God wants people that are going to bless other people, even at the expense of their own appetites and desires. Well, there were three hundred, and God says they will do.

"The next thing I come to is their artillery and their weapons. Strange artillery—a two-cent pitcher with a torch inside, and the torch would not shine until the pitcher was broken. In the other hand they were to carry a trumpet. Armies know that the sound of music calls to battle. Beloved, there is such a demand in these days for gifts and talents and qualifications; so many people excusing themselves. All God wants is a two-

cent earthen pitcher; then you will never let your light shine until you break the thing. Break your little, old two-cent pitcher.

"God encouraged Gideon's heart. God does encourage our hearts sometimes by showing us something. A Midianite had a dream, in which he saw a cake of barley bread tumble down in the camp and smite a tent so that it fell, and the interpretation was that God was going to give the Midianites into the hands of Gideon. So he said to his little three hundred: 'Now I am going to do as God says do, and you do as I say do. One hundred on this side, one hundred on that side, one hundred on the other side, and what I do, you do. When I give the word you break the pitchers; when I give the word, you shout,' and the whole three hundred said 'Amen.' Not a coward in the crowd. Every one of them had gone home. I would rather have three hundred this hour, every one of them saying 'Amen,' than to have the whole Church, such as we are having these days. Three hundred men going to battle with nothing but God! How many times He uses a few feeble instruments! What could be in three hundred little earthen pitchers being broken at the same time like that? It could not hurt anybody, but it scared folks; and there is something about this experience when you get it that it frightens folks. I used to be afraid of it. I would not go into my father's house while a certain holy man of God was there. Other preachers came, and I sat on their knees while they cracked jokes. We want something that will scare folks, that will frighten them, and yet capture them. There is something about a Pentecostal experience that will frighten people, and yet is so charming, so fascinating as to capture them and bring them to God.

"So that dark night when the Midianites were all

asleep God gave the command. And somehow I feel that we are getting ready for something here. I believe if we can find the men who will take just the pitchers, and the simple torch, and just the army's battle-call without any extras, and go with God and say 'Amen,' I believe that three hundred will bring to pass what will at least illustrate what was brought to pass in that day.

"The word was given. All around the camp three hundred pitchers went clash, clash, clash. Instantly three hundred lamps blazed out in the darkness of the night. The Midianites arose to their feet, they heard the sound, they saw the lights, and it looked to them like there were thirty thousand of them, and they imagined they heard the sound of artillery. They forgot to recognize each other; they forgot their friends; they did not know their friends from their foes, and they fell to slaughtering and killing each other right and left, while the three hundred did nothing in the world but blow their trumpets and break their pitchers. Glory to God! Glory to God!

"Brother, if you want a silver trumpet you can not have it. You have got to take a ram's horn with the moss on it. You can not even have time to polish it. If you want a beautiful lamp you can not go with us, for we are not showing off lamps. Some folks are all the time saying, 'Look at my lamp,' and they have forgotten to light the thing. It is not lamps we want, it is not great fine chandeliers. It is the two-cent pitcher with the torch inside. Then you want to break the pitcher that the light may shine out in the darkness, and the Midianites will think they are defeated. Glory to God! If you try to save your pitcher you never will be any good. I have seen people so gentle and so careful about this matter that they never would break anything. But,

thank God! if we will blow our trumpets, and break our pitchers, and break our hearts, God will give the victory. Somehow I am looking for it here, if we will all stay on our faces and be true to each other. God wants to give us something here that will astonish the world.

“The sword of the Lord and of Gideon. The Lord on the front of it, and Gideon at the other end. The most people shout the other way. ‘The sword of the Lord and of Gideon.’ Beloved, it is the Lord that fights our battles. You will never get the blessing while you talk to Him about yourself. Begin talking to Him about His faithfulness, how He has never broken His covenant, how He has never failed to keep His word. Tell Him what a fool you have been. Tell Him if you would have received it you would have had the blessing, and that He wants to give it to you a thousand times more than you want it. You talk to Him a little while that way. I have sat down by people who were seeking, and asked them to say a nice thing about the Lord. They begin on a long rigamarole of how they are consecrated, how they are willing to go anywhere, how long they have been seeking it, and they almost refuse to say a nice thing about the Lord. You talk to the Lord a little while as if He was all right, and He will take you at your word.

“When Napoleon was reviewing his troops he was riding along in front of the army, and chanced to let his reigns fall on his horse’s neck. His spirited horse galloped away. A private sprang from the ranks, recovered the reigns, and placed them in the Emperor’s hands. The Emperor said, ‘Thank you, Captain.’ Well, the man took Napoleon at his word, and said, ‘Of what regiment, sir?’ Pleased with his ready answer and his



quick acceptance, he responds, 'Of my guards.' The Emperor rode off. The man said he may have it who will, and went to the staff officers, and they said, 'What do you want?' 'I am captain of the guard.' They said, 'You must be crazy.' He looked across the field and pointed to the Emperor, saying, 'He said so.' The general said: 'I beg your pardon, sir. I did not know it.'

"What God says is so. If God says you have trudged along the dusty highway as a common private long enough, and He speaks to you and says you are captain of His guard, you are captain of His guard, and it will pay you to believe God and step to the front. And, sir, I am just looking for the Lord to say to me some of these days in this awful fight, 'It is enough.' I am looking for a promotion, and the first hint I get I am going to drop my gun. Of course this is figurative, but to me it seems real. I get a lot of my victories this way.

"One of these days I will drop my gun and go for my possession. Why do I talk this way? To get you to believe God. It is a shame that you do not believe Him. If God says anything it is so. If God touches you it is a real touch. All that I want to know is that God is in the camp. If God is guiding us I am not afraid. If you have got sanctified wholly, you will get this whole sermon in your heart. The whole thing will be put in your own soul. You will shout and leap at every verse. Glory to God! It takes the experience of entire sanctification to make the whole blessing, the whole sweep of salvation. You have not got it is the reason that you are such a coward, that is the reason you sometimes ask questions and are so slow to mind. If God tells you to go and pray with your neighbor to-day, stop asking questions; that means to dispute God.

O for some people that will go with God regardless of your family; regardless of everything. Somebody that will go with God and walk with the Holy Ghost, break your pitcher and blow your ram's horn. How many are there here that want to join the Gideon three hundred?"

At the close of this sermon an altar call was given, and a large number came forward seeking pardon or purity. Quite a number prayed through and got the victory, and went away rejoicing.

SALVATION VERSUS SIN.—In the afternoon service, after prayer and singing "T is burning in my soul," Brother Dolbow spoke from the text, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." We give a very few thoughts from his sermon:

Sin is one of the most deceiving things in all the world. Salvation is one of the most simple things.

When God saves a man, He makes him right, and puts him on exhibition before the world.

Real salvation has a jingle in it. Real salvation will work, will turn out samples of the goods.

If you get real salvation, your children will know it. A mother where I was holding meeting got real salvation, and her little girl said to her: "Mother, you must be going to die soon. You have been so good to us; you have been so nice."

Truly converted souls are not far from sanctification.

The way to keep your justification is to be sanctified wholly.

Every soul that is converted will come to a time in his experience, if he is faithful to God, when, if he does not get perfect love, he will backslide.

A large number came to the altar, as usual.

In the evening, after singing and prayer, Brother Tabler, of Maryland, preached to a large and attentive audience from the text, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

CHAPTER VI.  
THE FOURTH DAY.

HEALING.—The seven o'clock morning meeting was a special healing service. Brother Stalker prayed as follows:

We praise thee, O God, this morning for the privilege of bowing our knees before Thee. We thank Thee that when Thou didst come and live and die, Thou did give us a plan of redemption for the body as well as the soul. We praise Thee that Thou canst not only save us from sin and fill us with the Holy Ghost, but Thou canst touch our bodies; Thou canst bless our heads as well as our hearts; Thou canst give us Divine strength.

O God, we thank Thee that Thou hast not left us without examples of this, and after persons have wasted their money and time and strength, they came and touched Thee, and Thou didst heal them. We feel to-day there is great need of this, and this is why we are gathered here this morning. So many of Thy servants are sick; they are laid aside because they do not believe in this, because they do not know how to touch Thee for the healing of their bodies.

O God, we pray Thou wilt let us have a Divine touch this morning. Let us not only touch Thee, but O, wilt Thou touch us? When we were without strength, Thou didst come and touch us, and heal us,

and make us every whit whole. And we want to get people filled with the Holy Ghost; we want to get them sanctified wholly; we want to get them consecrated to Thee until Thou canst touch their bodies and make them strong to do Thy will.

As we go out into the deserts, as we go out into the slums, as we go out into the fields of battle, we need bodies touched with Divine strength, and we pray that every seeker for Divine healing may get it.

Let us have something that comes from God; let us have something that comes from Calvary; let us have something that comes from Thy shed blood; let us have something that comes to us from Thee, and is everlasting and eternal, and makes men strong.

O God, let every seeker for Divine healing be a receiver, and let us believe, O God, and let our faith take hold of Thee in simplicity and in humility, and let us have all there is in it.

Lord God, we ask all this in the name of Jesus; in the name of the One that raised the dead; in the name of the One that came to save from sin; in the name of the One who gave us a perfect plan of redemption, and said, "It is finished." It is finished this morning; it is finished forever; it is finished before earth and hell. Glory to God! Amen.

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Brother Rees then spoke as follows:

The body is for the Lord, and the Lord is for the body. Jesus Christ is the same yesterday, to-day, and forever. It does not matter what the learned doctors say, or what the schools think, the Bible has never changed. The Word of God can never be broken. You can doubt it; you can ignore it; you can slight it; you

can do without it for awhile, and try everything else and everybody else; but the Word of God stands like the everlasting hills. When everything else has failed, and everybody else has done all they can do, the promises of God are sure. Everybody that trusts God will find Him true. No difference what it is that you desire, if it is included in the gospel of the Son of God, it is for us. You can have it by meeting the conditions and appropriating faith.

You can ask a great many question that I can not answer, and I will not try. I can ask you a great many questions that you can not answer. If you have not got beyond questions, you are not in this arrangement at all. There are a great many people trying Divine healing just as they try every patent medicine, just as they try everything in every almanac, and everything that the quack doctor prescribes, and when they get to the Lord they try Him.

The baptism with the Holy Ghost and fire in the Church puts the Church beyond the realm of the natural, and gives the Church the apostolic succession of faith that commands natural laws. When Elijah received a double portion of the Spirit, when he received the second blessing, he stepped out and defied the natural laws of the river, and they surrendered, and the river was cut off. People seem to have no trouble in trusting in natural laws. They clear and plow and sow and plant, and expect a harvest. They meet the conditions, they do their part, and they expect God to do His, and expect to reap. They forget that certain causes always produce certain effects in the spiritual world, and that, as sure as you meet certain conditions, God is present to make real His Word and verify every

promise He has made. Now you may ask me why there are so many people seeking to be healed that never get healed, and I might ask you why there are so many people seeking to get sanctified that never get the blessing; but what good would that do? I might ask you why so many seek salvation, and do not find it; but what good would that do? We can cavil and criticise and question, but God's Word is true, and will stand forever.

When He was here He was always moved with compassion at the sight of suffering. He is a tender, compassionate Christ, and always lifted His holy hands above people, no difference who they were. You can not find a single case where He turned anybody away. He healed all their sick. He healed all manner of diseases, and He is just as able this morning. The only question is, "Have you real faith?" If you are still trusting in doctors and patent medicines and drugs, it is not at all likely that you have real faith in Jesus for healing; and I am often reminded, especially in a meeting like this, of the command to "lay hands suddenly on no man." I feel like putting some restraints on this matter. I prefer that people who still trust in drugs, and still trust in human resources, shall not come to this altar for me to lay hands on them. Do you hear that? I prefer that people who are still questioning in their minds, and would try this matter as an experiment, would come to the Lord as they would come to a new physician when they are tired of the old one, I prefer that you would not come to this altar for me to lay hands upon you. Again, if there are those who have sin upon you which is unconfessed, please do not come. If you come, I shall reserve the

right, if the Spirit prompts me, whether I know anything about you or not, to skip you at the altar. I do that sometimes. Sometimes I have a sort of a feeling when I come to people that they are not right with God, and if God should be so kind as to show me this in regard to you, I shall pass you over; for I must be true to Him. We must not trifle with God or the Bible.

Have you a little faith? If you are right with God, and have a little faith—it do n't take much. It takes the real, clean article, the mustard-seed kind, that is so slick that nothing can stick to it. It is the clean article, the unmixed faith, the faith without any doubt. Glory be to God!

Those who wished to be anointed for Divine healing were then invited to the altar, and probably fifty came. Brother Rees and Brother Stalker and Sister Storey and Brother Dolbow passed along the long row of bowed forms, anointing them with oil, and praying God, for Christ's sake, to rebuke disease and make every whit whole. The atmosphere seemed charged with heavenly power and electricity, and our souls received a new touch from heaven. I do not know how many were healed, but there was no mistake about the Lord being there in healing power. One after another would rise up with rejoicings and clappings and a whole demeanor and expression of countenance that said plainly: "I have had a meeting with God. I have touched the hem of His garment, and He has answered from heaven and healed my body and wonderfully blessed my soul." There was not time then for testimonies, but during the camp-meeting many testimonies were given to having received bodily healing.



At the afternoon service, after a season of prayer and song, Brother Stalker preached in the power of the Holy Ghost, from Acts viii, 21: "Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God." The presence of the Lord was felt in a remarkable manner, and many who had been seeking threw open the door of their hearts and received the Holy Ghost as they sat in their seats during the service, before the altar call was given, and many came forward and prostrated themselves before God.

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"LET HIM BE CRUCIFIED."—Tuesday evening meeting began with singing "Feasting with my Lord," and other hymns, followed by prayer.

Sister Storey preached to a crowded house, and many listening on the outside, from the text, "What shall I do with Jesus which is called Christ? They say unto him, Let Him be crucified." (Matt. xxvii, 22.) We give her sermon in part:

Pilate was a Roman governor. He was in the place of one who had authority, one who was able to release or condemn; so this man Christ Jesus was on his hands. He had been put there by the chief priests and scribes. He had been condemned by the very people He came to save. "He came unto His own, and His own received Him not; but as many as received Him, to them gave He the power to become the children of God." He said, "I am not sent but to the lost sheep of the house of Israel." The promise was that before Israel should be without a king "Shiloh should come." They were at this time without any. They had no king but Cæsar. They had been looking for Jesus, but they did not know Him. The world never

did see Jesus; the world does not want Him to-day; they want Barabbas.

Jesus had gone up and down in the land healing the sick, casting out devils, raising the dead, feeding the hungry, clothing the naked. Everywhere He went they felt His touch. Bless His holy name! And yet, notwithstanding all this, they were not satisfied with Him. As He went about doing good His very presence brought conviction to their hearts, and told them they were not right. He had nothing but pity, nothing but compassion for the sinner. He never was harsh, only with hypocrites. He said unto them, "Ye whited sepulchers, outwardly you are all right, but inwardly you are ravening wolves." He came to His own people, the Jews, and the chief priests and the scribes and the elders of the people condemned Him, and said, "Let Him be crucified." And when Pilate wanted to let Him go, they cried, "Release unto us Barabbas; and Pilate said, "What then shall I do with Jesus that is called Christ? and they all said, Let Him be crucified." Barabbas was a robber and a murderer. He was a vile, wicked man. But here was the lowly Galilean, the One that came to save, to bind up the broken-hearted, to give liberty to the captive, here He stands, the meek and lowly Jesus, as a criminal to be disposed of. Pilate had a job on his hands that he would gladly have dispensed with. Jesus is sent to Annas, after that to Caiaphas, after that to Pilate, and he sent Him to Herod to be examined. After the examination he said, "I see no fault in Him," and sent Him back to Pilate. Pilate's wife sent a warning message, and said, "See thou have nothing to do with that Just Person, for I have suffered many things to-day because of Him in a dream." They were preparing for the Jewish

Passover. Jesus Christ Himself was the Antitype of the Passover. Bless His name! The chief priests were so anxious to be clean and pure that they would not go to the Roman judgment-hall, and yet they were plotting the death of the Son of God. They said He is worthy of death, He is a usurper, He is the King.

Glory to God! *He is the King*, mighty to save! He is the living God. Glory to His name! O, I am so glad we have a King, a Priest, a Savior, One who is able to save to the uttermost! Glory to His name!

They did not recognize Him as the Savior while He walked up and down among them. Their hearts were far off. They did not draw near to Him with true hearts, but they put their heads together, and were planning to take His life. Ah! this was not all confined to the Jews, but many people to-day, that claim to be followers of Jesus, are still crucifying Him. God help us to see it! If you have not already disposed of Him, you will dispose of Him before the close of this service. God help you to do it to your own salvation and to His glory.

Pilate turned away when they would not hear him, and told them to take Jesus and crucify Him, and he washed his hands, declaring that he was innocent of the blood of this Just Person. Ah, how many are trying to wash their unholy hands; are trying to wash their sins away in water! But God declared in His Word that "There is no name under heaven given among men whereby we must be saved but the name of Jesus." There is nothing but the blood of the Son of God that can wash away sin, and unless you have His blood applied to your heart to-night you are lost. You may belong to the Church; you may be a professor of religion; you may be a leader; but if your soul

is not washed in the blood of the Son of God you are lost forever.

Pilate had to do the job. Glory to God! You must dispose of Jesus yourself; He is on your hands. I am glad that every man, woman, and child must dispose of Him for themselves. Your father and mother may reject Him; your brothers and sisters may trample Him under foot; but—bless God!—you have it in your power to say what you will do with Jesus. Glory be to the Father and the Son and the Holy Ghost! Your bishop or your pastor may not be willing to let Jesus Christ have the right of way, but—bless God forever!—if you say in your heart, “I will, God helping me, I will follow Jesus, I will have salvation through the blood of the Lord Jesus Christ,” you can have it in spite of men and devils. Glory be to God! Hallelujah!

If you will notice, all through the Savior’s life they accused Him of mingling with sinners. They said, “He eateth with them.” Well, Jesus Christ is the Friend of publicans and sinners. Bless His name! I am so glad of that, for if it had not been that Jesus was the Friend of sinners I could not stand on this platform to-night. I bless Him that when only a child not quite eight years old I said: “I will follow Jesus; I will serve Him; I will make my home in heaven; I do not want to go to hell.” I had a perfect horror of falling into the hands of the devil. I did not know what it meant to be born again, but I believed it meant to have a change of heart, that the disposition to evil would be taken out, and the disposition to love God would be put in. The Holy Spirit witnessed with mine that I was a child of God. Glory to His name! I am glad He is just the same to-night. He is just as willing to save children as anybody. Fathers and

mothers. God wants your children, and if you are where you ought to be, you will bring those children up for God, and He will answer your prayer for salvation.

"For I came not to call the righteous, but sinners, to repentance." Glory to His name! Again, when He was accused of associating with sinners, He said, "The Son of man is come to seek and to save that which was lost." Some people think they are not lost until they get out into eternity. There are men and women walking this earth to-night, right down here in this city of Cincinnati, as much lost as if they were shut up in the eternal darkness, if they do not repent and come to God and forsake sin. May God help us to do it!

Paul says, under the inspiration of the Holy Ghost, "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners, of whom I am chief." Paul, though he was saved, felt that he had been the chief of sinners, but there is power in the blood of Christ. I say to every sinner that you must dispose of Jesus. Won't you do it right here to-night? Won't you say, "I will take Him as my personal Savior. I am sick of sin. I will turn away from it forever." May God help you to-night to take Jesus. He is a wonderful Savior. He is able to save from all sin. Bless His name! Let Him in to-night. Let Him in just as you are. Tell Him you are sick of sin. If you return to Him He says He will return to you. He will heal your backslidings. Bless His hallowed name! It makes no difference if you are deep dyed in sin; it makes no difference if you are a drunkard; if you repent He will forgive. I know it, because He has saved me, and I have seen Him save hundreds. He "came to seek and to save that which was lost."

Then He is on the hands of the Church just as really to-day as He was in that day when they said, "Away with Him, let Him be crucified; we have no king but Cæsar." No man or woman can lead a soul closer to God than they are themselves. If you are an officer in the Church, and have not Jesus in your heart, you can not lead others to Him. "As many as received Him, to them gave He the power to become the sons of God."

There never was much room in this world for Jesus. The angel told Joseph, "Thy wife Mary shall bring forth a Son, and thou shalt call His name Jesus for He shall save His people from their sins." O Jesus did not come to save men and women in their sins, but He came to save them from their sins. Bless His name! We read in Luke that the angels came to the shepherds by night, and said unto them, "Unto you there is born this day in the city of David a Savior which is Christ the Lord." The heavenly host ushered Him in with praises to God. I am so glad, though the world does not believe in Him, heaven believes in Him, the angels believe in Him. He came to save, He came to cleanse, He came to purify, He came to make every whit whole. What shall I do then with Jesus that is called Christ? In His Word we hear Him say, "Come unto me all ye that labor and are heavy laden and I will give you rest. Take My yoke upon you and learn of Me for I am meek and lowly in heart and ye shall find rest unto your souls; for My yoke is easy and My burden is light." I want to tell you that it will be light. I hear Him saying again, "Whom the Son makes free is free indeed." Are you free, child of God? Bless God there is power to make you free. "These things have I spoken unto

you that your joy may be full." Are you looking for joy and satisfaction in the world, or are you finding it in Christ? Are you going after Barabbas—after pleasure—or are you following the Lamb of God? Jesus Christ can fill the whole hemisphere of your being. Glory to His name! I look into Paul's writings, and hear Him say: "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." I hear Him say again, "For if the blood of bulls and of goats and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who, through the eternal Spirit, offered Himself without spot to God, purge your conscience from dead works to serve the living God?" O there is power in Jesus to wash from every trace of sin. Glory to His name!

"Wherefore Jesus also that He might sanctify the people with His own blood suffered without the gate. Let us go forth therefore unto Him without the camp bearing His reproach." Ah, there is a reproach in serving Jesus. Yes, if you follow Him you will be despised and rejected of men, but Jesus will be so much to you that you will never miss them. Have you disposed of Jesus? If you do not dispose of Him now, and accept Him as your Savior, there is a day coming when He will dispose of you, and you will stand on the left hand and hear Him say, "Depart from Me, ye accursed, into everlasting fire prepared for the devil and his angels." God has given me a consuming passion for lost sinners. I see the drunkard staggering along the street, and I say, 'There is power in Jesus' blood. I look at the crowded street cars on the Sabbath, and see the rush of the multitude after pleasure,

and I think, O if they only knew Jesus they would not do this; they would not do that. Until God's own children really get right with Him, this world is never going to be brought to Jesus. Every man and woman who rejects Christ and refuses to accept His salvation is a criminal in the sight of God. Every father and mother that stands at the head of the home are criminals, in His sight, if they do not receive Jesus as their Savior, and the baptism with the Holy Ghost. Many of you pledged at the altars of the Church that you would bring them up for God. May God help you; if you do not do it your children will rise up in the judgment and condemn you.

I know sanctification is not popular these days, but there is a day coming when it will be popular. It is exceedingly popular in heaven, for God says without this holiness of heart no man shall see the Lord. Beloved, it is down here that God expects us to get it.

"What then shall I do with Jesus that is called Christ?" He is here to-night to help you to come to Him. Won't you accept Him? I beg of you, in Jesus' name, that you will not say, "Away with Him." We may crucify Him, but if we do we will have to bear that awful responsibility: "His blood be upon us and our children." He came all the way from heaven to save souls. Isn't it awful, backslider, the way you have been treating Him? Isn't awful, cold professor, backslidden from holiness, the way you have been treating Him? O, you have sold Jesus for a very little. Some of you have sold Him for the trifles of the world; some of you have sold Him for a night in sin. Won't you promise Him right now: "God being my helper I will not turn Him away any more?"

The past year has been the best year of my life. It



has been a glorious year, notwithstanding the trials and the awful burdens that He has permitted me to bear. O I love Him. I will never get through praising Him. When I get to heaven I will cast my crown at Jesus' feet. Glory to God! He is the Bridegroom of my soul. In the old Methodist classroom, in the North of Ireland, I took Him as my Savior. When I came to America, in 1881, He led me to the fountain of cleansing. Glory be to His name forever! For nearly twenty-one years we have walked together. It gets better and better, the way grows brighter and sweeter and deeper all along the way. I never heard holiness preached for years after I got the experience, but I found it in the Book, and I always believed it was our privilege to have an experience that corresponded with the Book. I found something down here in my soul that had to come out. I turned the job over to the Lord, and He did it.

I have been through many a tunnel, many a conflict with the devil, but never in these twenty-one years has Jesus left me once. He asked me if I was willing to have my name cast out as evil, and I said, "Yes." He asked me if I was willing to give up all and tell it, and I just simply said "Yes" to God, and from that day to this I have been telling it. I am glad I disposed of Him as my baptizer with the Holy Ghost.

John said: "I indeed baptize you with water, but He that cometh after me the latchet of whose shoes I am not worthy to stoop down and unloose. He will baptize you with the Holy Ghost and with fire." You do not need to be in doubt. The Lord will make you clean, and He will let you know it. He will not cleanse you as some people say, so far as you know, but He will cleanse you as far as He knows. "No man shall

be able to pluck you out of My Father's hand." No, you can bank on the Word of God! Some of you want the cash before you present the check. O I want to tell you His word is as good as the cash. Let Him in to-night. He says: "Behold, I stand at the door and knock. If any man hear my voice I will come in and sup with him and he with Me." "And the Spirit and the Bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will let Him come and take of the water of life freely." O what an invitation to all, from the highest to the lowest. Glory to God! The lowest sinner in Cincinnati or any other sinner of any other place may come. The lowest down sinner that walks the earth to-night may come to Jesus if he will give up sin.

What then will I do with Jesus that is called Christ? What will you do with Him to-night? Do n't bother your head about the one that sits by you, or the one that sits back of you, but you take Him as your own personal Savior! Glory to God!

A large number—fifty or more—came to the altar, and there was a scene of earnest, wrestling prayer, tears and groans of penitence, shouts of victory, and songs of praise. Doubtless there was a stir in heaven among the angels as the glad news was heralded from one to another of the precious souls who were born into the kingdom, and others that were baptized with the Holy Ghost.

## CHAPTER VII.

### FIFTH DAY.

THE seven o'clock meeting was a blessed time of prayer and song, and the testimonies of those who were going to leave, and would not have another opportunity. These morning meetings were always refreshings from the presence of the Lord.

This was followed by one of Dr. Godbey's Bible-readings from the Acts.

At the ten o'clock service, after singing "The Meeting in the Air," "No, Never Alone," etc., prayer was offered, and Brother Rees preached as follows:

"And when the Sabbath was past, Mary Magdalene, and Mary, the mother of James and Salome, had brought sweet spices that they might come and anoint Him.

"And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun.

"And they said among themselves, Who shall roll us away the stone from the door of the sepulcher?

"And when they looked they saw that the stone was rolled away, for it was very great." (Mark xvi, 1-4.)

The company of devout, loving-hearted women, who lingered at the cross, hurried to the sepulcher, and the words which we have read were some of their words as they journeyed to Joseph's new tomb. In the devotion and love of their hearts they were going to do

their best and their last for the Lord. They seemed to have almost forgotten that there were difficulties, possibly did not remember them until they approached the tomb, but, when they did remember, they said among themselves, "Who shall roll us away the stone?" "for it was great." There were three difficulties in the way of these holy women, and their difficulties at least strikingly illustrate the difficulties which come in our way, and lie across our path:

1. There was the stone.
2. There was the Hebrew seal.
3. There was the Roman guard.

And to get to the Lord, these three must be overcome; and in every life there are difficulties corresponding to these. The stone may stand for those inert, inactive obstacles which lie across our path which seem impassable, and yet do not touch us. They lie like a gum-log, or like a heavy stone, or like some immovable or impassable obstacle in our way. It may be circumstances, it may be some person, it may be something else, but every person who would be a Christian, and every one who is a Christian, finds that there are certain heavy weights, there are certain great difficulties, there are certain forbidding circumstances, which it seems impossible for us to overcome. But the removal of the stone from the mouth of the sepulcher is a Divine guarantee that all our stone-like difficulties shall be taken away.

The fact that this great stone was removed is security, is a pledge. It is enough to make every man and woman of faith understand that however great, or heavy, or sluggish our difficulties may be, however obstinate they may seem, they must give away at the touch of the resurrected Christ.

I wish, this morning, I could speak to the people who are hindered by difficulties; to the number in this audience who succumb to opposition, to mountains that lie in your way, to circumstances that you are powerless to control. Thank God, the very greatness of the stone is a good reason why we should expect that He will take the thing in hand. The very greatness of the thing is a good reason why we should not attempt to manage it. But it is a fact that the most of people rush to God for aid in great difficulties, and undertake to manage the smaller ones themselves.

The Christian merchant receives a telephone message that his suburban home is in flames; he hurries to the spot, his home is in ashes; his insurance ran out last week. He gathers his little family around him, and hurries to God, and pours out his soul to Him. He breaks up, and breaks down, and God comforts and sustains him in a difficulty like that. But the same man, if he is unsanctified, when a hired clerk, who has worked twelve hours for ten hours' pay, comes ten minutes late in the morning, flies into a passion, and sins against high heaven. He does not seem to be able to manage a little thing.

I am glad sometimes that our difficulties are too much for us. I am glad sometimes that there is a great stone; for if there is a great stone, if there is a great need, we are forced to find a great Christ. If our difficulties are beyond human help, then we apply to Him who never fails. Thank God it is no difference what you are seeking, you can find it. The stone will be rolled away no difference how great it may be. The very greatness of it affords an opportunity for God to display His power, and take it away. This truth you must remember all through your Christian experience.

I wish the saints knew how to let the Lord take care of the great stones, the inert and obstinate difficulties that we can not manage. I wish we knew how to stand still, and see the salvation of God.

The next difficulty was the Hebrew seal. This seal stands for authority, for law. To break the seal was to break authority. Now, it is not very common that our privileges are interfered with in these days by civil law, but it is very often the case that we come up against things which are controlled by the laws of nature, and they seem so obstinate, so forbidding, that it is impossible for us to get through them without God. The resurrection of Jesus Christ is enough for the seal of authority; it is enough for law; it is enough for the suspension of natural law that we may obtain the purpose of God, and know the best things which He has for us.

Just as a watch-maker knows how to stop a watch as well as start it, just as he knows how to turn the hands backward, so God knew how to turn the shadow back fifteen degrees on the dial of Ahaz. God knows how to suspend all natural laws, and bring in the supernatural, and bring deliverance in spite of every obstruction. When the best medical authority in Boston is consulted I am told that my loved one is beyond the reach of human aid, and there is no human law or human skill that can resurrect him. The resurrected Christ steps in, and suspends the natural law long enough to perform a miracle, and the sick one raises up in bed and calls for something to eat.

In all the miracles which are performed there is a manifestation of the power of God in the suspension of natural laws. I want to say to you that the Bible is a

full history of cases where nobody could do anything until Jesus got there. Nothing could be done until the Lord came, and then the law of gravitation was nothing, the law of cause and effect was nothing. No difference what natural law stood in the way, the Author of all law said to it, "Step aside," and the work was accomplished. Glory to God! Laws have to be reversed and set at naught, and in the resurrection of the Son of God we have a guarantee that we shall rise before all our foes. Glory to God!

Peter was in prison, the edict had gone forth, the sentence was passed. He was to be executed on the following day. But beyond that was something that beat all Herod's armies. We are told in the twelfth chapter of Acts that the Church was praying, an angel came down, the first and second wards became as thin air, and he passed through them without opening the doors; and when he came to the outer gate, which was so heavy that it took twenty men to swing it upon its hinges, it opened of its own accord. He was free, and in less than a week, Herod was a corrupting corpse. O beloved! there is nothing too great for our Christ.

Even Darius could find no law by which Daniel might be relieved from going into the lion's den. He would have been glad to have found some law of escape, but could find none. But God found one. The Hebrew seal says, "You have got to go in," but the Author of law says, "You have got to come out." It is this overcoming the laws of nature that makes it possible for a fellow to burn and not to be scorched. It is this that makes it possible for a snake to fasten itself on the back of his hand, and he throw it off and went on to Rome. It is this power which rises above the power of author-

ity, of natural law, and makes it possible for us, "with a conqueror's tread, to push ahead," trusting God to "roll the sea away."

I wish we knew God. I wish we knew His size. I wish we knew something about the greatness of God. We would soon get through with magnifying our little petty difficulties and our trials. We would get done putting our faces up to the side of the house, and whining like children.

John Peyton tells us again and again of times when natural laws were suspended, prospects reversed, and plans changed, and the victory came in the face of the worst things that could come. Glory to God! Glory to God! Who knows but that the prayers and the tears and the waiting upon God is suspending certain laws and certain rules, even these present hours, that give us our privilege. If it is not, thank God it may be so. If people will pray and believe God, there may be a suspension of that which seems to be the most forbidding. All through your life there are going to be difficulties that seem so insurmountable because natural laws are crossing your path, and to get a victory, a miracle must be performed. Thank God, the resurrected Christ can do it. He can break the Hebrew seal. He can break every stamp of authority that earth or hell puts upon it. He can cancel every mortgage. He can answer every demand. He can give victory no matter what our difficulties may be.

Again, the third difficulty was the sturdy Roman guard. It may illustrate the active forces, the living powers that attack us; the things, or persons, that come up against us with gnashing teeth, and frowning countenance, and a stentorian voice, demanding our surrender, or forbidding our progress. Thank God there



is deliverance even from the living, active foes. Whether they be black-winged demons from the pit, or in the form of human beings, thank God there is deliverance.

Who does not know that every time we take a bold stand, or plant our feet on higher ground, the atmosphere seems thickened with opposition, and every time our progress is challenged by ranks of living foes from the pit, and they say, "Thus far, and no farther," but he who knows the resurrected Christ can look a regiment of devils in the face, and one throb of the pulse of the resurrected Christ coursing through your veins is enough to paralyze a sturdy Roman guard, and put them on their faces, while you shout the victory. So we are not going to be afraid of a regiment of devils any more than a Hebrew seal.

We have a Christ who can go the rounds, and clean up the whole trip and give us victory, no difference what our foes are. Brother, do you practice it? Brother, is it a fact in your every day life? Do you have victory in those hours when it would seem as if the hosts of earth and the legions of hell had agreed against you? There is power in the resurrected Christ to stretch them out unconscious, as the Roman guard slept in unconsciousness that morning. A difficulty is harmless while God has His hand on it. Under the Divine touch of a Divine Christ, the guard lay on their faces while an angel rolled away the stone. Under the Divine touch of the resurrected Christ, if you have got sense enough to keep Him between you and the difficulties, if you have got sense enough to trust Him, if you have got sense enough to make Him responsible, you will find His touch will answer all your needs, and defeat all your foes. Glory to God!

The next thing I want to notice in the lesson is that the stone was not only against the women, but it was against Christ. He was on the other side of it, and if He had to get out, they certainly could get into the place. If we could remember that everything that is against us is against Him. There is a place, when we get sanctified wholly, where all our enemies are the enemies of Christ: all our foes are His foes. We will let Him deal with them as His, since they are His and He knows how to manage them, and you can simply commit the matter to Him, and shout the victory through it all. There are things that seem to be against us, and there are things that seem to be against Christ, but really and truly nothing can be against Him, and if He be for us, who can be against us? Glory to His name!

O I would like to preach something that will help somebody! O that we might get a new vision of the power of God, and of the resurrected Christ, and understand that He is more than a match for all the foes that earth and hell can bring against us. It is here I find my safety. If I could not hide away, many a time I would go down. If I could not have the consciousness that I am in the cleft of the rock, if I could not understand that the Lord is a strong tower, into which I can run and be safe, many a time I would fall. Here is my victory; here is my hope. I keep my eyes upon an all-conquering Christ, and they have got to down Him before they down me, and most certainly they never will down Him. (Shouts of praise.) Glory be to God! Glory to God! Glory to God!

The next thing I want to notice in the lesson is that when these devout sisters called to mind, just as they approached the sepulcher, that there were difficulties

they did not turn back. Many of you would have said: "It is no use to go any farther. Do you not remember, Mary, about how big that stone was?" The most of you would have turned back. But though they remembered the stone, the seal, and the Roman guard, their hearts fired with devotion and with love and loyalty to their Christ, hurried them to the sepulcher, where they were to find that the stone was rolled away. How many times has that been true with us! We have thought about difficulties in the distance, we have thought about bridges that had to be crossed, we have looked ahead, and imagined that there were lions in the way, we saw great stones lying in our path; we saw saw-logs we could never split; there have been circumstances that it seemed impossible to overcome; but when we came to the place it was gone. Sir, if you walk on, if you are faithful, just when you get over the top of the hill where the thing was, you will see that the stone has been rolled away.

The next thing I notice in the lesson is that God is always faithful to be there just in time. Not too soon, not a second too late, just in time. The stone had not been rolled away long, for the angel was still sitting upon it. We imagine, you know, and the devil makes us think, now this thing is upon us, and the time is short; true the Lord has never failed us in the past, but it does seem just now in this emergency, in these last minutes that He is about to fail. But He is always there just in time. Many a time faith has to walk right up against a stone; God does not waste any time, but He is there just the right minute to deliver us. He comes just in the hour to display His wondrous power and grace. Glory to His name!

Moses must lead the people into what seems the

very jaws of death. No opening, mountains here and mountains there, the roaring enemy in the rear, and the sea stretched out in front of them. He must lead them right down to the water's edge, but God was there just in time.

Joshua had a little stretch of faith, and he had to make the priests put their feet in the water before there was anything done.

He never fails. As faith is tested, and you are true, the triumph is sure to come. Glory to His name!

The next point I want to call attention to is that the stone was removed without their touch, without an effort, without drawing a sword. Do n't you know, sir, there are certain things that God does not wish us to do? And when that is the case we are never stronger than when in the attitude of perfect silence. Paul says: "When I am weak, then am I strong." There are circumstances when the mightiest victories come, when we absolutely stand still to see what God will do. "Ye shall not fight in this battle." That does not say that you shall not go forth possibly with a ram's horn or a shepherd's sling at some other time; but there are times when "Ye shall not fight in this battle." There are victories that come to us without our touch, without our efforts, without our saying a word. There are times when God says to us, "Be still, and know that I am God;" "Stand still, and see the salvation of the Lord." I want to say to the young Christians here, there will be times in your experience when the best thing in the world you can do is to do nothing. There are many times when the devil would like to hurry you and make you do a lot of unreasonable and hasty things; but you stand still and see the salvation of God, and victory is sure. It was

deliverance by a celestial messenger. Thank God they do come to this earth! They are represented in some places as living down here. Jesus said, "They shall ascend and descend;" as much as to say they are already down here. How could they go up before they come down? The angels are "ministering spirits sent forth to minister for them who shall be heirs of salvation." They are all about us to-day, no matter what our difficulties are. They are able for all our foes.

There were other armies there that Sabbath morning besides the Roman guard—the armies which Elisha saw when 175,000 of his enemies fell in a single day; the armies which are in the galleries all about us witnessing our conduct and our running this race; and whenever we need assistance they are constantly dispatched to aid us and to guard us. Where is the Christian that can not point back to hairbreadth escapes; to times when you can not explain why you were not killed in some awful accident? The angel of the Lord was there just in time to take care of you as you stood on the very precipice of ruin.

How many of us can look back and remember times, even when we were sinners, that we can not understand how it was that we did not drop into hell! Even then God and the holy angels were guarding us. Let me say to you that if the Divine protection were withdrawn from the sinners this hour, while we preach, they would suddenly drop into hell. Have you ever noticed how a man will live through a dozen things you thought every one would kill him, and it seems as if nothing can kill him, and finally some day some little thing, utterly insignificant, the same as he has passed through before, occurs, and he just drops off?

Ah, there was a time when God was guarding and

protecting him, but the day came when the angels retired. It does not take much to snap the thread of life and send a man to hell when he has crossed the dead-line and there is no hope. Ah, we have little idea what is going on overhead, just above us; but there are camps of angels with the saints, and there is a certain restraining, protecting power over the sinners for a time, for which they ought to stop and thank God.

God help us to appreciate the company of angels who are delegated to journey with us here below! Sometimes we seem to almost feel their wings, and some of those times, when we are passing through the severest trials and it seems as if all hell was howling and raging against us, the angels of the Lord seem to be fanning our brows, and we get unspeakably happy, in the absence of anything in the world to make us happy. [Shouting.]

O, I want to say to you this morning, if you get God, if you get the Holy Ghost, if you get your Pentecost, if you get linked up to heaven, the angels are pledged to take care of you! They are your support and your protection. Thank God our Christ can lift us above difficulties as well as roll stones away! I can find no Scriptural authority for saying that the stone was rolled away in order that Jesus might get out, because I find, after His resurrection, that He passed in and out through closed doors; and if He could do that, He could go through a stone just as well.

Then I notice another thing: that when He appeared to Mary, He was not coming from the tomb, but from the garden, where He had been taking a walk. The probability is that He got up long before the angel got there, and was walking about in the morning air. That proves to me that circumstances

do not have to be taken out of the way. Our Christ can go through them, and He can put us through them. Glory to God! Glory to God! [Shouts of praise from the audience.] It is a wonderful thing to have the stone rolled away, but I reckon it is even greater to be up and gone before the angel comes.

When Jesus Christ went into Joseph's new tomb, He went in to knock the other end of it out. I believe He went out to guarantee resurrection to all the saints. I know there is a gloomy side to the cross. I know there is a gloomy side to religion. I know there is a cheerless, gloomy north side; but I know there is a south side; there is a sunny side; there is a tropical side where flowers bloom, where the birds sing, and we can bask in the sunlight of eternal glory. O, I wish the Church knew it! I wish we knew the resurrection side of it. Almost all of the people are sitting on the north side of religion. They are chilly, their hands are cold, and their teeth almost chatter. O, I wish they could get around to the south side!

Do you know, sir, that the resurrection time is the great hinge on which swings the whole plan of salvation? Do you know that as Christ arose, so we will have to get up?—and there are not devils enough to keep us down. As He got up in the early morning, sanctified saints are going to get up a thousand years before other folks. [Shouts of praise.] And we will walk out in the morning air. The delicious fragrance, the music that fills the air, the charming voices of the early morning we will witness, and we will walk, and sing, and praise God a thousand years before the other folks have got up. Glory be to God! I believe it with all my soul. I can almost smell the morning air now. There is something about the early morning that is

bracing; there is something about it that puts the electricity, that puts the elixir of life, that puts the hop, skip, and jump into a man's soul. Glory to God!

If you get sanctified wholly, you will get up before the angel gets there, and I think the trumpet sound is going to be the sweetest music we will ever listen to—the trumpet that calls the nations of the dead to rise and meet a glorified and descending Christ; the trumpet that calls the living saints to drop their mortality and be translated in the twinkling of an eye, and go up to the marriage supper of the Lamb. That is going to be the climax of the ages; that is going to be a great day, to which all other days are pointed. I am going to be there.

“And the stone was rolled away.” Do you want the blessing? He will roll away the stone, break the seal, speak to the guard. Now you know you have not got it; you know there are a lot of you that do not understand this picture. It would be tantalizing to preach to you this way if I did not know that you can have it. I am too kind-hearted to tantalize you with something you can not have. It is for you. If you meet the conditions, God will break every Hebrew seal, roll away every stone, paralyze every Roman guard, and this resurrection life coursing through your being will make you a giant. Who will come? [Fifty or sixty came quickly to the altar, and many went away with victory.]

MEMORIAL SERVICE.—Wednesday at 2 P. M. a touching memorial service was held. A large, lifelike picture of Brother Knapp was suspended over the platform, and he seemed to be looking at the congregation with intense interest, just as he would be doing if he were living.



The service opened by singing "Redeemed by the Blood," one of Brother Knapp's last hymns. Earnest prayer was offered by Brother Rees.

A sweet, innocent little baby was then brought forward by its mother, and placed in the arms of Brother Rees to be dedicated to God, and named after Brother Knapp. There was something very beautiful and touching in this scene as Brother Rees presented the little one to God, to be His forever, and invoked the Divine blessing upon the parents as well as the child, praying that they might be granted wisdom and grace to bring him up in the nurture and admonition of the Lord. The congregation then sang "Pain's furnace heat within me quivers."

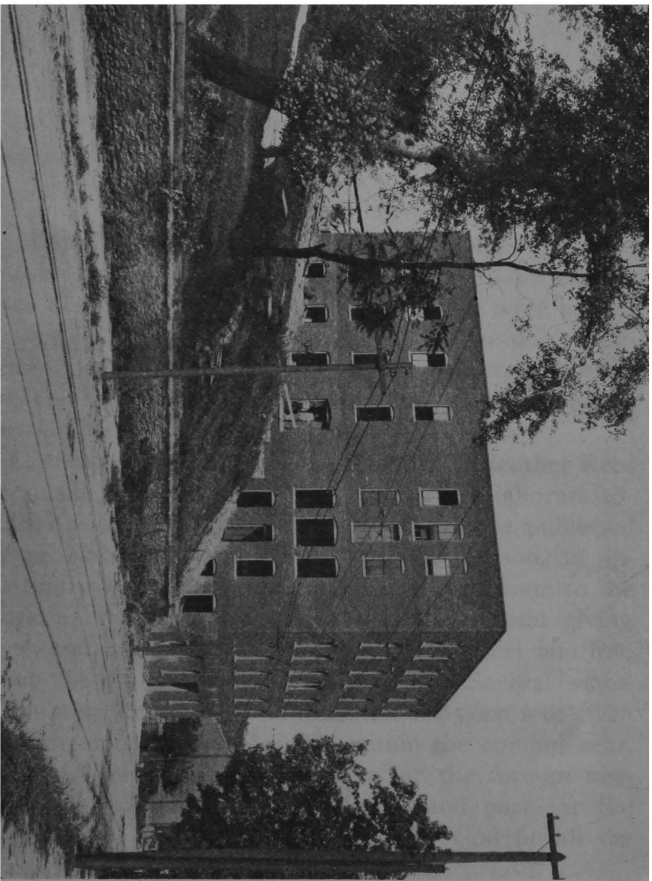
Brothers Rees, Godbey, Stalker, and Sister Storey each spoke of their acquaintance with Brother Knapp and the great work which, under God, he was enabled to accomplish, in the terms of deepest love, sympathy, and appreciation. Brother Stalker sang "Here we have no abiding city." Also, during the service the students sang "I have now no regrets."

An altar call was made, and a large number came forward, and the memorial service was crowned with souls finding Jesus as their Savior, and others as their Sanctifier. This was just what Brother Knapp would have wished. He always wanted an opportunity given for souls to seek Jesus.

A DRUNKARD.—Wednesday evening, after a time of song and prayer, Brother Dolbow gave an interesting account of his life, how the Lord picked him up when a poor, miserable sinner, a drunkard for years, and saved him and sanctified him, and sent him out in the great harvest-field to win souls for Jesus. He is almost

continually in evangelistic work, and has seen hundreds of souls saved and sanctified. Glory to God! What a wonderful salvation that will thus transform the human heart and life! All Jesus wants is a chance.

Many came to the altar, as usual, and there were shouts of newborn souls, and of others who surrendered all and stepped over into Beulah Land.



GIRLS' DORMITORY OF GOD'S BIBLE SCHOOL.



## CHAPTER VIII.

### SIXTH DAY.

THE morning meeting was a time of blessing. After prayer and song, those who had received the experience of sanctification since the day before were invited to testify, and quite a number spoke in quick succession, telling how the Holy Ghost had come in during the last twenty-four hours. This was followed by Dr. Godbey's Bible-reading.

PENTECOSTAL GIVING.—At ten o'clock Brother Rees preached from 1 Cor. iii, 9, "For we are laborers together with God." The full sermon will be published in the Revivalist. At the close of the sermon, an opportunity was given for the people to contribute to the work as the Lord led. It was a Pentecostal giving time, and one after another rose to their feet and told what the Lord would have them do. Several secretaries were kept busy, and in all about \$5,000 was given in cash or pledged to be paid within the coming year. Part of these contributions were for the foreign missions, part for the Rescue Home, and part for the Bible-school property and work. To God be all the praise!

MISSIONARY-DAY.—At two o'clock in the afternoon a precious missionary service was held. After singing "All hail the power of Jesus' name," a quartet of Bible-school students sang, in the power of the Spirit, "Go

and tell them," a beautiful missionary selection. Brother Stalker then prayed about as follows:

We praise Thee, O God, that as we come into Thy presence this afternoon; it is not simply to pray for the persons that we see; it is not simply to speak of those that are here, but it is to pray on behalf of the world. O God, we ask Thee this afternoon that Thou wouldst give us a real conviction to become prayers for the millions that have no prayers offered for them. We ask Thee to get us beyond ourselves, and our neighbors, and our friends, and the people that comfort us and bless us, and that our prayers may go over the islands, and the mountains, and the valleys, and across the seas to the people who are waiting with longing eyes and loving hearts for the messages of salvation.

We ask Thee that the Holy Ghost may take especial charge of this service, and that He may bring out of it glory to God. Give this afternoon a Divine call to persons here to spend their lives where people never have been; in places where persons have been neglected; in places where the sun is hot; in places where the sand is dry; in places where souls are hungry. O God, let somebody see more in the heathen this afternoon than they do in the people at home. Let somebody see more in separation and privation and suffering for Jesus' sake than they see in a life of ease! We ask Thee that the Holy Ghost may come this afternoon, and may bring a real conviction to every heart that we must be pure and holy if ever we are what God intended us to be. And as we ask in behalf of the millions that sit in heathen darkness, and walk in darkness, and wait in darkness, and are so destitute of the blessings that we enjoy, we pray Thee that we may

have such a vision of Jesus Christ, and such a view of Calvary, and such a love for the cross, and such an expectancy for the crown that will start us out this afternoon with renewed determination to follow Thee. O, take the best blood, and let it be shed on foreign fields! Take the best lives here, and call them to the hardest places—places of privation, and starvation, and famine, and plague—and let them say, “Here am I; send me, send me!” O God, speak this afternoon! Let people see something they have never seen; let them hear something they have never heard before. Let it be a time when people will be called of God to the foreign field; when people will give as they never have given. Let it be a time when the Holy Ghost will have His way in our hearts, and that we may remember the heathen lands where the people are in such deprivation and servitude and bondage and sin. O God, hear their cries, and send them relief from the skies! We ask for Jesus’ sake. Amen.

Sister Smelsor, a returned missionary from Japan, and the two Kilbourne children (our little missionaries who soon go with their parents to that country) then sang a hymn in Japanese.

Brother Takemeye, just from Japan (Brother Cowman’s first convert), then testified in his own language, Shoji standing by him and interpreting for him. He first sang a verse which he said was about “believing God.” A part of his testimony was something like this:

The first time I was in Brother Cowman’s mission I saw a verse in Matthew: “Come unto Me, all ye that labor and are heavy laden, and I will give you rest.” When I saw that verse I wanted to have peace in my soul, and I went every day to that mission. On the

15th of April last year many people came to me and prayed to God. I could not believe God, and I could not believe Jesus as my Savior, because I learned some more, and I did not think I am a sinner. Next evening at 9.30 I went to the altar. Many people came around me and prayed to God and believed God. Many brother's prayer reached the throne, and I began to pray. Glory to God! And for the first time I find I am a sinner, and I get the witness from God.

When I left Japan to come to America I thought I would come to Chicago and study other business; but God did not give me permission to stay in Chicago, and led me here. When I came to hear I find I am mistaken about sanctification. Glory to God! The first time I thought sanctification is suppression. I found I was not sanctified. On the night of last Saturday I prayed to God to receive the Holy Ghost, and He gave me the Holy Ghost, and now I am full of joy and full of peace. We have a holiness meeting in Brother Cowman's mission at 2.30 in the afternoon, but I could not go at that time because I have some business.

He then spoke a few words of commendation and appreciation of Brother Cowman's mission, winding up as follows: "I was converted through the mission, and I thank to God every time I pray to God for the Cowman's mission."

The presence of the Lord was much felt during this testimony in a foreign language and its broken interpretation, and when they concluded there was a time of shouting and praising God.

BROTHER KILBOURNE (missionary to Japan) then came forward and said: "Beloved, the way to glory is through tribulation. The track lies through great



trials, through awful conflict and battle. I am going to sing you a few verses of the dark side." (Singing):

"They tell of a land 'way over the sea;  
 I want to go there, do n't you,  
 Where never a word of the gospel has reached;  
 I want to go there, I do.  
 Where millions go down without Christ to the grave;  
 I want to go there, I do;  
 And death reigns supreme and devils rage;  
 I want to go there, do n't you?"

There were four verses to this beautiful piece, but we only give the first and the last.

"I want to go there and tell of the Christ;  
 I want to go there, do n't you,  
 Who died upon Calvary for all the lost.  
 I want to go there, I do.  
 The Savior who loves them has bidden me go;  
 I want to go there, I do;  
 His 'Go ye' means me, and I said 'Here am I;'  
 I want to go up there, do n't you?"

Brother Kilbourne then said: "Beloved, we can not all go to the foreign fields, but—bless God!—there is a place we all may go if we will. I want to sing you a few verses about it."

His little girl then came to his side, and accompanied him in a clear, sweet alto to a beautiful piece, of which we quote one verse:

"They tell of a city far up in the sky;  
 I want to go there, I do;  
 'T is built in the land of the sweet by and by;  
 I want to go there, do n't you?  
 There Jesus has gone to prepare us all homes;  
 I want to go there, I do;  
 Where sickness nor sorrow nor death ever comes;  
 I want to go there, do n't you."

This singing was accompanied with the sweet, melting power of the Spirit, and it seemed we could almost see the beautiful city which it describes, and our eyes filled with tears, and our hearts responded, "O yes, yes, yes ;

"I want to go there, I mean to go there,  
I expect to go there, do n't you?"

Brother Kilbourne then said: "I want to praise God for the Divine baptism with the Holy Ghost and fire that cleanses from inbred sin and fills my heart. Bless His holy name! He is very precious. I love Him better than I ever did before. He has come to abide. Jesus said: 'My meat is to do the will of Him that sent Me and to accomplish His work.' 'Say not ye, There are yet four months and then cometh harvest? Behold I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest.' 'Lift up your eyes and look on the fields' is a definite command of God, but it seems to be so hard to get people to look farther than their own surroundings in their own community. It is hard to get people interested in anything so far away as the foreign field. We see the need is so great around our home that we forget to look on the foreign field. God has been leading me for two or three years to pray with a map of some heathen land before me. If we get to looking at some other fields, it won't be very long until we want to be on the field. If God could get people to look on the fields, He would have this world evangelized in a very short time.

Beloved, the missionary covets, above everything else, the prayers of God's people. I have not very much to say to you. I am as anxious as you are to hear Brother Stalker. I have not been there, but I

am going, God willing, and I want your prayers. I want the prayers of God's Revivalist family. I can not do without them. If you only knew how much you can uphold the missionary in the thick darkness of heathen lands by your prayers, I believe you would pray more earnestly than you have ever done before. Remember God's work in Japan, and I believe you will, friends. He may wake you up in the middle of the night and tell you to get up and pray for Japan; for it is daytime there while it is night here; and He may wake you up in the middle of the night to pray some soul through at the altar. If He does, you obey. It will mean souls. You can get more sheaves in the foreign land, if you live on your knees before God, than you do here. God has wonderfully blessed me in supporting a missionary there whose labors have been crowned with hundreds of souls. I have counted it a blessed privilege to give of my money for this purpose, and I want to keep it up. It is a glorious privilege.

"How many of you will pray for the work in Japan very definitely once a week? [Many hands raised.] After God let me support missionaries there for awhile, He called me to go. Maybe after you pray for the work there awhile He will let you go."

Sister Kilbourne then spoke a few words of praise to God for His saving and sanctifying power, and that He had honored them with a call to go forth and preach Jesus in foreign lands. She also expressed her thankfulness to God for the privilege of being at the Bible-school, and requested the prayers of God's people.

Their little daughter spoke a few words to the effect that, although young in years, she knew she could do something towards bringing the children of Japan to Jesus.

Edwin Kilbourne, a businesslike little fellow of eleven years, then said: "I thank God He saves and sanctifies me, and I know He will keep me. I want you to pray He will use me greatly there."

Sister Knapp read some very interesting letters from the missionaries in Africa and Japan.

AROUND THE WORLD TRIP.—Brother Stalker, who has recently been on a missionary tour around the world, then spoke as follows (condensed report):

I am truly glad for the message we have listened to this afternoon. The command, "Lift up your eyes and look on the fields, for they are already white unto harvest," is as fresh after it has been spoken these centuries as it was then; and certainly if the harvest was white eighteen centuries ago, the wheat must be dead ripe to-day, and it is true; it is.

The afternoon that President McKinley was shot in Buffalo 260,000 words went out over the wires to all parts of the world, carrying the news of the tragedy. But nearly nineteen centuries ago there was an awful tragedy took place on the brow of a hill called "Calvary," just outside of the walls of the city; the Man of Calvary was crucified; and there are millions and millions that can be reached that never heard the name of Jesus. O, it ought to bring conviction to every follower of Jesus Christ to fall in their tracks where they stand and be filled with the Holy Ghost. Beloved, there are millions and millions waiting for one word from a heart that is pure and a life that is wholly dedicated to Him. May the Lord roll upon us a real conviction of the possibilities that lie within our grasp!

When Queen Victoria died bands of persons met together in India, and they said, "What will we do, now our mother is dead?" All around the world people

wore badges of black, and were mourning the loss of the great and good queen; and yet nineteen centuries ago there was a Life that passed away, and the nations were not informed. A few people started out to preach; they endured hardness for His sake; they suffered and toiled; they went over the burning sands; they carried the gospel this way, and we have it to-day.

So many are saying, "We have no qualification; we have no ability." O my God, burn into our hearts the possibility and the power of prayer, and the requests for prayer that are coming up from all lands! The one universal request all around the world was, "Tell people to pray; tell people to pray; tell people to pray; we want them to pray for us."

This trip was conceived in the Holy Ghost. I believe God had His thought; I believe God had His way, and that His will was done in it.

The great desire and the special burden of my heart was to go to the missionaries in the different fields and ask them if they had received the Holy Ghost, and, if they had not, to get them to receive Him; and to those who had received Him, to honor Him as they had never done in all their lives. That was the special burden of my heart.

From the first steamer we went out on until the last one on which we returned, God gave us souls in every place in every meeting. Glory to God! People were saved and sanctified and filled with the Holy Ghost. The first soul that was saved was Charles Hagburg, who was saved on board the *Teutonic*, on which we sailed. The last Christian who received the Holy Ghost was the interpreter for the Chinese minister at Washington, D. C. All the way around God gave us souls.

I bless God this afternoon that when people heard

for the first time of the blessed incoming, indwelling, and infilling of the Holy Ghost, they wanted Him. The "fields are white unto the harvest," but unless we "tarry," and start out with the Holy Ghost, and live in the Holy Ghost, and honor the Holy Ghost, we will fail. When Jesus said, "Tarry," He saw a lost, hell-bound, sin-cursed world in such a state of bondage and ruin as no tongue could describe. Man is a failure to begin with, and without God every step is a failure. It is a positive crime for us to allow our missionaries to go out with a flaw in their Christian experience. If you have a doubt, for God's sake don't go; and if it stays in your heart it may send your soul to hell in this country.

I supposed, in the beginning, there would be some open doors among the missionaries where they would receive the Holy Ghost; but, on arriving in the field, we found there were scores of missionaries who had never been converted to God. They said: "We never were told about it. We never received it. We want to be saved to-night." May God place upon this work a real concern to carry the message to the people that have been sent out! God bless Brother Godbey as he goes, and all the people that go with him!

Instead of a few persons being ready to receive the Holy Ghost, there were numbers and numbers that said they never had been converted to God, and scores and hundreds that were backslidden. They said it themselves. They said, "We have backslidden since we came here, and we are in sin." I praise God this gospel is something that reached every corner of Africa! Souls are just waiting, and longing, and crying, "Send us the gospel." We sing, "I'll go where you want me

to go, dear Lord." There are lots of people singing, but very few people running; and for God's sake do n't ever sing that again unless you really mean it from your heart.

I thank God this afternoon that when people get saved and sanctified and filled with Holy Ghost they get something that every human being wants and needs, and that they ought to have. People say, "We have got heathen in this country." Never say that again. We do not know what a heathen is until we go to a foreign land. The people in Cincinnati hear the church-bells ringing from five o'clock until twelve o'clock, and they can hear the gospel if they desire to. But there are millions and millions that never heard the Word of God. God, give us men and women that will not only sing "I will go," but who will get up and go; men and women with a call that will be just as clear when you are out in the work, or washing dishes, or walking the streets, or in the office, as it is in this camp-meeting.

Think of it! Fifty thousand Christian Endeavorers gathered in Cincinnati last year, and it was reported that there was one convert. They visited the different places of interest; they went to your parks and had a good time. O beloved, I never came to Cincinnati to see the parks! There may have been more converted; but they reported one. There ought to have been 50,000. God, give us Conventions that go in to get people saved!

There is something absolutely wrong, there is, or there would be more people on the ship that is going across the sea. Where the fire is falling in the different countries is where the missionaries are on the independent lines. There are hundreds being sent out with

\$500 outfits and \$1,000 salaries; but the places where you ask the missionaries who sent them, and they say: "Nobody but God. One friend gave me a trunk; and another gave me a dress; and another bought my ticket; and God sent me." These are the places where the altars are filled, and the fire is falling, and souls are getting saved and sanctified. One of the hottest places I ever found in India the sister was from Cincinnati, and had gotten under conviction for full salvation under Brother Knapp. The fire is falling, and souls are being saved and sanctified. She hardly knew how she got there, and hardly knows how she stays there. I went to other places where they were sent out on schedule time. The people are there, but their souls are not on fire. I say it, this afternoon, not with a degree of rejoicing, but with a real conviction of sadness.

Work where God works; go where the fire falls; pay your money where the people are getting saved. Glory to God! We are ignorant of the field. There are some places where God is working, and they are like oases in the desert. Beloved, God wants to send out more people full of faith and of the Holy Ghost.

The law in India requires that two graves be dug, one for the native, and one for the missionary. So the open grave is there, and if you are to be buried there, as in this country, you must also keep your coffin in the house and have it ready for occupancy; and you need to be well saved to face the open grave and live with your coffin in the house.

If you are saved and sanctified and filled with the Holy Ghost, you are willing and ready to be buried in India's sands without a flower, without a loved one near you, and you will say, Glory to God! The world



is going to have the gospel. I praise God for the work of the Holy Ghost on raw material, where they had no education, no raising, nothing to eat, nothing to wear; but the Holy Ghost came, and among this class were some of the clearest cases of conversion and sanctification I have ever seen. And when they get saved in India and China and Japan they will stay at meeting all night and all day, and listen and linger. Lord bless you, beloved, there are people so hungry they will stay all day and listen. And here we want a little sermonette that lasts for three-quarters of an hour. Instead of that, we need to get where we will take God's way, and get God's plan, and if we had all-day meetings and all-night meetings, no matter what people say, there would be more people falling in Cincinnati.

If everybody were praying for this meeting, mighty things would take place before it closes on Sunday night.

I think about the hardest thing is to get out of the foreign field when you are in it. After speaking two months in India, I think there were calls enough to spend two years. One person came a five days' ride, one hundred miles in the burning sun, to get the Holy Ghost. The heathen do get saved, and they do get filled with the Holy Ghost, and they do stand as living witnesses of the power of God. Some of you are dressed so nice you do n't like to kneel down on this floor. You are going to get in a worse duststorm than this if you stay in Cincinnati. God bless you! As sure as you are here, the dust is going to fly before this meeting closes on Sunday night, and if you do not get right you will have to fly too.

The last night I was in India I felt like I could not live another day. There were so many calls, so much work, and so few to meet the demand. Sometimes I would go and rest a little while; but I could not lie down long, and would walk out, praising the Lord and telling Him I was willing to stay there all my life if it was His will. But the time came to go. The people had accompanied me to the ship. The people who had been saved, or sanctified and baptized with the Holy Ghost came out, and it was a grand sight to have a farewell with those who were in sin when you came, but now were redeemed. They promised to meet me in heaven, and I promised to meet them in heaven.

On the steamer from India to China God gave us a number of souls. It was a precious time, and I felt God's seal on every step, and while it meant leaving the millions in the darkness of night in India, and leaving many calls to the work in that place, I felt that God was leading at that very time to go to China. It was so clear and plain, and on our arrival they gave us a warm welcome. The people said, "We have been looking for you; we have been praying for you; we have been expecting you." At that time many of the missionaries hardly dared to go to their former fields of work, and reports were coming in of lives being taken, and it seemed at a very special time that God had moved me to go and speak to the laborers that were grouped here and there. And there were scores of places that had always been closed to the Holy Ghost and the preaching on the baptism with the Holy Ghost that were now wide open in answer to prayer; and nobody could understand why they were open, but they were—places where a sermon on full

salvation had never been allowed. They would question, "Have you come with books?" "No, sir." "Have you come with papers?" "No, sir." "Have you come to establish a mission?" "No, sir." "Well, what have you come for?" "To tell you about the Holy Ghost." "All right, sir, you may come in."

I thank God there is an open door for the person that goes in the name and the power of the Holy Ghost! But I tell you, you have got to have something that stays with you; something that will not leave you when trial and hardship and privation and separation and everything else comes; something that is always with you, and stays with you, and keeps you in every land under the sun. The Holy Ghost will do it. You can be preserved; you can be kept sweet in all climates. If you are not well preserved; if you are not sanctified through and through, never go to the lost millions going down to hell under the powers of darkness in heathen lands.

And so the doors were opened in answer to prayer; and in answer to the prayer of faith, God sent the greatest rain that China had known for thirty-five years. Such a rain I never saw!

At one place a thousand missionaries had gathered, and God opened the way for a meeting, and God sent the message, and the altar was filled, and the fire fell, and people were saved and sanctified and filled with the Holy Ghost. There were people there who had been in China ten, fifteen, and twenty-five years, and had a hunger in their souls every day since they had been there.

I never heard such hard things said against missionaries as in China. I inquired into it, and I did not get a satisfactory answer. However, in China there

seems to be a special hatred that is born in hell and consecrated by the devil against the missionary in a special way.

God gave souls from the first to the last in China, and in different places missionaries were sanctified wholly and filled with the Holy Ghost.

By the time I had gotten to Japan, the people thought I was going to die. I remembered what I had written, "The trip begins January 2, 1901, and ends when and where the Lord wills." I got to spitting blood, and was very weak, and becoming worse. They wanted to send word to my friends, but I thought if I died they could send all the word at once, and it would just make the people restless and uneasy; and so it went on. I could eat but little food. I walked around and talked to a few souls. Then would come in, and try to rest a little; then walk out again.

The day before the Convention was to begin I lay down on the ground a little while in the afternoon. The earth was still quaking, and I said: "Lord, if I understood Thee, it was to go around the world and tell people about the Holy Ghost. If I made a mistake, if it was not to go around, if it was not to go home, if the news is to go home that I am to stay here, I am ready, I am willing."

Lying there in the weakest condition that I remembered to have been in, but in a frame of utter surrender and submission to God, I let it all go. The Convention had been announced for the next day. I went to my room, and, after prayer, retired; felt like all the strength was going from me; felt like I had about breathed my last breath, and there was a calmness and a clearness and a sweetness and a restfulness that is beyond description. The different fields of service

came before me: I could see every step from New York up to the present moment, and there was not a regret in my soul. I said, "Lord, I never was as near heaven as I am to-night."

The crowds were rushing down the street. I heard the trample of a heathen city; lights were flashing from the windows; the din of the city was going on; and God was speaking to my soul. I said, Lord, I promised Thee I would be true, and as I look back over these months there is not a regret. I would not have missed the privilege; I am so glad I followed Thee: and if I never get to carry the messages from hearts to the homeland, I am willing simply to go right into Thy presence. But I believe this, Lord: I believe that if it is Thy will and for Thy glory Thou canst heal me. I submit to the whole will of God: but somehow there is a little desire left in my soul that Thou wouldst like to heal me. O, I see Thy face! I am Thy servant, and I believe Thou canst touch me and heal me. I believe it.

Tears began to roll down my face, and I felt the touch of the Lord and strength Divine going through my body.

It was the touch of God—no person to speak the word. He said, "I did it." This was the 25th of September. I will never forget it. This is the first time I have ever told it. I always believed what God did was done. I believed it was done. Hallelujah! It was done! It was done! It was done! I rolled over, and wept and shouted, Glory! Hallelujah! I think I waked up the folks: but it was done. This was in the city of Tokio, about five miles from Brother Cowman's. I got up the next morning, and did not spit any more blood. They were surprised. I ate and ate, and prayed

and prayed, and praised the Lord. I went to the Convention and gave the message, and Brother Cowman said there were one hundred souls fell at the altar. He did it. He came and touched me, and healed me.

“I touched but the hem of His garment,  
And glory came thrilling my soul.”

God gave us souls right through, saved, and sanctified, and filled. Many letters and telegrams were received from the places where we had been, expressing thanksgiving and praise and gratitude, and saying, “We are so glad you came.” God gave us about four hundred souls in Japan. He was in the whole trip. The Holy Ghost was in every step. Now there are calls from every country, and the money is ready, and if I can get one word from God to “go,” I am gone. There is a fascination about the foreign field that is simply wonderful. You see souls that Jesus died to save, and you will love them, and pray for them, and weep over them until you feel like they were your brothers and sisters and uncles and cousins and aunts. Every dollar you invest in the work in Japan and India and China is a good investment, and you will get a royal dividend.

At the close of his address, Brother Stalker called upon everybody to kneel right where they were and look to God. It was a wonderful time, souls weeping aloud all over the house, and we believe that meeting will tell in eternity.

“WATCH THEREFORE.”—The Thursday evening meeting was opened with singing and prayer and a ten minutes’ testimony-meeting.

Sister Storey read a part of the twenty-fourth and twenty-fifth chapters of Matthew, and preached from

the thirteenth verse of the twenty-fifth chapter. "Watch therefore, for ye know neither the day nor the hour when the Son of man cometh." There were many standing, and the large audience listened very attentively to the impressive words that fell from the lips of the speaker. The presence and power of the Lord was felt, and when an opportunity was given many came to the altar. At the same time an overflow meeting was held in the dining-room of the new dormitory, which also was a precious time, and about twenty-four souls came forward in that meeting to seek pardon or the baptism with the Holy Ghost.

## CHAPTER IX.

### SEVENTH DAY.

THE morning service was a time of refreshing. The audience sang "Redeemed by the Blood," and then were called upon to give Scripture verses referring to the "Blood." Many precious verses were repeated. A long list of requests for prayer from all over the United States was read, and many additional requests were made by those present, and all who had a burden on their hearts for unsaved loved ones, or for any one else, were asked to come forward and kneel. The altar and the front chairs were quickly filled, and a blessed season of earnest prayer followed, and wound up with praise and rejoicing. Nine or ten stood up on the altar railing, and testified to having been saved, sanctified, or healed in the morning meeting.

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Dr. Godbey's Bible-reading followed. We give a few of the thoughts brought out:

Acts iii, 19, "Repent ye therefore, and be converted." To repent means to turn right around and go the other way. You find you are on the wrong road, and you turn around and go in the other direction. "That your sins may be blotted out." The Holy Ghost is anxious to lead sinners out of the devil's territory. People go to hell because they will go; because they will not give up sin. Nobody can live in sin without



staying in the devil's kingdom. Repentance leaves the devil, and faith turns right around. Now that must be done before you can reach the glorious upper side of the redemptive scheme. "In order that seasons of soul-renewing may come from the face of the Lord;" i. e., regeneration for the sinner and sanctification for the Christian.

Complete restitution does not reach the body until glorification takes place. All the Divine healing you get is simply patching up the body. If you were healed always, you would never die. Never until this mortal puts on immortality will you be perfectly healed, because mortality itself is diseased.

THE MIGHTY GOD.—At the ten o'clock meeting, after singing "No, never alone," "A charge to keep I have," etc., Brother Rees preached from the text, "For unto us a Child is born, unto us a Son is given, and His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace." The presence and power of the Lord was manifestly felt, and when the altar call was given a large number came forward, and many were praying at once, seeking the Lord with uplifted hands and heads. We have noticed that people are much more apt to hear from heaven when they get in earnest enough to lift up their arms and look upward, paying no attention to what is going on around them.

Among the number that got victory at this time was a little boy, ten or twelve years old, who knelt at the altar, and soon arose with a bright, shining face, and threw his arms around his mother, then turning to one and another, shaking hands and testifying to the saving power of Jesus, his face and his manner speaking more mightily than his words. I am glad

that little children can seek and find Jesus just as truly as older people.

BIBLE-READING.—At half-past twelve another Bible-reading was given by Dr. Godbey from 2 Peter ii.

The word "servants," in the sixteenth verse, is from a word meaning "slaves," while "servants" in the eighteenth verse means "hired servants." We are the Lord's love slaves. The patriarchs had slaves that were taken from all the nations; but those slaves always went free at the jubilee. When the jubilee trumpets were blown on the hilltops, all the slaves went free. The law said if any of them loved their masters so well that they wanted to remain with them they could do so, but not in the loose relation that they had before. They would have to have their ears bored through with an awl, and the meaning of that was that they were to remain with their masters forever.

Sinners are the devil's slaves; but in conversion you change masters. You leave the devil, and go over to God; but in justification you are hired servants, and in sanctification you are the Lord's love slaves. You say: "I am so glad I have come to this meeting and got blessed. I paid my money; but the Lord has paid me off." Sanctified people never talk that way. If you are the Lord's love slave, you do not work for Him for pay, but for love. When the jubilee trumpets were blown every slave had to change his position. If he did not go out and be free, he had to have his ear bored and be his master's love slave for life.

So when Christians hear the jubilee trumpets sounding, the gospel of full salvation, they have to change their position. If they reject it, they backslide and go back to the devil. If they accept it, they are crucified with Christ, and become His love slaves forever.

Light rejected and refused becomes darkness. "If the light that is in thee be darkness, behold how great is that darkness!"

If you have been serving the Lord in justification, and now you have the light on sanctification, and you say, "Lord, I just love Thee and I am not willing to leave Thee," and the Lord says, "That is all right; but you can not stay any longer in this loose relation, you must come into closer union with Me," and if you say, "Yes," the Holy Ghost will nail you to the cross, the "old Adam" will die, and sanctification makes you the Lord's love slave forever. Not working for salary; passed out of the realm of duty into the realm of love.

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**BROTHER DOLBOW.**—In the afternoon meeting, after a time of prayer and praise and rejoicing and singing, Brother Dolbow spoke in his usual earnest manner, followed by an altar service, in which souls found Jesus in His blessed fullness.

Friday evening a very large audience gathered, and, after the usual time of opening prayer and song, Brother Stalker sang, in the power of the Spirit, "Back to the world," showing the necessity of a real, genuine experience. He then preached a Holy Ghost sermon from the text, "Come, for all things are now ready," of which we give a very brief outline:

The invitation was for all, the Holy Ghost giving it all over the world.

The awful responsibility of hearing and rejecting. Each one decides his own destiny.

There is no longing of the human soul which can not be satisfied in the plan of redemption.

It is our part to come. All can come.

The heart can be satisfied with nothing less than God. We place the premium upon education, but it is upon God. God gives power to overcome temptations.

When earthly invitations are given, preparations are made immediately; but these people began to make excuse.

An excuse is an apology for doing something you know is not right.

We can give God no excuse for not being sanctified. Many say, "Excuse me to-night," etc.

You can not understand how the Holy Ghost comes. It becomes more and more a mystery. God will satisfy the longing heart. It does not require a great deal of sense. Simply believe God, and never make another excuse to God for not being saved and sanctified. Why not make an excuse? Because God never intended for you to live without the Holy Ghost, a holy life, and a holy heart.

Consequences of believing God—a pure heart, communion with God. Making excuses to God means excuse me from heaven, and let me drop into hell; excuse me from the presence of God; excuse me from a holy life. Never say it again, for God may take you at your word, and let you sink into hell. It is a dangerous thing.

People are stumbling over carnality, powerless prayers, powerless lives. Do n't let anybody stumble over you.

At the close of the sermon, the call was made for all to kneel, and not rise until they heard from heaven. It was a wonderful time. The altar was crowded, and seekers kneeling at the front bench. Soon shouts of victory began to arise, and a tidal wave of salvation swept all over the house.

## CHAPTER X.

### EIGHTH DAY.

THE meeting from seven until nine was all given to prayer and praise and testimony. We can only give a few of the many:

Sister Storey read the twelfth chapter of Isaiah, beginning, "And in that day thou shalt say, O Lord, I will praise Thee: though Thou wast angry with me, Thine anger is turned away, and behold Thou comfortest me." Upon concluding she said: "That is my experience this morning. Glory to God! He saves, sanctifies, and heals me, and to Him I give all the glory."

Singing.—"Blessed be the name of the Lord."

Sister Coffin.—I praise the Lord this morning that I realize the saving and sanctifying power of the blood of Jesus and the precious indwelling of the Holy Ghost. I believe the past year has been the best of my life. The Lord is leading me from strength to strength and from victory to victory. He has wonderfully touched my body.

Sister Nannie Finney.—Bless the Lord! I know I am saved and sanctified this morning, and kept by the power of God. I know Jesus heals, and I know He has given me a call to India. I can not understand how He should honor me with a call. It is wonderful. He takes the weak things to confound the mighty.

Praise the Lord! I know Jesus, and I know He knows me, and He can look down in my heart and see what is there. O glory to His precious name! It is so wonderful to know Him. It is wonderful that He can take a weak, insignificant little country girl and save her and call her to a heathen land.

Sister Overholt.—I praise God this morning because the Holy Ghost abides in my heart. I praise God that He keeps me down in the kitchen and dining-room with sweeping victory in my soul.

A Sister.—I praise God for His saving and sanctifying power! He keeps me every day and hour of my life.

Another.—I am so glad that I know Jesus. He is my salvation and my sufficiency.

A Brother.—Two years ago, at Akron Camp-ground, God saved my soul, and I have been telling about it ever since. I thought I was living up to all the light I had, but since coming here God showed me there was something more, and I was determined to have it. Last night there were four or five of us down at the altar after everybody had gone away. Some time along in the night there was a dear old mother came into the room, and was pleading with God. Then she put her hand on my head, and said, "Brother, receive the Holy Ghost;" and—glory be to God!—I did receive Him, and I have the blessed Holy Ghost in my soul this morning.

Sister Smelsor.—When I was twelve years old God wonderfully saved my soul, but I had a continual struggle with the "old man." I did not have time to pray for the heathen, because it took all the time to keep the "old man" down in my own heart. Nearly seven years ago the Lord gave me the light on holiness, and

I died. Since that time He has been my Sanctifier. He called me to Japan, and three years later I went, and He has been with me. I praise Him this morning that He is ruling and reigning in my heart.

Another.—I praise God that He sanctified my soul five years ago, and kept me, in a cold, formal Church, and that He has healed me so many times. Praise His holy name!

Singing—

'T is burning in my soul, 't is burning in my soul,  
The fire of heavenly love is burning in my soul ;  
The Holy Spirit came ; O glory to his name ;  
The fire of heavenly love is burning in my soul.

One of the most impressive testimonies given during the camp-meeting was by a woman who washes for a living, a widow woman with several children to support. She spoke so rapidly that we are unable to give it in her own words, but can give the substance. She spoke in the power and unction of the Holy Ghost, and it was very evident that she has a deep experience in the things of God. She praised Him for a salvation that will keep you sweet at home with the children, as in camp-meeting.

Converted at the age of twelve, and in after years when left a widow she felt her need of all there was in religion, heard the preaching of full salvation, got under conviction, and what time she could get away from the washtub was down on her knees seeking.

She went to meeting and to the altar, and said, "Here goes life, body, soul, children, and everything," and there was a peace came into her heart deeper than she had known before. And when she came home the children said: "Just look at mamma's face! You had

a good meeting, did n't you?" But that night, or soon after, like a thunderclap, Satan seemed to come in the room and stand beside her, and he said, "You are a pretty Christian," and she answered, "Well, I *am* a Christian."

After one or two more accusations, he said, "Well, how would you feel if you should meet the man that killed your husband?" She turned to the Lord and said, "Lord, You have all power in heaven and earth; You take care of Satan while I pray." She prayed then till daylight, and after getting the children something to eat, went to washing; but was crying and praying until she could not see, and said, "Lord, I will settle it," and went in her room, and locked the door, and took the Bible and turned to 1 Cor. i, 30, "But of Him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption." She said: "Lord, that is my promise. I want you to give me the Holy Ghost and the power and the fire, and if there is anything else up there that You want me to have I want it. Lord, I believe—and just then the heavens opened and the Holy Ghost came down into my heart, and He cleaned out all the cobwebs and the dust and everything else—and I said: 'Yes, Lord, I love the man that did me the awful wrong. I love him, and I will pray for his soul.' That was three years ago, and ever since I have had a whole camp-meeting in my soul all the time. Glory to Jesus! He satisfies me."

She then told of the wonderful way in which God opened up her way to come to camp-meeting in the midst of many opposing and discouraging circumstances. She had that faith that "laughs at impossibilities, and cries, It shall be done!"



At the ten o'clock meeting, after singing, Brother Rees called for a season of silent prayer, and as the saints knelt silently before the Lord, the heaven seemed to bow down, and such a sense of the glorious presence of Jesus was felt that many were melted to tears. It was a precious time of refreshing from the "upper springs." This was followed by a time of joyous singing. The chorus of one of the pieces over which the saints get blessed is—

"We have had an invitation,  
And have promised to be there;  
And with bounding hearts are waiting  
For the meeting in the air."

Yes, the truly sanctified are living with the upward gaze, and are expecting to be "caught up to meet the Lord in the air." Hallelujah!

After a wonderful rejoicing time, Brother Rees said, "Everybody who wants to receive the Holy Ghost come to the altar." At least forty or fifty came. We can not tell how many, but quite a number prayed through and received an answer from heaven.

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In the afternoon Brother Tabler preached from the text, "For Christ also loved the Church, and gave Himself for it that He might sanctify and cleanse it by the washing of water by the Word; that He might present it to Himself a glorious Church," etc.

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Brother Dolbow had charge of the evening meeting. Both were times of blessing.

CHAPTER XI.  
NINTH DAY.

THE last day of the camp-meeting opened with singing, after which a long list of requests were read, and after a season of earnest prayer an inspiring testimony-meeting was held. The following are a few of the many testimonies given:

"I am glad to know this morning that I am saved and sanctified. I was consecrating all last night until I got to the place where there was nothing more to consecrate."

A Converted Gambler.—"After living in sin forty years, two years ago this coming November the Lord saved my soul. He saved me on Saturday night, and on Sunday, in Brother Knapp's mission on Sycamore Street, He sanctified me. I live it in my workshop. We want to show to the world there is reality in this religion. Glory to God! I am glad I am saved."

A Sister.—"I prayed for six whole months to be sent to this camp-meeting. Praise God, He answered my prayer! I prayed three whole weeks that my husband might be brought to Christ, and he is saved and sanctified. Pray for us, that the whole community where we live may be stirred and brought under conviction.

Another.—"I praise God for the glory that is filling my soul this morning. I know He saves and sanctifies me, but the language of my heart is deeper yet."

Brother Greeson.—"I praise God this morning. I

know the Lord Jesus Christ saves, sanctifies, and heals. I know it. I have the witness from the skies."

A Sister.—"I praise the Lord this morning for the peace and joy and rest in my soul. Pray that He may make it very plain what His will is concerning me."

Another.—"The very God of Peace Himself sanctifies me wholly, heals my body, and preserves me blameless."

A Brother.—"Glory to God for a full and a free salvation that saves and keeps me under very trying circumstances!"

A Brother.—"I thank God this morning that I have accepted Him for my sanctification."

Little Girl.—"I am saved and sanctified, and the Lord healed my eye on Sunday. I want you to pray for me."

Sister Howell.—"O, I praise God this morning that I know He saves and sanctifies my soul. The 'fire of heavenly love is burning.' I lived many years in the Church without any salvation; but the Lord opened my eyes, and He is abiding within."

A Sister.—"I praise God this morning that I know three years ago the Lord saved me from my sins and healed my body, and the 25th of last September Jesus sanctified me wholly, and this morning I am still saved and kept by the power of God."

Another.—"I know in whom I have believed. The Lord is my Savior, Sanctifier, Healer, and coming Lord."

Sisters Byars.—"I praise God this morning for complete victory in my soul and for the personal indwelling of the Holy Ghost."

A Sister.—"I thank God that He has saved and sanctified me since I have been at this camp-meeting."

A Sister.—“I praise the Lord this morning for the full assurance that the Holy Ghost is abiding in my heart.”

Another.—“I am so glad that I died and the Holy Ghost came in. I know just when He came.”

Another.—“I praise the Lord this morning I know I am saved, sanctified, and healed. Jesus has done so many things for me I can not begin to tell them.”

A Brother.—“I praise the Lord this morning for a real experience. Glory to God! I know Jesus as a perfect, present Savior, Sanctifier, and Healer.”

A Sister.—“I praise the Lord this morning that He let me come to this camp-meeting. He has sanctified me wholly and healed my body.”

Brother Lambert.—“I praise God for saving a miserable old Frenchman, a Roman Catholic. O, thank God for saving such a man as that! He saved me thirty years ago, and afterwards, on Pigeon Point Hill, He created in me a clean heart. When I came down from that hill I was the happiest man you ever saw. I had never met the holiness people. I knew I had something, but did not know what it was. One day Sister Robinson said, ‘They are going to have a holiness meeting in Cincinnati,’ and I said, ‘Well, I will be there,’ and when those brothers and sisters got up and testified to holiness I said: ‘O, glory to God! That is what You gave me on Pigeon Point Hill!’”

A Sister.—“I praise the Lord this morning that He saves and sanctifies my soul and heals my body. He has called me to Africa, and I said, ‘I will go all the way.’ He is answering my prayers.”

Another.—“I praise God this morning that He saves and sanctifies my soul and heals my body. Praise God that He promised the Holy Ghost when He went

away! I have taken Him, and He is leading me on from victory to victory."

Another.—"The Holy Ghost abides. The fire is in my soul."

Another.—"I praise God this morning for victory through the blood. The Holy Ghost abides. I am eating of the fruits of Canaan."

A Brother.—"Jesus saves, sanctifies, and keeps. I was born in England, saved in Canada, and sanctified in the United States."

Sister Standley.—"I praise God for victory in my soul. He saves and sanctifies me."

Brother Stalker sang his testimony:

"I am walking in the pastures green,  
Beside the waters still;  
I am looking in my Savior's face,  
And He my soul doth fill.

Grazing, I am grazing  
In the sweet clover fields.  
Grazing, grazing,  
I am saved and sanctified and healed."

Shōji, Japanese boy.—"I praise the Lord this morning for the Holy Ghost. Glory to God! He has come to abide forever."

Sister Teague.—"I praise God I have gotten on the edge of the clover-field and am going farther on in it. I am saved, sanctified, and healed."

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CONSECRATED.—At the ten o'clock meeting, after prayer and song, Brother Standley talked a little while in his earnest manner. Then followed one of those impressive little dedication scenes. A sweet, curly-headed

little girl baby was publicly presented to the Lord. Brother Rees took her in his arms, and prayed:

“Now Lord, in the name of Jesus we come to Thee and present to Thee this little darling, Mabel Puget, and ask that Thou shalt take her into Thy care, and that Thou shalt preserve her from all evil, and that she may never grow up in sin, and that as early as her heart may receive the touch of the Lord Thou wilt convert her, and afterwards sanctify her, and then use her in the salvation of souls; and we pray just now as we give her to the Lord, that the angel of the Lord may camp about her, and in all that is coming—we do not know what it is—that He shall keep her. How glad we are to give our little ones to Thee, and how glad Thou art to take them! Lord God, we commit her to Thee and to her parents, and pray that they may raise her in the admonition of the Lord. O Lord, we pray that just now Thou wilt lay Thy hand upon the parents; bless the home; bless all concerned for Jesus’ sake.”

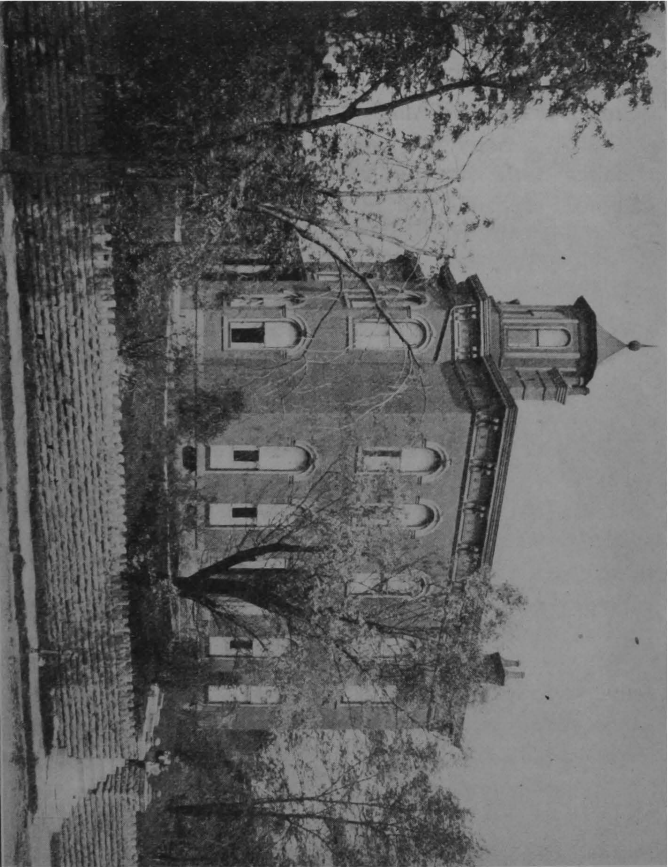
Singing.—“ A charge to keep I have.”

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Brother Rees then preached from the first, second, and third verses of the sixty-first of Isaiah, beginning, “The Spirit of the Lord God is upon me because He hath appointed me to preach good tidings unto the meek,” etc.

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At half-past twelve, Dr. Godbey gave a Bible-reading in the tabernacle, and at the same time quite a number went across the street to the dedicatory exercises of the new Rescue Home—“Hope Cottage”—



RESCUE HOME OF GOD'S BIBLE-SCHOOL.





which, we trust, may indeed prove a door of hope and salvation to many girls who are wandering in sin and shame.

The exercises were pervaded by a sweet solemnity and a feeling of intense interest and earnestness. The dear Lord was there. We could feel His presence, and I doubt not that angels were hovering near.

Sister Storey led in earnest prayer, after which Sister Stromberg, a worker from the Chicago Home, sang a beautiful piece :

“ Out in the streets and by-ways,  
Down through the fields of sin,  
Into the tangled hedges,  
Gathering the lost ones in ;  
Bringing them to the Savior,  
Out from the world so cold,  
Out of the service of Satan,  
Into the Master's fold.

CHORUS. Bringing the lost to Jesus,  
All to the Master's feet,  
Offering them salvation,  
Pardon and rest complete.

Lifting the weak and fallen,  
Out from the depths of shame,  
Offering them salvation,  
Through the Redeemer's name ;  
Bringing them to the fountain,  
Into the precious truth,  
Jesus the Friend of sinners,  
Making them white as snow.

Working until Jesus tells us,  
Harvest time is o'er,  
Come from the hills ye laborers,  
Gather the sheaves no more.  
Lay down your time-worn sickle ;  
Lean thou upon My breast,  
Over the stream I will bear thee,  
Into the land of rest.

Sister Stromberg then said: "Glory to God for the privilege of offering a lost world this salvation! As I was going through this Home this morning and looking around, I thought of the girls who are coming to this Home and are going to find salvation, and the Lord gave me this chapter, 'The wilderness and the solitary place shall be glad for them, and the desert shall blossom as the rose,' etc. [reading the chapter through].

"Glory to God! As I have been through the slums just a few hours while I have been here it seems like a wilderness; but He says the 'wilderness shall be glad for them,' and 'streams shall break out in the desert,' and I believe this is going to be a place where the Lord will have His way and souls will be saved.

"We opened our Home in Chicago, not because there are no other Homes there, but there is no other Home where full salvation is taught, and it does not amount to anything to rescue the girls unless they get salvation. As I went from Home to Home I asked the matrons, 'Do your girls get saved?' and they said, 'No; hardly any of them get converted.' So our hearts ached for a place where we could not only rescue the girls from the slums, but where they would be brought to Jesus Christ. Since we opened our Home in Chicago and have preached a full salvation, the girls have really found a Savior and been saved from their sins, and come to know that Jesus Christ has come into their hearts. Some of them have been sanctified wholly. Glory to His name! We give God the glory.

"We went into one of the largest Homes in Chicago, and told the matron if she had any girls she could not manage, to send them to us, and she said she would. One day I was over at the Rescue Home. It was a

cold, dark, snowy day, about five o'clock in the evening, and I was talking to the matron in the parlor when the bell rang, and there stood a young girl with a little baby in her arms and a little bundle, and she said, 'Will you take me in?' I said, 'Of course, we will.' She was sent from one of the Homes in the city; but we felt that it was the Lord that sent her, and we told her to stay.

"The Lord wonderfully saved her and sanctified her, and she has been a blessing and an inspiration. The next day I went to the Home where she was sent from, and they said: 'Miss Stromberg, she is one of the worst characters we have had in our Home. She slaps everybody, and insults the superintendent, and insults the matron, and gets mad, and we can not do anything with her.' I told her that she had gotten saved. They did not take much stock in it, and I told them I would tell them later on how she was doing. That girl walked in the light, and the Lord wonderfully kept her and led her into sanctification; and when I went back to the Home and told them she had real salvation they did not know what to make of it. The girl remained with us three months. Then a beautiful Christian lady wanted some one to keep house for her, and she went with her. Then a few weeks ago she came over and told us about writing to her old father, seventy-five years of age, and telling him she was sorry she wandered away, and asking his forgiveness; and her father had written her to come to him and comfort him in his last days, as he did not think he was going to live long. I believe God is using that girl, not only to save her father, but that other souls will be saved. But this is only one instance. I could tell you many. God not only lets us work with the girls that are sent in,

but He lets us go out on the streets and in the slums and different places to work for Him.

“I remember one night about twelve o'clock at night, going through the worst slums of the city in a very dark street I saw a woman sitting. I spoke to her, and knelt down beside her, and spoke to her about her mother. She broke down and said: 'Nobody knows where I came from. Nobody knows anything about me. I feel you are an earnest Christian, and I will tell you my experience.' I felt she was in earnest, and I set a time with her, and went to see her. I went up into the little room—the awfulest place, it seems to me, that I was ever in—and sat down by the bed and talked to her.

“‘For three years,’ she said, ‘I was a Christian worker. I was in the Salvation Army, was converted, wore a uniform, and worked for the Lord the best I could. After I had been converted awhile, the Lord spoke to me and said, “I want you to give up your time and your all, and work for Me.” I refused, and here I am to-day.’ She did not obey the call, and that day I found her in one of the lowest houses of shame in the city, for eight years an awful woman of awful character. She said: ‘There was a time I wanted to turn away from my life of sin, and be saved. I was taken very sick, and was sent to the hospital, and there was no hope for my life. I was lying there without a friend, without anybody in the world, and a Catholic priest came to the bedside and said, “Is there anything I can do for you?” I told him I would like to see a minister—a Methodist minister. He said, all right, he would send one; and in a little while a Methodist preacher came.

“She told him her experience, and that she was an

awful sinner, and was lost, and wanted to be saved. When she told him she was a fallen woman, *he turned on his heel, and walked away.* She lost faith in everything, and thought that if a Methodist minister would not have anything to do with her there was no hope. O, it is an awful thing when one of God's professed children will not lift a hand to save the lost! I told her that Jesus could save her, and I was going to pray for her."

#### RESCUING THE FALLEN.

Brother Rees then spoke as follows:

"There is a good deal of difference of opinion on the subject of rescuing the fallen, owing to the fact that there is a widespread misapprehension of facts. Many think women in sin and shame are there of choice; and their greatest enemies are women themselves. The three hundred thousand women who are in sin in this country have no greater enemies than the women of our Churches. The mistake is widespread. Ninety-nine times out of a hundred they are in sin because they are helpless. They are the most accessible and reachable class of people that we come in touch with. Thousands of them are betrayed into sin from pure homes, as innocent and artless girls as ever lived, until they are led into the great centers of iniquity by agents who are making a business of it.

"People reading the Chicago press were greatly startled a few weeks ago over the circumstance of three Canadian girls captured in Canada, and brought to Chicago and imprisoned in a house of sin. That was only one case of the many where they are imprisoned so securely that their screams are never heard by day or night. These three girls were brought to Chicago

with the promise of employment. They came to Chicago, and were incarcerated a week and abused unmercifully. At the end of that time, through a little colored girl, the news reached the chief of police and the mayor, and they were rescued; but there are hundreds of like cases that are never heard of.

"The public were shocked. They only brought \$20 a head when they came to Chicago. Pure country girls are only worth \$20 each in the city of Chicago, and there are agents who are continually engaged in this horrible traffic.

"On an average they only live about five years in a life of sin, and of course it will only be a few years until three hundred thousand new ones are wanted to take the places of those who will soon sink into eternal night; and the agents are getting them by every possible means. They are beguiled and wrecked and ruined, and sink down to a Christless grave. Go through the morgues, and see them with their eyes and mouths open, the picture of hell upon their countenances. Follow them to the nameless grave, and remember that many of them have sung in Methodist and Congregational choirs, and some of them have been ruined by members of the Church.

"Beloved, I have no time to spend with people that are indifferent on this subject. The time has come when we must rise up and give people a chance, and I propose by the grace of God to uncover and unmask this awful traffic in girls. I could tell you things this afternoon that would simply make the hair stand on your head. They are true. Thousands of girls as pure as your daughters, and came from as pure country homes as ever your homes have been, are allured away,

and, after they are once fallen, there are a thousand people to send them lower down.

"We are here this afternoon in the interest of the submerged, the lost, the hopeless. God in heaven sees in our heart a passion to save people out of sin. We are here this afternoon to formally give this home to God. It is His. He has given it to us, we have received it, and ask that He shall take it from cellar to garret, that He will take every piece of furniture and every yard of carpet. I believe in this very parlor there will be scores brought to Jesus. Since the first time I walked through this house I have had a vision before me of big meetings, and girls that will come, getting saved and sanctified. It is very common for them to be converted within forty-eight hours after they come. O beloved, if the place is kept hot, kept filled with the presence of God; if the matron and missionaries live on their knees, it will not be like other Rescue Homes—simply a place for reform—but a place where the girls will get saved and sanctified wholly, and God will call some of them to missionary work, and some to preach, and some to other fields of usefulness.

"We are going to bow down and give this property to the Lord until He comes back to earth again.

"O Lord God, the God and Father of Jesus! We are Thine. We are wholly Thine. We do not know how it is that You will have us, but You have taken us and all that we have, and we are Thine forever.

"Thou hast touched our hearts for lost souls, and we will never be satisfied only as we see men and women being rescued from sin and from hell. God in heaven, breathe upon us right now!

“And now, Lord, we are here, a little company, representatives of this Revivalist family. Here we are, having written and read, and having heard, and having prayed about, and having fasted and wept, and having looked forward to this hour. There are some that for more than a year have been looking and thinking and wondering, and a year ago, at camp-meeting, we were planning and praying and looking for this hour. It has come. Lord, they are here from the East and from the West, and from the North and from the South. They prayed about it; they have given of their money; they have sent it here to Cincinnati, and Thou hast planned and opened ways, and those whom Thou hast put in charge here have held it before Thee and waited upon Thee; contracts have been entered into; bargains have been made; papers have been signed and conclusions reached, the money paid, the dedication announced, and here we are in a beautifully-furnished Home, to give it to God. Thou hast given it to us. Much of it has come from poor people; much of it has come from people who had but little. It has come: 50 cents, 75 cents, \$1.50, \$2, \$5, \$100; it has come from Texas; it has come from Maine; it has come from California; it has come from Canada; it has come from the Gulf; it has come from back in the mountains. They have sent it in, and here it is in this offering we make to God.

“We present this Home and its furnishings to the Lord, and ask that Thou wilt come in and possess it, and that Thou wilt take charge from the doorstep to the ridge-pole, and that Thou wilt take charge in the kitchen, and in the parlor, and in the cellar, and that Thou wilt fill these bedrooms, and that Thou wilt touch



every piece of furniture and every yard of carpet, and everything that is in this Home. Then it will be a holy place; it will be a hallowed spot; it will be God's Home; and the poor unfortunate just out of jail will find a place of refuge where the atmosphere is pure and clean.

"Lord God, we pray just now, as we formally give this house and all of its belongings to Thee, and dedicate it to the service of God and the rescue of women from sin, we pray thy blessing upon every one that is interested. We pray Thy blessing upon the trustees, upon the matron, upon the missionaries. Especially do we ask Thee that the matron may have such wisdom from God, such faith in the Holy Ghost, such patience with the girls, and such persistence in her efforts for their salvation as shall bring glory to Thy name. Thou only knowest the trials that will come to her; Thou knowest the testings that she will have to face; Thou knowest how things will rasp on the nerves, and how difficult problems and perplexing questions will arise.

"O God of Solomon, who gave wisdom in olden times, give her wisdom, and fill this place with Thy power and glory until everybody will feel that it is God's house, and that Jesus lives here. Now, Lord, we commit it to Thee. We pray for the girls that are to come in. Help the missionaries to find the savable girls. Help them to find those who will turn from sin. Lord, grant that, when Jesus shall come, He will find rescued many precious souls; and unto the Father, Son, and Holy Ghost we will give all the glory and all the honor and dominion and power now and forever. Amen!"

Singing.—"Rescue the perishing."

In the afternoon service, after singing, Sister Storey led in earnest prayer. Brother Stalker then arose and sang the chorus: "Where He leads me I will follow," many joining him with uplifted hands. He said: "We will have to be careful how we sing that. How I wish we could sing that until every person in this audience could sing it from his heart! If you come to this altar and sing that from your hearts, some of you will carry the gospel to Africa; some of you will go to China; some of you will go to India.

Singing:

"Where He leads me I will follow,  
Where He leads me I will follow;  
Where He leads me I will follow,  
I'll go with Him all the way."

"We want a hundred missionaries this afternoon, and they are going to be called. We want two hundred people called of God to spend their lives where nobody else will go: in the slums, in the jungles, in the out-of-the-way places. Will you go?"

Chorus of "Yes!" and singing, with uplifted hands:

"Where He leads me I will follow."  
I'll go with Him all the way."

Prayer by Brother Stalker:

"We praise Thee, O God, this afternoon that Thine eye is upon us, and we can raise our hands, and yet Thou must see something in our hearts; and we pray Thee that the Holy Ghost may be a Detective in the audience this afternoon, and that He may have charge of everything here; and, Lord God, if this meeting is to have no end, let it begin now. If this meeting is never to end, O God, let the Holy Ghost take charge of this audience if He never took charge of one be-

fore; but He has taken charge of audiences, and we want Him to take this meeting this afternoon. Lord God, we pray Thee for those silent millions across the sea. We want to pray for those to-day who are in awful darkness. O, if we could describe it before this people, if they could realize the truth, \$5,000 could be taken here in a moment! May God bring an awful conviction upon every one of us! We pray that Thou wilt take the very best blood there is in this Convention, and spill it on foreign fields. Separate people from their friends and from their homes, and from their loved ones. Separate them from the beautiful and the pleasant and pleasing, and let them go out to follow Jesus in the uttermost parts of the earth.

"Send a conviction, O God, upon hearts that will make red cheeks pale and dry faces wet with tears. May God call men and women this afternoon with a call from heaven, and send them forth full of fire and of the Holy Ghost, and let us feel this afternoon that we are traitors, and criminals, and thieves, and everything else, if we are not wholly dedicated to God forever!

"O let every saved person in this audience receive the Holy Ghost; let the unsaved be saved; let the backslider be reclaimed; let us see a display of the power and the glory of God. We do not want our names mentioned, but we want Jesus lifted up; we want the Holy Ghost to have His way in hearts and homes. We are sick and tired of everything that He is not in.

"We ask this in the name of the blood-sweating Christ, in the name of the One who died on Calvary and rose again, and is interceding for us at the right hand of the Father, in the name of the One who is soon coming again to take us to Himself. Amen."

## TWO QUESTIONS.

The following is a condensed report of his address that followed:

“How can they hear without a preacher, and how can they preach except they be sent?’ Here are two questions that have never been answered. They are unanswerable. While we have been gathering here this afternoon, my mind has not been on the audience. I have been seeing thousands of people and great droves of people that would be glad to have such a meeting as this; and I feel this afternoon, beloved, that we have had such hosts of opportunities, and such chances, and have listened to the gospel until we talk and visit and think nothing about how many persons have never heard it.

“And so this afternoon may God bring a conviction upon us—a real heart conviction, a conviction that will remain with us—and let us see this afternoon what our duty is, where our responsibility lies, and where we have neglected, and what we can do. The cause of the wickedness of people to-day and the backslidden condition of hundreds of thousands is because we have not entered the uttermost parts of the earth and claimed it for our possession. I feel a conviction this afternoon that, if the conditions of the field were known, there would be a heartier response that there has never been.

“A great many persons have said, ‘Well, they have not heard, and they are not responsible, and they are just as well off as if they had.’ Beloved, they ought to hear the gospel; they must hear the gospel; and they will hear the gospel; and may God put us under conviction that we are responsible for their hearing.

“You may think it strange, you may wonder, but

I would rather preach to an audience in India, sitting on the ground, with a strip of cloth around them for clothing—I would rather speak to them through an interpreter, and get the gospel to them, than to people who are flooded with opportunities like this, and yet are dead in trespasses and sins, paralyzed by carnality, and will not surrender to God.

“Can you explain why God is displaying His power where you would think He could not do a thing? It is because He is going to give the people a chance. We are thieves, and we are criminals, and we are traitors this afternoon in America—the greatest land under the sun—if we are all taken up with our uncles and aunts and cousins and brothers and sisters, and have no interest in those who have never heard the gospel, but whose lives are lives of possibility, if religion was a reality with them.

“‘Well, they do n’t amount to much after they are saved.’ That is a lie of the devil, and originated in hell. They put to shame hundreds and thousands of professing Christians in this country when they get salvation. It is a good investment. It is.

“The Lord bless you, we have talked about *foreign* missionary work. May the Lord lay it on our hearts until we will not call it ‘foreign!’ We send out our missionaries; then we forget to pray for them and write to them and hold them up to a throne of grace. I can not do it, but God can place a conviction on every soul. I heard some people sing this song we sang a little while ago in Maine; and because they meant it and sang it from their hearts they went to China, and I saw them out there doing work for God. Beloved, let us have a real reform. Unless we sing from the heart, let us quit singing. Unless we pray from the heart,

let us quit praying. Unless we preach from the heart, let us quit preaching. We have lots of head talkers in this country. God give us heart-talkers; and if you do not say 'Yes' to the will of God with every drop of blood in your veins, and fall at this altar before the call is made, and get what people are waiting, weeping, longing, and dying for, you will be responsible at the judgment. I am utterly astonished at so many people waiting around, and laying around, and taking naps at this altar, when persons who have hardly ever heard the gospel have listened attentively and then fallen at the altar and got saved, and others came hundreds of miles through the burning sand, the sun almost burning their lives out as they came to hear about the Holy Ghost.

"'Where He leads me I will follow.' If God would call you to Africa, if God would call you to your neighbor, would you go? If God would ask you to write a check for \$500, would you do it? He would never fell you to unless you had the \$500. He never did ask anybody to do anything that they could not do. I tell you, beloved, we are talking about costly things. Our friends have died recently and been martyrs in China because they said, 'Where He leads me I will follow.' God give us some martyr blood!

"It is a fine in some cities of this country to place anything in the front windows next to the street unless they have the goods in stock. Some of you ought to take down your signs. Be honest, and if it kills you, we will preach your funeral free of charge. Some people ought to die anyhow. Some people wonder if it will really pay to send '*our* gospel' to the heathen. Away with the thought forever! It is *their* gospel. I

tell you, the Holy Ghost has gotten them ready for it. Yes, He has.

"There is one word that we can shout all around this world, and that is 'Hallelujah!' It is the same in all languages. But some of you could not say it from your heart here or any place else. The Lord help us this afternoon! I tell you, God ought to floor this camp-meeting on their faces, and there are scores and hundreds that ought to hear from God before this meeting closes to-night. If you do not, you are going out to curse the time you were here.

"Some one says: 'Well, I do not think you ought to be so much in earnest.' I do. We are not half in earnest about this thing. We have got to go now with the blush of nineteen centuries of shame on our faces. When we tell some of the heathen about Jesus, they ask, 'When did He die for us?' 'Nineteen centuries ago.' 'Why did n't you come sooner?' Answer that question to the heathen, if you can. Why did n't we? With all the possibilities, physical and spiritual, and all the power of earth and heaven, you sit around 'saved and sanctified;' and that is all you are doing. May God give us something in this Convention that will start us, that will burn us. I tell you, we are talking about cheap things, but they cost a great deal.

"A person accepted Jesus Christ in India, and the word went out to the friends and relatives and the priests and different ones, and after the crowd had gathered they sent for the one who had accepted Him. They had the irons hot, and took that person and held him, and simply burned his face almost to a crisp. Then they said, 'Will you give Him up?' and he answered, 'No; I will die first.' And some of you are

talking about whether it pays to send the gospel to the heathen! If I don't go, a thousand must. God promised me a thousand missionaries and \$100,000. O that people should get something that does amount to something—something that will send conviction, something that will burn in their hearts, something that will bring tears to their eyes!

"That person had such a love in his heart and such a hunger that he came a five days' ride in the burning sun to get the Holy Ghost. No one knows but those who have been there what a five days' ride in the sun means. Beloved, we are going to see heathen in India and China and Japan go a million miles ahead of us. Get filled with the Holy Ghost, and your prayer will prevail with God as never before.

"Beloved, do you want God to give you a call this afternoon? They must hear. Another person said, 'What is the need of the foreign field?' Holy men and women of God. They do not need another thing. They do not need people to go over there and teach them a thousand things and leave out the gospel.

"Jesus Christ sent forth His disciples to preach the *gospel*, and not the *plow*. He sent them forth into a dying world to tell of a Savior who can save to the uttermost, and not tell them how to farm. Beloved, if Christianity goes, everything else will fall. May God call from this Convention holy men and women! None other need apply. They said to me in the heathen lands: 'Brother Stalker, tell every missionary board, tell every congregation, never to allow another soul to come to this country who does not know that they have their Pentecost.

"I am going to tell it. I am going to tell it. I



want to stay, if it is the will of God; but if He would give me a chance to go to the millions that never heard the gospel I would go this afternoon. May God help us to be true to Jesus Christ! You may think, if you live a holy life you will have a hard time. You will have the best time on this earth. If you want a hard time, choose your own way. If you want a hard time, reject the call of God.

“As I think of the condition of womanhood in foreign fields this afternoon my heart is sad. In many places the woman is no more than a brute, her life is crushed down, and it seemed there is more work being done with the men than with the women. As I saw the state of things I said, ‘O God, call women in America to leave their homes, their pleasures, their lives of ease, and call them to go and lift up their heathen sisters!’ God has given you such wonderful gifts for that work, and you can reach them. They are shut away from the world; they are shut away from the streets and bazaars. I believe we owe it to the womanhood of heathendom to pray as we have never prayed, because a nation will never rise while the womanhood is no more than a brute or a horse.

“Pray the Lord to send forth laborers to these fields. The grain is dead ripe, and Jesus is getting ready to come, and if you want to hasten it send forth laborers into the field.

“Some one asked, ‘What do you consider the greatest evil in the heathen land?’ They have not God. Outside of the power of Christianity there is not a thing that makes life worth living. Every man or woman who is making their money in this country, under the protection of Christianity, under law and

order, is a thief and a traitor if they do not accept Jesus Christ and His salvation.

“We are in a day of testing, we are in a day of trial, but if you sisters could see your friends across the sea you would never feel as though you had a hard time in America. You would never say, ‘My lot is a hard one.’ Any one that can live in America lives in fresh air, and they generally have food and friends. When I think of the needs of the foreign field I think of every postage stamp, and every street-car fare, and everything else. O, may God get us to the place where people must have the gospel—the gospel that is turned aside by people in Cincinnati and in America!

“Let this old world sink away,  
Let the Holy Ghost come to stay.”

“Why do n’t you urge people? Well, I promised God on the sea that I would never urge people to do one thing. If you can sit this afternoon over a yawning hell, and live a misspent life; if you can live with your friends in ease and indifference, you can stay with them; but if you love Jesus more than all, you will go with Him. God is with the going crowd, and if you do not go you will be left. God is with the praying crowd, and if you do not pray you will be left. God is with the people who will do and die for Him. If you do not believe it let your knees smite together and fall upon your face. I have been upon my face every day, and hours of the night, praying that God would put a mighty conviction upon this people. I have been saying, ‘O God, Thou canst do it, and I believe Thou wilt do it!’ We are coming to the close. We are going to be scattered. If you get the Holy Ghost, He will

put a holy hush in your life, a holy conviction on your soul, and we will meet again in heaven.

I have heard people say until I am sick and tired of it, 'If I can just get inside of heaven, and be a door-keeper, I will be satisfied.' Beloved, that place has been filled centuries ago. The time has come that we must arise; we must preach; we must pray. We may die a little sooner, but we will spend all the time in eternity. I am looking every day for the Lord to come, and I would just as soon go up from India as from America. When salvation comes to your heart, let the way be rugged, let it be rough, you will see something above this old world that will keep your face shining, and you will laugh at impossibilities, because the Holy Ghost is a reality. I carry you messages from people that are downtrodden; I carry you messages from hungry hearts all around this world: 'O do tell them that we need the gospel! Do tell them that we need workers!'

"May God help you people that have been sitting around here ten days without the victory to drop at this altar even before the call is made, and surrender to God! If you have got carnality in you, you have got something that corresponds to hell. You have something in your heart that is like hell. *It is.* It is. It has taken hundreds that were as good as you are to a burning, fiery, brimstone hell. God put a conviction upon every soul present who has carnality to get sanctified this hour. If you do not yield to God, somebody will curse you at the judgment, and you will curse yourself.

"You do not wonder that that person in India received the Holy Ghost. Glory to God! I tell you, if

more of us had hot irons instead of the things we have; if more of us would get where we could stand a hot-iron persecution; if more of our friends would smite us on the face instead of patting us on the back, we would be better off. The curse of this country is good people telling other good people not to mind God.

“Thousands are dying with stones and pieces of wood stuffed down their throats because we are backslidden, because we are carnal. It is so. It is so. Before heaven, earth, and hell it is so. God knows it is so. People say, ‘Do n’t you think the famine was represented worse than it was?’ Beloved, it could never be described. It was awful; beyond description. Crowds of starving people would follow the missionaries for miles, tearing their baskets in pieces, and swallowing the fragments. Why? Because America has gone into building steepled house instead of rescuing souls; because we see more in bricks and mortar than we do in a holy revival; because of a backslidden ministry that will not preach the truth for fear of their bread and butter; because of a form of godliness without the power; because of a lack of the prayer of faith.

“I want to tell you there are millions and millions who are waiting for the footsteps of a holy man or a holy woman of God. There are people who will stay all day and listen to the gospel; there are people who will come hundreds of miles to hear the gospel. Somebody must go. These days I have spent in Cincinnati I have wept night after night, and day after day, and God said He would answer if I would pray and deliver the message.”

The speaker stopped suddenly, and called upon everybody to get on their knees before God. He knelt

by the stand and wept aloud. The travail of soul was upon him for the lost millions who have never heard of Jesus, and for the people in the camp-meeting whom God wanted to save and sanctify and send out to the uttermost parts of the earth. He remained in that position for five hours. It was a wonderful time, and as hundreds knelt before the Lord the great deep of hearts was broken up, tears fell like rain, and sobbing and heart cries to God were heard in every direction. Those who had already been called to the foreign field, and are only waiting God's time, could scarcely contain themselves for an intensity of desire to fly away across the sea and be about their Master's business in the darkened lands. Souls came to the altar, and some prayed their way through to glorious victory. The hours went on, people came and went, but the meeting never stopped until it ran into the evening service. We shall never know the full result of that precious afternoon until the mists are all cleared away and we stand in the presence of the King. But there will be glorious results, for "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." Glory!

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The evening meeting was a time of blessing. After a season of prayer and song and rejoicing, Sister Storey preached from the text: "Behold, I will send My messenger, and he shall prepare the way before Me, and the Lord whom ye seek shall suddenly come to His temple, even the Messenger of the Covenant whom ye delight in; behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming, and

who shall stand when He appeareth; for He is like a refiner's fire and like fullers' soap."

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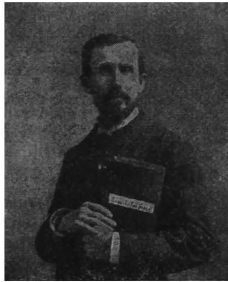
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