

The Latter Rain Evangel

The days of Heaven on the Earth

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An International Monthly Magazine

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

An Important Announcement



WITH a keen sense of the responsibility of the undertaking I announce, after much waiting on God, that I believe He has called upon us to open a Home for all who wish to seek some definite blessing from Him. It is to be a Home for both well and sick; for those who are seeking Sanctification, the Baptism in the Holy Spirit, Healing or any other of our Father's gracious blessings.

The beginnings of our leadings in this matter date back a number of months, indeed a year or more, but only within the last two months has it become a positive conviction. Soon after it was made clear to me, God began to deal with my faithful wife, who has stood by me in every trial; rejoiced when I rejoiced, and wept when I wept. To her, at first, it seemed impossible to assume any heavier duties or financial obligations; but God soon revealed His will and now she eagerly enters into the responsibility with me.

After it was made clear to us, and indeed before, one after another of our faithful co-laborers in the Stone Church spoke to me of the impression they had that God wanted us to open a Home, most of whom knew nothing of the others' experience. But after God revealed His will to so many of us, there were some difficult problems to solve. Not the least was the additional financial responsibility which we could not possibly assume were it not for the fact that we believe we are in the will of the Lord, and that He will carry us through. We dare not disobey Him, so we humbly put our hand in His and follow in His train, believing that He will illuminate the path as we need to see.

Another equally serious matter over which we had been praying from the first was that God might send us consecrated workers to help us. His guiding hand was clearly seen as He led in this. Brother David A. Reed and wife, who had just recently visited us and whom we have long known intimately, wrote saying they believed God wanted us to open a Home and that He had led them to offer their services in connection with it. As we waited before God He revealed to us that this was His leading, and I wrote them to come to Chicago as soon as possible, and that under God we would together undertake to carry out His will.

Brother and Sister Reed have both received the baptism in the Holy Spirit and have had many years

of experience in divine healing. They come to us filled with love for God and His children, and we believe He will use them as they minister to all who may come to the Home for blessing. They have traveled much in the Lord's work, especially in Kansas and in Michigan.

The lease on our present home expires the first of May, and as we have always lived in furnished houses, we are under the necessity of procuring furniture both for our own home and that which will be opened for the accommodation of those who are seeking some blessing from God. We have already leased a house for our own residence and the building we now occupy will be at once turned into a Home for the purpose mentioned above. At the expiration of the present lease a more suitable Home will be secured.

In a strange and interesting way we were led to the house we shall make our future residence. On Wednesday, February 16th, I was on my way to the weekly Divine Healing meeting at the Stone Church, and when I reached Prairie Avenue I felt impressed to go north. Looking at my watch, I saw it was time for the meeting, but I followed my impression and had gone only a short distance when I saw a "for rent" sign on a window, and felt at once that this was the meaning of my little side trip. After looking through the house, Mrs. Piper and I were both equally impressed, and as a consequence I signed a lease for it one week after, thus saving the usual long, weary search for a house, for which we praise God!

We have had considerable experience in matters of this kind, and nothing but our absolute belief that our call has been of God would have caused us to take this step and assume the increased responsibility.

If any of our readers are led of God to help us in this hour of emergency we shall be pleased to accept in His Name whatever they feel led to give. Above all else, my brother, my sister, we desire your prayers that God's blessing will be upon our ministration to His people.

We do not feel led, in opening the Home, to say no charge will be made for board and room, but the Lord's poor will not be barred because of a lack of funds. Let those who wish to come for blessing and healing kindly write us before coming.

WM. HAMNER PIPER.

N. B.—In the future please to address all communications of whatever nature to our new home, 3616 PRAIRIE AVE., CHICAGO, ILLINOIS, U. S. A.

Mountain Peaks of Prophecy and Sacred History

Prophecy, Fulfilled and Unfulfilled

The First of Eight Lectures Delivered in the Stone Church, Chicago

W. H. Cossum, 2535 Melrose Ave., Norwood, Ohio, U. S. A., January 31, 1910



BEFORE I come to the main discussion I want to tell in a simple way the story of Israel; some of us need to be refreshed. You remember the call to Abraham and the promise to him, that he and his seed should have the land for a possession forever; not merely the narrow line between the Mediterranean and the Jordan, but from the river of Egypt to the Euphrates. Gen. 15:18. God furthermore promised Abraham that he should be the father of many nations; that was His pledge.

This covenant promise was renewed to Isaac, and later to Jacob. Jacob had twelve sons; you remember the history in its main outlines, how Joseph was sold by his brethren into Egypt, and finally how they all came down into Egypt to live; how the king favored Joseph and his brethren, and then the bondage of the children of Israel in Egypt. Moses was raised up as the man of God, the great prophet and law-giver, after a long course of training, to deliver this wonderful people who at that time were a horde of slaves. Notice, God didn't choose the great nation of Egypt; He chose the slaves and made them great through His love—not because they were greater than all the people of the earth, but because He loved them. God for His love's sake took this people and led them out of bondage.

You remember the forty years' wandering in the wilderness and the death of Moses. Joshua succeeded Moses, and the people went over into the Promised Land under the leadership of Joshua. The land was conquered in a large measure and divided; in so far as it was not conquered, it became a great trial to the people later because they did not obey God in casting the enemies out. After the death of Joshua we have the history of the Judges for a few hundred years, and then they demanded a king. Samuel consulted with God and God permitted them to have a king. The first king of the United Kingdom was Saul, the second, David, and the third, Solomon, and those were the only kings who reigned over the United Kingdom. Rehoboam, Solomon's son reigned for a little while and then division came through Jeroboam. From the time of Rehoboam the kingdoms were divided into Israel and Judah, and Jeroboam ruled over the ten tribes, that is over Israel. Recognize the fact

that the word "Israel" refers sometimes to the twelve tribes, and sometimes, especially in the prophets, to the ten tribes as over against Judah. Saul, David and Solomon were the kings of the United Kingdom, then Rehoboam and Jeroboam were of the Divided Kingdoms, and thus on through the series of kings. It was Jeroboam, the son of Nebat, with the words, "who made Israel to sin" always attached to his name, just as it is written of Judas Iscariot, "who also betrayed Him," wherever his name is mentioned.

The great sin that cursed them and brought them into captivity was idolatry, and that especially on the Israel side; it was a history of idolatry and awful apostasy, until 721 B. C., when the kingdom of Israel was carried away into Assyria. In Judah things were a little better, but not enough to save the nation, so that one hundred and thirty-three years later, in 588 B. C., Judah was carried away captive into Babylon. Isaiah and Jeremiah promised very definitely that that captivity should cease, and that deliverance should be granted after seventy years. Israel was never heard of again; they were simply scattered, no one knows where, except those who entertain the Anglo-Israel theory, with which I have quite a definite sympathy, though I could not speak dogmatically about it. Judah came back 536 B. C. to the number of 50,000, rebuilt the temple, re-established the service, built up the walls, and then went on under governors. Then during the four hundred years between Nehemiah and the opening of the Christian era various things occurred: the Syrian invasion, the awful persecution of the Jews by the Syrians, the exploits of the Maccabees, and the growth of the sects, the Pharisees, the Sadducees and the Essenes; then you have the coming of the Messiah, His crucifixion and resurrection, followed nearly forty years later by the awful desolation of Jerusalem by Titus the Roman in 70 A. D., and the scattering of the Jews amongst the nations. Then we go on into the Gospels with the apostles and the outpoured Spirit, and as we look on and gather up the threads, we see that the Lord is again to deal with Israel; we find a wonderful future awaiting His people, and when Christ comes with His saints He is to be greeted by the 144,000 who will be gathered up with the elect of this age and then go on to reign with them.

This brief review of God's ancient people brings us to the topic under discussion this afternoon, Ful-

filled and Unfulfilled Prophecy, the first in the series.

We shall not be able to say in one short afternoon all that needs to be said on a subject so large as this; there will undoubtedly be omissions and repetitions. It is our desire to repeat, and in doing so we shall be following the example of the Hebrew prophets, for it is their custom to state a truth or prophecy and then repeat it with additions. You will find it thus in Revelation, in Daniel, and in every large prophet, and indeed in some of the prophecies where there are but two or three chapters; so we shall be true to the Hebrew thought if we do repeat and add, and as we talk about Fulfilled and Unfulfilled Prophecy today, we shall have to speak of other subjects in our series; about The Indestructible Jew; about Zionism and Jerusalem, possibly refer to The Jew and Pentecost, to Antichrist, to Babylon, and to the Coming of the King. So as we go on we shall unfold subjects to which reference will be made today, for it is all one subject. As we think today on the subject of the Jew and his native land as connected with prophecy, let us be very humble before God, talking heart to heart about these matters, just as if we were conversing, and if anything is repeated, it is that we may understand it better.

I should like to give all of you who shall attend these talks, six chapters to read; I would like to have you master them in your reading, so that we can talk intelligently: twenty-eighth and thirtieth chapters of Deuteronomy, in which the great man Moses outlines the story from beginning to end; thirtieth and thirty-first chapters of Jeremiah, the thirty-sixth and thirty-seventh chapters of Ezekiel. Oh, this is a wonderful Book! Praise God for the Bible! These chapters will be the basis. We shall go into Hosea and other prophets, and I shall branch off into Revelation, but if you will read those six chapters you will be right in the midst of the stream of prophecy. As I re-read them this morning with an earnest heart, I was amazed at the words Moses spoke 1490 years before Christ.

The center of all prophecy is Jesus, but Jesus was a Jew. The stream of prophecy as it has flowed down to this time and as it shall flow on to the end, bears in its very heart, Israel. The first coming of Jesus was as a Jew to the Holy Land; in His second coming "His feet shall stand upon the Mount of Olives." He shall come again to that land, and, dear friends, my heart went up in thanksgiving to God as the thought clarified today in my spirit and in my mind, that when He comes again with His Bride and the chosen ones out of the Gentiles, He is coming to the Jews in the midst of awful tribulation. In the

midst of their greatest sorrow Christ is coming with His heavenly Bride to the Jews again, to relieve them and destroy the Antichrist. (Jer. 30:4-7; Zech. 12:9-14; II. Thess. 2:8,9; Rev. 1:7); to bring peace and restoration (Isaiah 12th, 35th and 60th chapters), to establish the reunion of Judah and Israel (Jer. 30:3; Ezek. 37:11, 15-28; Jer. 31;31-34), to bring about their conversion to David, their king (Jer. 30:8-10; Hos. 3:5) and to introduce them to the glory which awaits them as the leader of all nations (Isa. 60th chapter). Under the blessing of God and filled with the outpoured Spirit (Ezek. 39:28, 29; Isa. 32:13-15; Zech. 12:10): with Pentecost really fulfilled as it has never been fulfilled (Joel 2:28 to 3:1) they shall then stand in the presence of "Him whom they pierced," but who is now their King (Rev. 1:7; Matt. 2:2, Jno. 18:33-37).

Let me say that the study of prophecy is most important. You will find a great many people who center their thought, their effort, their prayer on holiness, on the baptism in the Holy Spirit, and on the beautifying of the inner life by taking advantage of all that God has given us in Christ; and they do rightly as far as they go. You will find others who spend their time in pouring over the Word of God endeavoring to understand prophecy which reveals the plan and purpose of God. Both of these classes of people are right, but they are wrong by being only partly right.

One man may go to a stoneyard and witness the chiselling and the polishing of the stone; another man may go to the structure as it is being reared, study the plan of the building, and try to find out what it is all to be used for, but who cares nothing about the quarrying and the chiselling of the stones. Both of these people are wrong in being only partly right, but the man who is interested both in the shaping of the material and in the plan and use of the structure, is balanced.

The Christian who is seeking only the baptism in the Holy Ghost, who is seeking only the holy life, and does not lift up his heart in communion with God with reference to the great sweeping prophetic thought that is growing through the centuries, is narrow and one-sided; just as much so as that man or woman who studies only the prophetic side. Let us rejoice in all the blessed, wonderful, spiritual gifts that Christ has given us, let us also get into sympathy with the Father and His business by understanding the prophetic movements.

In the New Testament we read, "and we have the word of prophecy made more sure; whereunto

ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." II Peter 1:19. God wants us to study about what He has been doing. His Book is a very small one at most, but He has by inspiration selected those things which He wants us to know; therefore to shut off the study of prophecy is simply not to understand the Father's revelation. Let us listen patiently during these ten days; let us pray much, and try to get into sympathy with our Father a little more fully.

You know in the schools today education has run mad, the education of the ministry; there is no doubt that the knowledge obtained is a mere head knowledge of the Word. On the other hand, there is an unbalanced spirituality not grounded in the Word, which leads people into fanaticism. We need the Holy Ghost; we need the prophetic truth, hence our study is relevant and proper, the study of the Jew in prophecy. And as we talk about the Jew let us realize that we are simply following the course of prophecy through to its proper conclusion.

What God has done in the past in the way of fulfilling the prophetic word is the pledge of what He will do, and if there are skeptics, unconverted people, sinners here today, nothing can be a stronger proof to you of the reality of the presence of God in human life, than the study of the Jew. Frederick, the Great, of Prussia said to his chaplain, "What proof have you of the inspiration of the Bible." "The Jew, sire," was his answer. Napoleon once said to the Archbishop of Milan, "In a single word what proof have you of the presence of God in human life, of the revelation of God to men?" Marshall Messina, a Jew, was standing there, and the Archbishop lifted his finger and pointed silently to him. The Jew! Christ was a Jew, and God is still dealing with the Jew.

In the thirty-ninth chapter of Isaiah he prophesies that because Hezekiah was so foolish as to show the riches of Jehovah to ambassadors from the king of Babylon, the whole nation would be carried away into captivity to Babylon.

From the fortieth chapter which opens with "Comfort ye, comfort ye my people," on to the sixty-sixth chapters you will find a message of comfort from Jehovah to Judah through Isaiah, telling them that although they are to be carried away into captivity, as He said, yet they will be delivered. And so Isaiah goes forth to speak this comforting message: "I told you you would be carried away captive, now I tell you of the deliverer, and most marvelous of all, I will tell you his name." Isa. 44:28. This was

spoken by Isaiah one hundred and seventy-five years before the deliverance came. And this was the argument: "I, Jehovah, am going to break you of your idolatry by proving to you my infinite superiority over the idols you worship. You will go into captivity and suffer terribly; you will be lonely and full of sorrow, but I shall deliver you by the hand of Cyrus. The proof to you that I am superior to all the idol gods that you have worshiped, will be that I tell you this years beforehand."

God thus vindicates His name as superior to all gods, and breaks Judah forever from idolatry, for they never have been idol-worshippers since the Babylonian captivity. All that awful story of idolatry has gone. God says, "I shall vindicate Myself by prophecy," and it is fulfilled. Ought we not to study it, then? And shall not the things which have not been fulfilled also come to pass even as the things of the past that have been fulfilled? Well might Napoleon say, well might Frederick the Great say that the Jew is the proof of the inspiration of the scriptures. The scriptures uphold the Jew and the Jew reacts upon the scriptures and proves its truth. There it stands. Take your Bible away and how do you account for the Jew? Take the Jew away and how do you account for the Bible? The Jew depends upon the Bible, and the Bible depends upon the Jew.

Turn to Isa. 42:8, 9, "I am the Lord: that is My name, and My glory will I not give to another, neither My praise to graven images. Behold the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." He says He will prophesy things and bring them forth, and that is what God has been doing, prophesying things ahead and then bringing them to pass. This makes my feet feel firm. Am I an emotionalist? Nay, verily. I am founded upon God's eternal truth, and it makes my faith strong today. We have a wonderful God, and when you see a Jew don't scoff at him but look at him with awe in your heart and say, "Here is a man of millenniums who has been walking through the centuries proving the Word of the Lord which says, "I am God! I am God! There is none else!" That is the message of the Jew to all nations, and there is coming a time when all the nonsense and all the incivility to the Jew will drop away from us as so much chaff, as God's ancient people come forth to vindicate Him again as in this prophecy. He says, "Before they spring forth I tell you of them." "I am the Lord; My glory will I not give to another."

In the forty-fourth chapter, verse 23, He says

there is joy coming, and I might say that this part of Isaiah represents the people as in the midst of Babylon; it was spoken one hundred and ten years before the Babylonian captivity and looks forward to the deliverance: "Sing O ye heavens; for the Lord hath done it; shout, ye lower parts of the earth: break forth into singing ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel." In verse 26 notice, "that saith to Jerusalem, Thou shalt be inhabited." Once it was razed to the ground, every building destroyed, the whole thing flattened out and every Jew driven out of the country and kept out for years, and God says, "Thou shalt be inhabited; and to the cities of Judah, ye shall be built, and I will raise up the decayed places thereof: that saith to the deep, Be dry and I will dry up thy rivers: that saith of Cyrus, He is My shepherd and shall perform all My pleasure." Here is the marvelous fact that one hundred and seventy-five years before Cyrus came on the field his name was mentioned definitely in scripture. At first thought this might seem too wonderful to believe, but when you see the setting of it, you see God is doing exactly what He said He would do: "I am going to prove to you and the nations that what I declare to you in this very definite way shall be fulfilled," and He names the man, 715 B. C., the fulfillment of which did not occur until 536 B. C.

You know the order of the four empires was Babylon, Medo-Persia, Greece and Rome. The Babylonian captivity continued seventy years. This captivity was over when Cyrus came and conquered Babylon; it was at that time he delivered the Jews. When the Medes and Persians came into power Cyrus released the Jews, all of which was the fulfillment of prophecy. Isa. 44:28 to 45:7; Jer. 25:11-14; and 29:10-14.

I am led right now to ask you to turn to the first verses in Ezra: "Now in the first year of Cyrus, king of Persia, *that the Word of the Lord by the mouth of Jeremiah might be fulfilled* (Jer. 29:10-14) the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus, king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of all His people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside

the freewill offering for the house of God that is in Jerusalem."

I have read enough to show you that God vindicates Himself in prophecy, and this prophecy too was fulfilled. Read Haggai and Zechariah about the building of the temple. Zerubbabel and Joshua, Ezra and Nehemiah went up, and successively built the temple, established the service, and rebuilt the city, fulfilling prophecy in part. Many distinct prophecies in the Old Testament concerning the Messiah were fulfilled in the life and death of Christ; Jerusalem was destroyed after the crucifixion of Christ and the Jews scattered. I want you to notice where we are in the stream of prophecy. It was prophesied they would be carried away to Babylon; they were carried away. It was prophesied they would be delivered; they were delivered. It was prophesied the Messiah should come; He did come; that He would suffer; He did suffer. Now there was another thing prophesied, *that Israel would be scattered*, not merely into Babylon but *amongst all the nations of the earth*, and that *there should be a restoration from among all the nations of the earth*. Not from Babylon by Cyrus merely, but a broader and larger prophecy, that they were to be permanently gathered from all the nations of the earth, (Amos 9:14, 15; Jer. 31:38-40). They are to be gathered to Jerusalem in unbelief (Zeph. 2:1,2); they are to pass through the awful tribulation (Jer. 30:7; Dan. 12:1; Rev. 13), and are to be converted, restored and filled with the Spirit; Judah and Israel are to be united, and the glory of God is to rest upon them again. They are to be the central people of the earth. Hos. 3:5; Isa. 12th and 60th chapters; 32:13-15; Jer. 30:3; Ezek. 37th chapter.

Now as you look back, reading Isaiah and Jeremiah, you see that God fulfills prophecy, and then looking forward to the wonderful sweep of prophecy you have but one answer; these things are to be fulfilled also. There are movements in the earth now; one movement especially which is most interesting. You ask me "What is the great sign of the Lord's coming." The Jew! "What is the great sign amongst the Jews?" Zionism! "In the movement of Zionism what is the great sign?" The reclamation of Mesopotamia, of the larger Holy Land. You ask, "Where is that?" Analyze the word, "*mesos*," between, and "*potamos*," river; Mesopotamia is the land lying between the rivers; between the Euphrates and the Tigris rivers; it is the eastern limit of the ancient Promised Land, promised to Abraham. Gen. 15: 18. We think of Palestine generally between the Mediterranean Sea and the River Jordan, but the greater boundary is the Mediterranean Sea and the Eu-

phrates River. The sign of all the signs of the Second Coming of the Lord is the Jew, because he is right in the center of the stream. Now learn a parable of the fig-tree; the Jew! The young Turk has just turned Mesopotamia into the hands of the Jew and we stand now right in the midst of scattered Israel, and in the midst of a wonderful movement, this Zionistic Movement, the renationalizing of the Jew and the returning of thousands and tens of thousands, and it has become hundreds of thousands now, to their native land. And now that they are coming back suddenly the Young Turk comes in and grants them Mesopotamia for colonization.

Now here we are at the close of the dispensation; the Jews have been scattered during these eighteen centuries. It was prophesied they would be in captivity in Babylon seventy years; it was prophesied they would be delivered; all fulfilled. It was prophesied they would be scattered and that they would be re-gathered, and *that* prophecy must be fulfilled just as exactly as the other. It required seventy years to cure Judah of idolatry, and *that* judgment was closed. They were permitted to come back; and 50,000 of them went back to Palestine when Cyrus delivered them. There are 250,000 Jews in Palestine today, and it is as yet a small movement. Look at this closely: there were 50,000 who came back from Babylon, and that was thought to be a great restoration, but now thousands upon thousands are coming back; the land is being bought, and the Jews are going back there in streams, stimulated by this Zionistic Movement, going back in unbelief, of course. How long have the Jews been scattered? Eighteen centuries or more with awful suffering. They have hardened their hearts against the Messiah. They repented of their idolatry during the seventy years and stopped it, and God delivered them. They have not yet repented of rejecting the Messiah, but when He comes back 144,000 of all the tribes of Israel are to meet Him on Mount Zion and stand with Him there. He is going to come back when some of Israel are ready for Him, but He is coming back *to Israel*. Some talk about the 144,000 being the Bride of Christ, and get that 144,000 into the church. Talk about the Jew stealing from us. We steal their spiritual ducats; we needn't talk about the Jew stealing our ducats. We are not the 144,000; the 144,000 are Israel, the finest fruit of the nation, but when Christ comes back, then He is going to take the first fruit together with the chosen ones, the elect of the church, and then there is going to be a wonderful time. Judah and Israel will be united, and they will be converted to David their King; they are going to seek Him (Hos.

3:4,5) and Jeremiah says they are to serve David their King (Jer. 30:9) and Jerusalem will be trodden underfoot and will be a desolate place until the Spirit shall be poured out from on high (Isa. 32:13-15). Jerusalem is yet to go through its worst storm (Zech. 14:1-4; Revelation 16:12-16) and after that, when Christ comes back and the remnant, the 144,000 from Israel, greets Him, there is to be a glorious time, when the Spirit of God will be poured out and all that desolate condition of the land and people will be done away.

This then is to be the story: Zionism will bring the Jews back to their land in unbelief; they will there pass through the awful tribulation; they have had one, they have had two, Babylon and Rome, and a continuous tribulation for eighteen centuries or more, but a worse thing still awaits them. They will pass through the awful tribulation time, and at the close of that tribulation the Lord will come and relieve the awful pressure. He will destroy the Antichrist, and then Israel will "look upon Him whom they have pierced, and all the tribes of the earth shall mourn." Rev. 1:7. After the tribulation period with this remnant, the 144,000 meeting Him, He will gather together Judah and Israel from the four corners of the earth.

There are about 12,000,000 Jews in the world, and the land will easily support 12,000,000. Those who have studied this matter say that the land once supported 10,000,000, and the whole eastern stretch of it can easily support all the Jews, for they know how to get the best out of everything; that is because they are capable; God made them so. Judah and Israel will be gathered together, the Spirit will be poured out, and then another wonderful thing: Judah and Israel will be used as the evangelizers of the world. Isa. 2:3; 12:4, 5; 66:19, 23.

When Christ came first the kingdoms were not destroyed; the Romans and all those heathen nations went on. When He comes again there will be much remaining of national life, and the Jews will go forth as the great evangelizers; they, not we, are to be the great Pentecostal people. We have a little taste, but the great cloud of blessing is still waiting to fall upon Judah and Israel, and then "ten men shall take hold of him that is a Jew, saying, We will go with you: for we have heard that God is with you." Zech. 8:23. That is what the Book says. They will bring the nations to God, with Christ brooding over them all and subduing them unto Himself. Then will be launched the greatest evangelistic movement the world has ever seen, and the blessing of God will flow as a mighty river.

"The City Shall Be Built From the Tower of Babel"

The Prophetic Word Marvelously Fulfilled in Our Day

Delivered in Chicago by C. Antoszewski, Glencoe, Illinois, January 23, 1910



sorry I went.

I stayed there four years and four months. All my time was given to God's work, and I had much time to pray and with my open Bible in hand I studied the land; God showed me many wonderful things, some of which I will tell you about tonight.

We read in Deut. 30:19, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." These are almost the same words that God spoke to Adam in the very beginning; choose life or death, and before God brought the children of Israel into the land of promise He foretold by the mouth of Moses that they would forsake Him after they had come to the land, forsake His covenant and go astray, and that He would scatter them. In Lev. 26:33, we read, "And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste." Has God scattered Israel, or not? The Bible is full of prophecy that they should be scattered because of unfaithfulness to God. Even Christ Himself said in Luke 21:24, "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Now you know just as well as I do that God did scatter Israel. God took no care of any nation as He did of Israel. He spoke to them from the very beginning. He gave them prophets; for centuries and centuries He was preparing them, and at last He sent His only Son to them. "He came to His own," we read, "and His own received Him not, but as many as received Him, to them gave He power to become the sons of God", but not as a nation. When Christ was going to be crucified, walking through the gate, probably on Damascus Road, the women of Jerusalem were weeping over Him; He turned to them and said, "Don't weep for me, but rather for yourselves and your children;" Oh, it was a terrible

destruction when the Roman Army came over Mount Scopus and surrounded that city of Jerusalem. The historians tell us there were one million one hundred thousand people in that city, the area was small and the sufferings were intense. The city was razed to the ground, the walls fell, the temple was burned and destroyed, and the Jews were killed by the hundreds of thousands. The Romans didn't show any mercy to them at all; it was an awful fulfillment of prophecy, not one stone was left upon another, especially of the temple; another temple, a Mohammedan mosque stands on that site.

The Jews were scattered among all the nations; There isn't a country in which you cannot find them. Poland where I was born, is the home of the Jews; one-half of the Jews are in my native country. I have been in four different continents, and I have found Jews everywhere; they are scattered and how they are hated! how they have been persecuted! Burned to death, their houses taken from them, their lands confiscated; they have suffered through all the centuries; their money was taken; they suffered terribly in Spain, in France, in England, and in every country in Europe. But let us as Christians not boast for a moment, but let us be humble, for if God was so severe with His own people, He will be equally severe with the Christian people if they do not live up to their light. It is a blessed privilege to be a Christian, to belong to the royal priesthood, but it is also a responsibility; we ought to be meek and lowly lest we fail in our duty.

A terrible lesson! If the Christians would bear in mind the Jews' condition they would become better Christians. The Jews are living witnesses of God's judgment because they have rejected Christ.

The Jew is coming back into Palestine, as is prophesied so many times in the Bible. In Jeremiah 31:10, we read, "He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." And in the 28th verse: "And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord."

Now the Jews are returning to their country. Thirty years ago there was only a handful of Jews in the city of Jerusalem, and very few in Hebron and Jaffa. How many colonies were in that country twenty-five years ago? Not one. I taught in a number of the Jewish schools while I was there and I

came in contact with the leading Jews of the city of Jerusalem; I spoke with them often about the signs of the times, as well as with Christian missionaries, and they know just as well as we, that we are living in wonderful times.

Some twenty-five years ago one hundred and fifty Jews came from Southern Europe, and they told the people again and again that they were from the tribe of Gad; they are called Gadites in the city of Jerusalem to this day. They are different from other Jews. They say that once when they were praying on their Sabbath in their synagogue in Southern Europe, they suddenly had a vision they were to go to Jerusalem; they were poor people, they didn't know how to get there, but the more they prayed the more they were convinced they should go; so they sold their things and started for Jerusalem. When they reached Jerusalem they were exhausted from their journey, and lay down in the fields around the city; had no place to go; the missionaries gave them food and shelter and nursed them until they became strong and were able to work.

I met an intelligent Jew in the city of Jerusalem who had lived in the city of Moscow for fifteen years. I conversed with him in the Russian language, and asked him why the Jews were coming to Palestine. He said, "Why, you know we don't come for money, there is no money here." I said, "That is true." He said, "I tell you in one word; we come here to pray for our country." That was a great admission for an intelligent Jew to make. If you speak with the Jews there, they will tell you the same thing; you will find young, intelligent men there from every country, from the United States, England, France, and Germany; not only from Russia where they are so terribly persecuted, but they are going there even from countries where they have good times, and are contented to live on bread and a few figs and olives. I am speaking now of orthodox Jews.

Nine years ago when I was there, there were about 75,000 inhabitants, two-thirds of them were Jews and the other third about equally divided between Mohammedans and Christians. So you see it was even then a Jewish city. Business is almost wholly in Jewish hands today. Mt. Zion once owned by the Mohammedans and Armenians, is now largely owned by the Jew. The Mohammedan has sold them almost everything. When I was in Jerusalem there were only two Mohammedan families on Mt. Zion. The Jews at that time were afraid to tell how many were there because for many years they were forbidden to buy the land and build houses. Before I left the country twenty-four colonies were established there.

How did they build the colonies? They bought

tracts of land in desolate Palestine, planted vineyards and orchards, sowed barley and wheat, and raised cattle and sheep. Just think of it; twenty-five years ago there was not one of these colonies, and in sixteen years there are twenty-four. Isn't it wonderful that this gathering back should happen in our day?

They began to come back in such numbers that the city of Jerusalem was too small to hold them. Ancient Jerusalem is a small city and has a wall around it. They began to build a new city outside the wall. Listen to what God has to say about the rebuilding of the city. Here it is in Jeremiah 31: 38-40:

"Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more forever."

This is the prophecy; now let me read from a guide book to the city of Jerusalem; of course they do not speak of prophecies, but they speak of certain things which agree with the prophecies. This guide book I hold in my hand says: "Commencing at the Jaffa gate on the right rises the tower of David, the stronghold of Zion; on the left is a large new building on the site of the tower of Hananeel." Do you remember what I read that the city should be "built to the Lord from the tower of Hananeel"? Here this guide book is telling us "on the left is a large new building on the site of the tower of Hananeel, the foundations of which were uncovered in 1885, when the deep excavations for the present building were made." This structure, a first-class building in modern Jerusalem, is built upon the actual site of the tower of Hananeel, a part of its foundation resting actually on the old wall of the tower, a most significant fact when we remember that Jeremiah prophesying of the building of Jerusalem says, "the city shall be built to the Lord from the tower of Hananeel." I have been in that building a number of times. It is a grand city hotel. As you come to the building you see a great pillar, and on this pillar is this inscription: "The site of the tower of Hananeel." When that foundation was discovered, the Jewish Rabbis and the Christian missionaries came together and they all agreed that this was the site of the tower of Hananeel. That was in 1885.

For the first time since the destruction of Jerusalem in 70 A. D. have they been building outside the

city, because there is not enough room inside the walls. First they built a straight line toward the city of Jaffa, then other streets were opened.

What do the scriptures say? "And the measuring line shall yet go forth over against it upon the hill Gareb." They built the city until they came to a sudden stop; they wouldn't build any further in that direction; the land is beautiful, but they stopped. You see it says here, "the measuring line shall yet go forth over against it upon the hill Gareb." No one knew at that time that was the name of that little hill, but they would not build the city beyond that place, but compassed about and went to the right, just as it says here in the scripture, "and shall compass about to Goath." Those who were there at the time they were building told me many times about it, and wondered how it was they stopped, and trembled when they realized it was in fulfillment of prophecy, but the builders themselves didn't know. First they went from Jaffa gate west until they came to a certain place and stopped, built the city for about a mile, then they compassed about until they reached the valley of the "dead bodies"; some of the maps have this valley marked. Why was it called that? Because it was a cemetery in the time of the prophets, a great cemetery. That valley is full of Jewish tombs. The Jewish tombs are built in the rocks, and have chambers in them; you will find these tombs in that valley today; the valley is a mile and a half in length. Now the prophet Jeremiah gives the mark, and the city is being built up to the valley of the dead bodies. "And of the ashes;"—of what ashes does the prophet speak? When my brethren went there thirty years ago, at one end of this valley which begins at Damascus Road, there was a heap of ashes fifty feet high, about fifty feet wide, and four hundred feet long, a mound of ashes, and on some of the maps you will find marked, "Mounds of ashes," and so it must have been in Jeremiah's time, but he knew by the Holy Spirit that these ashes would remain there until the Jews would come there and begin to build the new city. When I first went there, which will be fourteen years next March, I could see the whole height of the ashes, but three-fourths of its length was gone; thirty years ago it was untouched. When the Jews began to build the city they used the ashes for mortar, and in the four and a half years that I was there, they were removing it, and it was then nearly all gone.

You know sacrifices were made to God for centuries and centuries, in thousands and hundreds of thousands, in front of the temple, and the ashes have probably been removed and put into one place, until

a big hill grew out of it fifty feet high, a very conspicuous mound.

There are different theories about Calvary. The Catholics will say that Christ died in the Holy City, but the Protestant Christians will not accept that theory, because we know that Christ died "without the gate," and the Protestants accept a hill that is outside the Damascus gate, but if you go around that hill for a mile you will find Mosaic floors and foundations of houses, and we know the city has not been there since the destruction of Jerusalem so Christ could not have been crucified there. But where is Golgotha? Where is the place of a skull? A few people in Jerusalem think this very hill of ashes was Calvary. Would it be unreasonable to think that, if these ashes represent the type? Every lamb that was burned was a type of the true sacrifice, Christ. Wouldn't it be fitting that the true sacrifice should die on the very ashes that had accumulated from the burnt offerings for centuries? I don't know that this is true; it is simply a thought.

"And all the fields unto the brook of Kidron"—while I was there two houses were built on the site of the ashes, and the new city reached to the Brook Kidron, outside the city, nine years ago, and they are building during these nine years "unto the corner of the horse gate."

Isn't it wonderful that it is being built in our days? We are living in wonderful times. "It shall not be plucked up, nor thrown down any more forever."

I want to read to you again from this guide book of Jerusalem. There is a wall that is left there that is called the "Jewish wailing place." It is not the wall of the temple because that was destroyed, and not one stone left upon another, but it is the temple enclosure, and you will find the Jews there every day, especially on Friday and Saturday, wailing and praying. This is how they pray:

"For the palace that lies desolate, we sit in solitude.

"For the walls that are overturned, we sit in solitude.

"For our majesty that has departed, for our great men that lie dead, for the precious stones that are buried, for our priests who have stumbled, for our kings who have despised Him, we sit in solitude.

"We pray thee have mercy on Zion. Gather the children of Jerusalem; haste, Redeemer of Zion, speak to the heart of Jerusalem. May the kingdom soon return to Zion; comfort those who mourn in Jerusalem; may peace and joy abide in Zion and the branch of Jesse spring up." Then they read the 79th Psalm and the Lamentations of Jeremiah. Oh it is very touching, but the time will come when they

will confess their sin and God will have mercy upon them.

Here is another prophecy that has been fulfilled: "And your highways shall be desolate. Lev. 26:22. Now that country was a very prosperous country; we know it was a very rich country, flowing with milk and honey, and it had many good roads, good highways. In the time of the Romans, the historians tell us there were fifty good highways, but after Jerusalem was destroyed and the Jews were killed, and scattered throughout the world, the roads were destroyed. When my brethren came there thirty years ago, there was not a single road in Palestine; I mean not a road over which you could drive a carriage, and the people have to walk to Jerusalem in paths just as the donkeys do, and you will find them so today, but about twenty-five years ago the Turkish government gave the command to the people of Palestine to build the roads; so they began to build a road from the city of Jaffa to Jerusalem. Isn't that wonderful? For eighteen centuries there wasn't a single road. How terrible it was to travel; the country is just covered with big rocks; in some places it is so difficult we had to get off and lead our horses; the Arabs would talk to their horses in Arabic, telling them to be careful and lift their feet because it was so dangerous. That is especially true of the road I used to take nine years ago from Jerusalem to Nazareth.

Now they are beginning to build, and they have a beautiful road from Jerusalem to Jericho, a beautiful carriage road to Bethlehem, another road more south to the city of Hebron, and while I was there they built a road to the top of the Mount of Olives because they expected the German Emperor. God will fulfill His prophecies even if He has to use the German Emperor to do it. We had to climb to the Mount of Olives, and had no idea a road would be built but it was, right in front of our eyes.

The girls and women would even gather the stones with baskets when they began to build the road. They built a beautiful carriage road winding and winding to the very top of the Mount of Olives. The Emperor and Empress came to the city of Jerusalem to dedicate the Lutheran Church there, and they drove in carriages to the top of the Mount of Olives. A railroad is running from Jaffa to Jerusalem, and another from Beirut to Damascus, and since I have left they are building a road which is a most difficult one, north to the city of Nazareth; three-fourths of that road is very narrow. There is a road from Haifa to Nazareth, and from Nazareth to the Sea of Galilee.

Another thing is the rain. You know the Bible speaks about the "latter rain" and the "former rain." There is not *one* spring, and not *one* well in the coun-

try; they cannot irrigate the country, at least they haven't done so. They have to depend on the rain, and there isn't any rain in summer at all.

Now if the first, or former rain would come late in the fall they could not plow, they could not sow the seed. How the people would pray for rain! Rain means blessing. Both Mohammedan and Jew know what rain means, and you know God said He would withhold from them if they would sin, and that helped to bring about the desolation of that country; that helped to destroy the roads, and the fields; they had no grass and no cattle. But if the latter rain did not continue late in the season, but stop in January, wheat would begin to grow, but it would not ripen and there would be no harvest. So the later the latter rain comes, the better for the country, and the sooner the former rain comes, the better for the country.

I was told in the English hospital where they kept the statistics, that in the last forty years the rain is on the increase. At that time the average was about twelve to fifteen inches. Nine years ago thirty inches was the average, more than double, and for two winters we had thirty-eight inches of rain. That means blessing. And you know God spoke about dew, that He would withhold the dew: "Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit." Hag. 1:10. When I was there we had a number of vineyards outside the city, and in June, July and August, everything was wet with dew. So the rain is increasing, and the dew is very heavy.

The last thing I want to speak of is just a word about the gates. In Isaiah 60:11 we read: "Therefore the gates shall be open continually; they shall not be shut day or night." You know the old city of Jerusalem has a wall around it, and there are seven gates, and at sunset the gates were shut, but for the last thirty years they have been wide open, you can go in and out at all hours. We lived in the old city and in the new, and we could go in and out at any time, but for centuries they had been closed at sunset.

We see the Jews were scattered; now they are coming back. We see that Jerusalem is being rebuilt in our day according to the Word of God. We see the roads which were destroyed according to prophecy are being rebuilt; the rain is increasing, the dew is plentiful, and the gates are wide open continually.

All these are signs of the closing of this dispensation. In these days when God is fulfilling prophecy, let us be found faithful so we may be accepted of Him when He comes.

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Notes

Come Over and Help Us.

PRAY, ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

Many prayers are going up to God in behalf of the toiling missionary out in the battle-field, but here is a command of Christ's which we have not obeyed as we should. Just as important as the command, "Go ye into all the world," is the word that Christ gives to pray that workers shall be sent forth.

The doors of the nations are open to us today as never before, which makes our responsibility greater than it has ever been. China, India, Africa, Japan, South America and many islands of the sea are groaning under the curse of heathendom, and reaching out their hands for help.

In China 1,000,000 souls pass into eternity every month. If there was one foreign missionary for every 25,000 people, it would take 10,000 missionaries to cover the empire, in which it is said one-third of the human race live.

One-fifth of the population of the globe is in India. It contains twice the population of North and South America combined, but the most startling fact is that among all these millions there are only seventeen hundred missionaries. If every one of these seventeen hundred missionaries could reach 50,000 souls, there would still be 200,000,000 without any means of learning the way of salvation. Millions of low caste women toil in the fields and on the roads for a few cents a day, seldom tasting more than one meal in twenty-four hours, and that usually after

their day's work is done. For these Christ died, but He can only save them through us. Thirty dollars a year will enable a Bible woman in India to devote all her time spreading the Gospel from village to village and from house to house.

Africa, with its 160,000,000 human beings, has one Protestant missionary to 100,000 heathen. It is so steeped in superstition that 4,000,000 people are killed every year in an effort to discover witches.

In South America there are hundreds of tribes who never have heard of Jesus Christ. In Brazil alone there are 1,500,000 Indians, one-third of which are only in a measure civilized, and there are 15,000,000 people in the world still offering human sacrifices.

These statements appall us, and yet if every Christian in America alone gave twelve dollars a year to missions it would supply one missionary for every five hundred heathen.

God is working in the dark lands today as never before. A minister on arriving at a certain town in the Philippines which had never been visited by a missionary, found twenty-six people ready for baptism.

A great wave of spiritual life and power has swept over Korea. The Koreans sometimes pray and wait upon God all night for His blessing; they walk two hundred miles over mountains for Bible instruction. One missionary has one hundred congregations to visit each year.

We believe there is going to be a great ingathering of souls among the heathen within the next few years and if we would have a part in this reaping we must share in the toiling. We must pray that God will thrust out the workers; that the fires of divine love for the lost will so burn within the hearts of many that they will have no rest day or night until they set their faces heathenward. Pray that those who have been called may not become side-tracked in the hour of temptation. One reason why some are spiritually stagnating today is because they are not obedient to the call of God. May the Lord of the harvest fill His children with the Holy Spirit and with power, and thrust them forth to shine in the dark places of the earth.

Many become enthusiastic in a missionary meeting and pray and give spasmodically, but we must continually reach out a helping hand, and lift up our hearts in prayer for the nations that know not God.

Beloved in the home-land who cannot go, don't let the missionary do all the sacrificing. Ask yourself often, "What can I do without in order that my brother and sister may be sent out in the field and sustained while winning the multitudes from darkness

and despair?" China actually gives in idol worship \$400,000,000, seven-eighths of which is given by women and three-fourths by women too poor to obtain anything but the coarsest food. We, who have never suffered for the comforts of life, what are we willing to sacrifice that these starving souls might be fed on the true bread of heaven? May God put within us a spirit of loving co-operation with all who are standing amid the darkness and blackness of heathen superstition and degradation.

We are in touch with many missionaries who are on

the battle-field and will gladly forward whatever money may be sent us to whomsoever God leads you to give. Our hearts go out especially to those who are out on "faith" lines, and we trust that our readers will pray for these and reach out a helping hand by sharing in the sacrifice they are making. Sharers in their burdens, we shall be partakers with them in their fruits.

"Oh heart that shrinketh back appalled,

So fearful duty's way and steep,

Know that where'er God's voice hath called

His hand will keep."

The Battles of a Faith Missionary

Some of the Inner Conflicts at Mukti

Miss Minnie F. Abrams, Boscobel, Wisconsin, U. S. A.



It has been a great many years since I have spoken on the subject of money, but that is my subject tonight. Let us read a passage from the Word of God found in the second letter to the Corinthians. It is my purpose to tell you something of the battles

of a faith missionary on the foreign field, and to let you get a view of what it means to step out in a heathen land, trusting in God for support, where there is no human arm upon which you can lean, but where you are shut up to trust God and look to Him alone.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound toward you;" that means if you give away your last dollar He has grace enough to supply two dollars in the place of the one you gave away,—"that ye, always having all sufficiency in all things, may abound to every good work; as it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness; being enriched in everything to all bountifulness, which causeth through us thanksgiving to God." II Cor. 9:6-11.

Some twenty-three years ago when the missionary board under which I went out was preparing to send me to India, the dear old secretary seemed to be possessed with a bit of prophetic vision, and she said to me, "Minnie, I think the Lord wants you to be a

faith missionary"; that was in the M. E. Church, and when I didn't see that she said, "But I think He wants you to go now on half salary," but I didn't see that. I am very glad I didn't make the attempt to do a thing I didn't see because someone else saw it; there were long years of discipline needed, long years of battling and instruction before I was able to step out without a salary, or even on half salary. I got my training in the Methodist Training School in the city of Chicago. It is a very large school now, but then it was very small: but just before I was starting to the foreign field, a member of that training school called me into her room—she was too ill to see anybody, but almost at a venture of losing her life she asked to see me. She spoke to me about missionaries going out on half salaries, and living in communities so their expenses might be less, in order that a larger number of missionaries might be sent abroad. She said, I want you to investigate and see if this is possible," and I went out with these thoughts in my mind. In the first two or three years of my labors in the foreign field I saw quite a number of missionaries fail in faith, and it was my privilege to help some of them back to the home land. We had to take up collections for them and send them back; they had encountered such hardships and had met with so many disappointments and difficulties as independent missionaries that they failed in health and failed in courage and had to be sent home. We were constantly hearing missionaries of the various boards speak against the faith missionaries. The faith missions also failed to a large extent, and they were one by one turned over to the regular mission boards.

That was not a very encouraging outlook for me to become a faith missionary, but God has wonderful schools in which to discipline us. He did not give me up, but kept on with His work, although I opposed

the matter. I wrote opposing articles in the church papers, and opposing letters to that dear sister, Lucy Ryder Meyer, but God had a way of subduing me and He did it, *and when I was subdued I found myself a faith missionary*, working under an East Indian woman, Pandita Ramabai, who was also living by faith. I am afraid I leaned more on her in those early days than I did on God, but I well remember some battles in those first days in that faith mission.

I think it was the second Christmas I was there; it was Pandita Ramabai's custom to give clothes to the girls in her institution at Christmas time instead of toys or sweets or anything of that kind, and on this occasion the money did not come to supply the clothing for the girls. We didn't begin to have fifteen hundred then as we have now; I think it was something like three hundred and fifty. Pandita Ramabai went into the city of Poona; Christmas day went by, and we were anxiously waiting upon God to send us the money to get this new clothing by New Year's Day.

There was in our institution a girl who had been rescued from famine who had gone into consumption, and she was lying at the point of death. It didn't seem she could possibly last the night through. The last night of the year had come, and on this special day the Lord had sent the money to buy the clothing, and it was very greatly laid upon my heart that this case should be healed. We had had a number of most remarkable healings, but we hadn't one of consumption and the Lord laid it very heavily upon my heart. So I got the letters ready that had come that day with the money in them, and I wrote a note to Pandita Ramabai and sent it with a servant to Poona, thirty-four miles away, and I said, "When you get there it will be eleven or half-past, and if everybody is asleep you must be sure to awaken Pandita Ramabai; she must see this letter tonight." When the servant got there they were having a watch-night service, and this letter concerning the girl with consumption, whose life was seemingly ebbing away, was laid before this company, consisting of Pandita Ramabai and the little flock of girls that were living in Poona at that time; the pastor was also there.

They laid hold on God, and we at Mukti were holding on to God for her life; the next morning Pandita Ramabai came out with great bundles of clothing, and this girl for whom we had been praying raised herself and with a very feeble voice said, "Won't you please bring my clothing to me?" The matron took the clothing and laid it upon her bed and said, "Who knows who will wear out this clothing?" But God knew, for that young lady is a well, strong woman today. Then she asked for food to eat, and in six months' time she was perfectly well. That was

very great faith in those days. Pandita Ramabai was just beginning to trust concerning money matters and it seemed a very hard thing to wait from Christmas to New Year's for that clothing, but God had much greater lessons for her than that.

There came a time when it was very important that I should go away to the mountains; I was being overcome by the intense heat, but I hadn't the money. I did not ask Pandita Ramabai for money, but I asked the Lord privately. At this time there was a long time of straitness in finances; our stores were getting very low; for a number of days our girls had been living on the poorest kind of grain that they had ground into a meal and a porridge of lentils with it, and it was every day the same sort of food. We had come to the time when there was just grain enough, the coarsest kind at that, and the lentils for one day's food, but on that very day the Lord sent Pandita Ramabai a check for fifty dollars. I wonder how many of you under those circumstances would have asked the Lord what was to be done with that fifty dollars. But she took that check and spread it out before the Lord, and said, "Lord, what shall I do with this money?" And the Lord said, "Give it to Miss Abrams." She waited a few minutes until she was perfectly sure, and then there in her room she indorsed the check in my favor and sent it over to my room. I sent it back and said, "I can not receive that money when there is such need," but she sent it to me again saying I must receive it because God had said it was for me, and I hadn't anything to do but to obey. I took the check, and the next morning in time to get the food for that day, Pandita Ramabai received through the mail a check for \$1,000.00.

In these early days we had no rescue home, and there were twenty-five young women who had been brought in from the famine district and who had been sent to the Salvation Army Rescue Home. One day the sister in charge sent a letter saying they were all out of food. There wasn't a bit of money in hand; that morning I went into the kitchen and found Pandita Ramabai making bread. I said, "Oh, you are making bread this morning, are you?" She said, "Yes, I am trying to learn the meaning of "Thou shalt not live by bread alone, but by every word that proceedeth out of the mouth of God." She didn't tell me the battle that was on hand, but she had asked God for that money, and to send it in time to supply this need, so that Major Yuddhabai should not be distressed for want of this money. This verse came to her, and she began to live that day by the Word of God. She knew God had put those girls in her hands and that He had called her to this life of faith, and so she just rested upon the Word of

God. We had but one mail a day, and there were no Christian families living anywhere near us, and as for the heathen in India supplying a Christian's need, I have not heard of that yet. It happens in other lands; I have heard of it in China and in Africa but I haven't yet heard of it in India. I have bought a bit of food from a Brahmin and had him put it down on the ground for me because he would not come in contact with my defiled hands; I am to him an off-cast and a vile person. That isn't always the case, but it happens among the bigoted, and you simply have to grace the occasion by stooping down and accepting it.

But a wonderful thing happened that day; the mail was never delivered in the evening, as far as I remember, except that day, but when the mail came in from the opposite direction, the Mohammedan mail-carrier came over with one letter; I do not know what made him do it, he had never done it before, and I don't know that he has ever done it since. It wasn't his duty to do it, for the custom was to leave all the night mail for the morning delivery, but he brought it that night and in that letter was the money that was needed to care for those girls. That was the battle of faith, and God was teaching us lessons of faith in those days. God had greater tests than these, and we learned by our difficulties.

I do not know just how it came about; Pandita Ramabai in those days looked to God alone for all the finances of the place, but there came a time when she found herself in debt. She had given out to the world that she did not go into debt and that God would sustain her, and that He would never allow her to be ashamed, but in some way she found herself in debt. I say in debt, but I want to modify that. She never went in debt beyond the value of the property that she could have disposed of and paid off that debt, so I suppose some of you business men would not say she was in debt, but it looked a little big to me. She wrote to me in Australia and told me about it, and I assure you I wasn't much help to her in a time like that.

Think of it, a woman who up to the time she was twenty years old, had bowed down to stocks and stones, and who had been brought up in the midst of all that darkness, but now God had led her out into the light, and led her out and out until she had ventured out upon Him for everything, and I had been brought up in a Christian land, and yet in her time of trial I was not able to help her! Isn't it a shameful thing? But it is true. I wasn't able to give her the sympathetic help I should have given. I thought if she hadn't gone ahead with that last building and if she hadn't gotten that printing press, al-

though she was resting upon a promise of some money that never came when she did it, the embarrassment might have been avoided. So I wasn't of much help to her, but God had a servant of His whom He sent, a man who had a great mission for the poor in the East End of London at that time. He had been to see Pandita Ramabai, and more than a month later he was greatly constrained by the Holy Spirit to go back and visit her again; it seemed as though he should have remained in Bombay and have visited the missions there, but he was so constrained to go to Pandita Ramabai that he disappointed the missionaries in Bombay, and went up to spend Sunday at Mukti. He had long been accustomed to detecting signs of poverty, and he saw with those accustomed eyes of his that there was want in that place. He saw the girls were in rags, and he found out in some way that they hadn't sufficient bedding to keep them warm, and that there wasn't sufficient nourishment for the girls who had risen up from famine to keep them well and strong. So he sat down beside Pandita Ramabai and said, "Now you are in trouble, and you must tell me about it." She didn't like to do it, but he said, "God has sent me here to know what the trouble is, and I must know it," and the dear woman opened her heart and told him what the trouble was. He was able to give immediate relief, which, if it had not come very soon there would have perhaps been the disbanding of that institution, and what then would have become of those girls! It would be an awful thing to turn a lot of girls from their homes into the streets of Chicago, but it would be far worse in India for in Chicago there would be some homes and places in which they could live respectable lives, but there would be no such place in India, unless indeed there were some mission to take them up.

Then this brother took it upon himself to write some articles, and a dear man of God sent a large sum of money that bought clothing for these girls. It was an awful trial; I suppose it was two years before our institution recovered from that trial. Pandita Ramabai sat down beside me and one of her oldest workers and said, "It seems as though a more terrible famine has come to these girls in a Christian home than they could have realized if they hadn't come here." At that time many of the missions that had taken in famine orphans trusting in God for support, were finding themselves short of funds, and there were thousands of missions in India that were at their wits end to know how to meet expenses. God tided us over, but out of that want there grew sickness. It brought on great trials which we could never, never describe. The health officers came in and investigated matters to see why the health of the institution was

so poor; these ungodly men were trying to search out the reason but we knew that somewhere someone among God's people had failed, but we could not explain it to those ungodly men.

As I was thinking of these things today I was reminded of a little portion of scripture that Pandita Ramabai put in one of her reports during that time of awful trial. She was telling some of the portions of scripture that God had sent to her in times of her great need, to help her out of her difficulties. One of them was in Hab. 3:17, "*Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the rocks shall be cut off from the fold, and there shall be no herd in the stalls; YET I WILL REJOICE IN THE LORD, I WILL JOY IN THE GOD OF MY SALVATION.*" Although greatly tried and discouraged, the Lord held her and brought her to a place of rejoicing, and all the trials and all the sickness and all the difficulties that grew out of that time of straitness were made a great blessing by God to that institution. Oh, I cannot tell you how in their sickness those girls turned to God. It was a wonderful time of heartsearching. We, perhaps would have tried to entice those girls, who perhaps looked back upon their heathen homes with something of longing, thinking they could go back to the old life they lived before the famine came; we should perhaps have sought to pamper them and place before them enticements but God doesn't work as we work, and He permitted this trial of sickness and this scourge to come upon that institution which did more to bring those girls to know that they were under the hand of God and could not fly away, than any other experience; and so God turned that trial into a blessing rather than a curse.

Out of this battle another victory came. We had a number of Indian Christian workers in the school, teachers, writers, etc., who were necessary to the work of the institution, and they were all receiving salaries. After this long time of straitness was over and the victory was won, Pandita Ramabai printed a little leaflet which was distributed to all her workers, saying she had to depend upon God for all she received, and that she could no longer be responsible for their salaries. She gave a month's notice to everybody who was working on a salary, and said that beyond that month she could no longer be responsible for the salaries of the people who worked for her. She said, "If any of you want to remain, as long as the money comes, your salaries will be given to you, but in case at any time the money does not come, you will receive no salary; if any of you do not want to stay under these conditions, I will give you a month to find a place." We lost some of our best

workers at that time, and some others went after a time of testing, but a number of them stood the test, and when the funds got short and they were laid aside from their work, they learned what it was to wait upon God for their daily bread.

Pandita Ramabai is situated in a very peculiar position; different from anything in this land in connection with faith work. She is training a great company of young people, and I believe that many tests and trials that come in connection with money matters are permitted by God to come in order to make these young people strong in faith, because there are greater tests ahead of us than anything we have yet seen. Oh we love to think of that little saying that we hear so often in these days, "The coming of the Lord draweth nigh," but do we love to think of the battles that we have to fight before that coming is consummated? and do we rejoice sufficiently in the battles we are fighting at present, thinking of what they mean to us if we overcome, in learning how to overcome greater difficulties?

In II. Thess. 2:7 we read, "the mystery of iniquity doth already work." The "man of sin" has not yet been revealed and before the great days of tribulation are fully upon the people of this earth, the man of sin who is the Antichrist, will be revealed; but previous to this revelation, if I read and understand my Bible correctly, there will be a season of awful trial for God's people, great testings on all lines, and God's people must be strengthened for this time of testing and of trial. Some of God's people will be taken out of the time of testing and of trial when the Antichrist is revealed, but there will be a time of testing and trial and tribulation that will reach up to the time of Antichrist, which I believe will come upon all Christians. Now we look for the coming of the Lord, but there are yet some prophecies that must be fulfilled before we can really say that the coming of the Lord is at hand. The Jew is returning to Palestine, the "falling away" has already begun, but it looks as though there are other prophecies in the scriptures which must be consummated. It would not take a very long time for God to consummate them, and I believe that the coming of the Lord is very nigh, but during this time of waiting and this time in which these prophecies are being fulfilled, the battle is going to grow harder and harder, and the need of faith, and the need of courage to stand, and the need of trust in God, will be very great. God wants us as Christian people to let Him work out that need in us in order that we may be ready to stand with Him in the great things that are to come upon us. I wonder how many of us will be worthy to stand with Him; how many of us will be like Gideon's three hundred; or shall we be

among those who will be sent to their homes or to their tents? We heard yesterday dear old Auntie Cook who was instrumental in God's hands of praying down the power of the Holy Spirit upon Dwight L. Moody when he was a young man, and she told of a man who was constantly singing, "Lead me gently all the way." "Why," she said, "in the olden days when there was a great revival on, the people used to sing,

*"Am I a soldier of the cross,
A follower of the Lamb,
And shall I fear to own His cause,
Or blush to speak His Name?"*

It is these tests and trials that we need to praise God for because they are fitting us for an inheritance and a place in the Kingdom of God, that will be worth while.

It is no light thing for a missionary to go out to the foreign field without some means of assistance. There have been a great many faith missionaries who have gone in late years, and I am glad to say that times have changed; God's people are growing stronger. Many people are trusting in the Lord Jesus Christ for their support and are establishing independent missions. They are neither turning for help to a Mission Board, nor are they begging people to give them contributions to send them back to the home-land, but they are standing these trials under which some went down in the early days when I was a young missionary. Those first attempts at the faith life have made the church of God stronger, even though there was some failure, and today we find a very large proportion of God's people going out and succeeding in this battle of faith for their support.

But do you know the work over there depends largely upon the work here, and as we go on and this battle thickens and the difficulties increase, we are going to find things somewhat like they are described in the book of Revelation. I realize that these descriptions refer to the tribulation, but if we do not learn how to overcome before the time of the tribulation, we shall undoubtedly be left in the tribulation to learn that lesson. Look at the thirteenth chapter of Revelation and read a little bit concerning the Antichrist, who in the sixth verse is called the Beast; "And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues and nations." That doesn't mean that he would make the saints fall into sin; it means that he would overcome them physically. Now we talk

about standing by faith, but there is coming a time when it will be given to the Antichrist to overcome the saints of God; it will be an awful time. "And all that dwell on the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." They will not worship him, no indeed, but that time will be a time that will test the faith of the saints. If you will read on in this chapter you will find that he causeth all both small and great, rich and poor, bond and free to receive the mark in their right hand or in their forehead, and no man may buy or sell save he that hath the mark of the beast or the number of his name. But they whose names were written in the Lamb's book of life do not have the mark of the beast upon them, and they can not buy or sell, and what will become of them? Read in the fifteenth chapter: "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying Great and marvelous are thy works, Lord God Almighty; just and true are Thy ways, thou King of Saints." Ah we see them without the mark of the beast; we see them overcome as it were, physically, but where do we next see them? On that sea of glass, praising God! That is victory.

Now, my friends, that is a future scene; it has not yet been fulfilled, but I just as much believe that we are approaching unto those days in this our time and day, as I believe that I am standing here before you tonight. And God wants us to be one people; to love one another, and to bear one another's burdens. He wants us to stand by one another, and when He puts His people out in the forefront like He has put Pandita Ramabai, and like He has put many who have gone out alone depending upon God, He means you shall stand by them and back them up in every way. You know some of their names; they are in Africa, in China; they are everywhere, and some who have gone out under this Pentecostal Movement with such joy and gladness in the midst of shouts and hallelujahs, as they have been seen off on the ships, have literally been starved in foreign lands. Some of them, I have been told, have had to live on roots or anything they could get, because those hallelujahs did not sink down into the heart. I believe in hallelujahs with all my heart; I believe in praises, and I believe it is a glad and joyous occasion when some of God's people step off their native land and go out to carry the Gospel to the heathen; they may be overcome because somebody here in the home-land has

not faith, but oh, I tell you, they have a part in that place on that sea of glass, and the ones who should have held up their hands and enabled them to preach the Gospel in the foreign land, will be the losers because they didn't do it. Now you see I am getting to the money part, but that is not the only thing I am after. They need prayers, just as much as they need money, and I believe when the money is not forthcoming, it is either because some one is not praying, or some one fails to obey God when he is impressed to give.

Now, prayer doesn't mean simply talking to God, it means listening to God as well. If we talk all the time, it is a very poor conversation we are carrying on with God, and God wants us to listen; He wants a chance to talk once in a while, and if when we pray we both talk and listen, God will tell us what to do, and then those who are in the forefront, who haven't anybody to depend upon, and cannot look to any human being in all this world to help them out of their difficulties, will be relieved of their suffering because of our help. If you share their burdens then you will share with them a place on the sea of glass, and you will share with them by and by the hallelujahs. It is better to boast, after you have put the harness off, than it is before you go out into the battle, and it will be a great deal better to be able to shout hallelujahs when you get up there, a victor, whether you die in the attempt or not, than to shout hallelujahs when somebody is going out into the foreign field. I am looking forward to a grand time. I am not much of a shouter, but I had a grand time out in the pasture one day among the trees, but I expect, if I am faithful, I will get a chance to shout up there. I will get my singing machine attuned, but just now I have my eyes on the battle-field.

There is a mighty battle to be won over there. You know something of your battles here, too. I tell you, my friends, if the child of God has been illuminated and then goes back and falls, it is an awful fall. It does seem as though when the enemy is able to come in like a flood upon such a soul as that, he does pitch it down in the dirt and mire in the most awful way. Take heed how you tamper with God's priceless gifts. And how it behooves the children of God to hold up the babes in Christ who do not know how to stand. We know something about this battle we are in. The Lord poured out His Spirit in mighty power upon us, but all of our young people have not yet learned to stand; some of them are yet too weak, but as the faithful intercessors go on interceding, one and another humbles herself and repents of her backsliding, is reinstated, and learns to walk in the power of the Spirit.

I am going to ask you to join a prayer-circle tonight. We are not very much for organization, but we believe that the blessings that have heretofore been brought upon Mukti have been largely through the prayers of God's people, but we feel that the people in America are not in touch with us as they should be, and are not praying for us as they should. We need the prayers of God's people, so we are forming little circles of ten, with simply a secretary who will correspond with Mukti and get as much information as possible, and pass it around. Nobody will be asked to give any money; we never ask for money. We tell God when we need money, and He puts it into the hearts of the people to give. I have been telling you some of the difficulties that arise in the foreign field, because I know there are praying people here, and I believe you would like to know how to pray for the people over there. I am sure God can greatly use you in prayer to solve some of these difficulties. We are pressing the battle to the gates among the caste people; they are so bound that there is no possibility of these high caste people coming out unless God Himself separates them by cutting off all their kindred or in some drastic way like a famine, brings about their separation; they simply cannot get loose, they are so bound by the caste system. If they come out, they do so without any hope of food or employment; their family burns them in effigy, and the only way they speak of them is as dead, if they fail to kill them before they get out. That is what it means to be a Christian over in India. You find it hard to consecrate everything to the Lord Jesus Christ after you have been a Christian for some years, but a person who wants to come out of heathenism has to launch out all at once, and I tell you this is a severe test.

God is pouring out His Spirit upon those who are preaching, and the Word is taking effect. Hearers are writhing under awful conviction and they do not know how to get loose. We have to pray them through and you can help us do it. Now I am going to ask you to join a Mukti Prayer Circle and help us pray through to victory, whether it be death or whether it be to fight the battle, a living sacrifice. Let us get a place up there on that sea of glass to sing the praises of God throughout eternity. Will you join with us? Will you hold the ropes while we go down over the precipice and seek to liberate those who are bound by Satan? God wants to liberate them, and He is laying upon our hearts this great battle. We are in it and must not fail Him. May God bless you and enable you to be faithful in this service of prayer. You can reach souls in India, in China and in Africa by way of the throne, and they will be brought to God.

Life Sketches

First Paper by Daniel Awrey, 56 Connaught Road, Hong Kong, China



HAVING been requested by a number of my friends to write an account of the Lord's dealings with me, I now undertake it, by His help. Over a hundred years ago a family left Ireland for America, and after arriving here, lived but a short time, with the exception of one boy. He was my great grandfather. He was taken and raised by a German family, who named him Awrey, this being the German for his original name. He married into a German family and had several children, a number of whom became able preachers.

My grandfather, John Awrey, had twelve children; my father, George Henry Awrey, being the eighth. My father also had twelve children, of whom I was the ninth, having been born February 10, 1869, at Mimosa, Ontario, Canada.

My parents had family prayer as long as I can remember; my mother would sing and rejoice, which I could not then understand. I was always religiously inclined, and often made resolutions to live a godly life, but soon broke them. Yet I would go to church in the winter when others would not, and on one occasion I started out when the snow was deep. I had gone but a short distance when our nearest neighbor came along with a sleigh and invited me to ride. The pastor of the church was also in the sleigh, and he remarked: "That boy will make a useful member in the church some day." Those words were never forgotten by me, and eternity alone will reveal what effect they had on my after life. This expression of the pastor's was not the opinion of a number of my relatives, however, for they predicted that I would be the worst one in our family.

When I was about fifteen years of age I was brought very near to death. I went to a neighbor's to borrow a wagon, and while changing the box the horses ran away, dragging me several rods on the ground, under the wagon. I escaped unhurt, but the circumstance caused me to think a great deal about heaven and hell. I had no assurance in my heart of salvation, and was greatly afraid of being lost.

About a year after this marvelous escape, special services were held in our church. One night I went to the altar to seek salvation, although I had to push my way through a crowd to get there, some of whom tried to trip me. The pastor came and prayed for me and I felt so bad I wept bitterly. I felt relieved,

and I was then made to believe I was a Christian. On my return home I went into the barn to pray, and it seemed as if Satan came in bodily form and made such a noise around me that I ran to the house as fast as I could; it seemed with every step I took he was about to catch me. From this time I took an active part in class-meeting.

In 1887, my father visited Minnesota and as I had previously expressed a desire to learn the milling trade, made a three years' contract for me, in Hawley, and I began work on October 4th. The death of my sister in 1888 made a deep impression upon me. The next year our pastor was H. W. Sander-son, of Ohio, who was a very spiritual man. The very first time I heard him preach I realized he had something I did not possess. I tried to live what he preached, a holy life, and then my troubles began; the harder I tried, the worse it became.

About this time I had another narrow escape from death. One evening a little before sundown, I went to oil the dangerous places in the machinery. There had been a shower of rain and it had leaked through the roof, making the place where I stood so slippery that when I reached over from the highest position to oil some bearings, I lost my footing, and I nearly went headlong into some great cogwheels about ten feet below. I threw up my hand against a running shaft and pushed myself back. At that moment my whole life seemed to come before me like a panorama and things I had said and done twelve years before, appeared as sins unforgiven. About twenty feet below there was some machinery painted red, and the sun shining on it as I slipped, made it glisten so that it seemed as if I saw the lake of fire. From that time I believed in the doctrine of literal hell fire. When I reached the floor, I raised my hand to heaven and said, "If anybody is sure to go to hell, I am." I commenced to read the Bible, and read the New Testament through four times that winter. I tried to live according to its teachings, but failed. When I endeavored to pray earnestly, Satan would bring to my mind some of the most blasphemous things imaginable, so that I was even at times unable to repeat the Lord's Prayer without starting it two or three times. At this time I thought I was a Christian, but when the Lord was trying to show me I was not, Satan (though I didn't recognize that it was he at the time), would tell me I was all right. But I was not satisfied. I wanted to *know* the Lord. My pastor gave me a book, the life of a converted Cath-

olic, to read, and as I read I sighed for an assurance that I was saved.

In the spring there was a revival meeting held in the church and I attended every night. One night I had work and could not go. By this time my guilt weighed so heavily upon me that I thought I was the worst person in the world. After finishing my work I went into the house and began reading a sermon on Prayer. The author showed that if we would have our prayers answered we must come to God in the name of Jesus. I went to my room, dropped on my knees and prayed as instructed, in faith, and my heart warmed up greatly. I felt Christ come into my heart and realized that all my sins were taken away. I had felt as if I were carrying a weight of a hundred pounds on my back, and now it fell off; I was filled with love, joy and peace. This great change took place just as the clock was striking ten on the night of March 6, 1890. I was so happy I could scarcely sleep that night. The next morning as I was dressing, a voice said to me, "Why don't you pray?" I had not been in the habit of praying in the morning, although I had always prayed before retiring. I knelt down and began to pray, and it seemed as if the Lord was right there and I could talk directly to Him. As I went to work that morning the whole world seemed to be praising God, and I began to sing "Safe in the Arms of Jesus." That day it seemed as if the mill ran smoother and better than ever before. After working awhile I went into the engine room and began to talk to the engineer. He was a very profane man, but as I told him what the Lord had done for me the tears ran down his face. I told everybody how I felt and was soon called crazy, but it was the happiest kind of craziness I had ever known.

I testified in the church that I had the witness in my heart that my sins were forgiven, and the Lord was keeping me from sinning, and that soon made a stir. Some months after that, while visiting St. Paul and Minneapolis, I saw so much to be done that I longed to be working for the Lord all the time. I asked Him to reveal His will to me regarding this and He said, "Go, preach My gospel." This was said twice, but this was not the kind of work I was expecting, and I began to make excuses, but I finally said to the Lord, "If you can do anything with me, I will go." My pastor encouraged me, and took me with him to his country appointment during the summer, where I led the singing, and did some exhorting. Several were blessedly saved, among them my cousin, who was afterwards called to preach.

I was having victory all the time and thought

I never would have any more trouble, but one day a big man came into the mill, who used abusive language and swore at me. Then for the first time since I had been saved I felt the uprising of anger in my heart. Satan came rushing up and said that I should not take such abuse without talking back. I said nothing, but I ran to the back of the mill, fell on my knees and asked the Lord for help, which He gave. I went back and talked kindly to the man and he said nothing. I rejoiced because I had victory, but what I felt in my heart troubled me. I got a glimpse once in a while of what seemed to be the cellar of my heart, and in it there was the "old man" of sin, the carnal nature. First, I had only indications of its presence there, but soon had a revelation of the inbred sin. Christ was keeping me from committing sin, but I had the root or nature of sin in me, and there was a longing in my heart for deliverance from these uprisings. I spoke to members of the church, but they told me we could not get rid of the carnal mind.

In December I started to go to college at Delaware, Ohio, arriving there on the 24th. I called at the home of my pastor's father, where I read a book called "Perfect Love," by J. A. Wood. He described my experience better than I could have told it myself.

On the last night of the old year, 1890, I was reading in this book till about a quarter to twelve, but having decided to start the New Year on my knees, I laid the book down, when the Lord spoke to my heart and said, "There is another experience for you." I went upstairs and was meditating on what I had been reading in the chapter on "How to Obtain Holiness," when the Lord spoke again to my heart and said, "There is another experience for you." This time I said, "If there is, I am going to have it, and I am going to kneel down here for it, and I will never get up without it." I expected to be there several hours. When the whistles began to blow and the bells to ring, announcing the New Year, I dropped on my knees and said to the Lord: "I don't understand sanctification, but I am going to ask Thee to sanctify me wholly right now." That seemed to be settled. Then I said, "I am going to believe Thee to sanctify me wholly right now," and that seemed to be settled. Then I said, "I am going to trust Thee to sanctify me wholly right now." Then it seemed as if a great hand was placed on my head, went down into the cellar of my heart, laid hold on the "old man of sin" and pulled him out, as a person would pull up a weed, root and branch, and throw it away. I could feel it go out of me, and the Spirit said, "Your

prayer is answered," and oh, such perfect peace came into my heart. The next morning, while conducting family worship, the Holy Ghost came upon me and went through my entire being. I felt as though oil were being poured through my spirit, soul and body; the Holy Ghost as a Person came into my heart, just as real as Jesus was already enthroned there. Then it was that the artesian well was started in my soul, and it has been overflowing ever since.

That night I went to prayer meeting, and after the leader had called on several to pray, he asked for voluntary prayer. I began to pray and the Holy spirit prayed through me in another tongue, and by faith the prayer went right up to the throne of God. When I got through I got up and as I sat in the seat I voluntarily looked up and it seemed as if a stream of fire starting from heaven itself, came right upon me and went all through me, and I realized that another Person had come into my heart. This was God the Father. Then was John 14:23 made real to me: "If a man love Me, he will keep My words; and My Father will love him, and We will come unto Him, and make our abode with Him." This was eighteen hours after the Lord had cleansed me from all sin.

I remained at the college until spring, when my health began to fail, and I went to my old home at Mimosas, Ontario, where I testified and held some services, in which I was greatly helped by the Lord. In June, 1891, I went to Grand Rapids, Michigan, to attend some tent meetings. I had only enough money to keep me two weeks, and while praying for help was offered three dollars a week and board to go with them and take care of the tent at night. At these meetings I saw a great many wonderfully saved and sanctified. During the three months I stayed with them I spent much of my time reading books on holiness, and was much in prayer. The Lord continued to bless me more and more and I was filled with the Spirit. A sister said one day that I looked at her with a look of disapproval, but said nothing, but that look haunted her day and night till she was saved. The tent being idle for a while, two young men and I went to another part of the city and began a meeting. Here they asked me to preach; I had led a few meetings, but had never really preached before. I prayed, found a text in the Bible, read some books and soon felt I could preach for an hour without any trouble. When the time came the tent was full of people, and some were praying for me. I got up, and in about five minutes I said all I could think of, and there I stood. I looked at the people and they looked at me. The

devil said I had made a fool of myself and had better sit down. I said I would not, and prayed for help, and it came. The power came upon me so that I could hardly stand up. I began to relate some of my experiences and as I talked the tears came to my eyes; the people also began to weep, till the whole congregation, with the exception of some small children, were weeping. When I gave the invitation for people to come to the altar it was filled, although it was twenty-four feet long. Several were saved and sanctified and I was encouraged.

I received an invitation from Brother Sanderson to help in some meetings in Ransom, Michigan. Several were saved and sanctified and others got angry. We had much persecution, but rejoiced more and more. The next meeting was held a few miles from there, and it lasted six weeks. After the first three weeks the break came, and we saw a wonderful work of grace accomplished; several were called to preach and the results of those meetings are lasting until this day. We held meetings in Michigan and Ohio, and many souls were saved and made happy.

While learning my trade I became acquainted with Ella Olson Braseth who was working at the house where I lived. After I had been saved I testified at the table to what the Lord had done for me, and soon the Spirit began to convict her and show her what a sinner she was. She asked me to pray for her, which I did, and soon received the witness that she would be saved. She was saved in September, 1890, and about two years later was sanctified wholly. On March 25, 1893, we were married at Fargo, N. D., and shortly after went to Tennessee. One night my cousin, who was also in Tennessee, and I, went to a house where a number of people were gathered to serenade a newly married couple and have a dance, and the dance was turned into a prayer-meeting. I heard of a place in Roane County where preaching was needed; I got on the train and rode fifty miles, then walked twenty; held some services there, also had meetings in school-houses in that vicinity.

I didn't get anything at these services I held, and my money soon gave out. I had no place to take my wife and people began to persecute me. Everywhere I went I preached holy living, according to the Bible standard, and many did not like it. We were ordered away from many places and told we were not welcome, and it soon became apparent that we had no friends. After several weeks the Lord said to me, "Do you expect to go on in this way?" I said, "Yes, Lord, if I starve to death." I would gladly have worked, but I could find no work to do.

In November, I got a chance to gather corn, and I rented a house. We had no furniture so we looked to the Lord. My sister sent me ten dollars, which she had borrowed, and with this we bought some furniture and commenced housekeeping, being exceedingly happy. I worked a few days in the coal mines, preached several times, and received some money from Minnesota, which was due us. I made a trip to Sequatchie Valley, and preached there several times. During all this time I did not receive any money through preaching, and the devil tempted me a good many times for leaving a good trade and preaching for nothing. I found out afterwards that the Lord was trying me.

On January 2, 1894, our first baby was born, and a few weeks after our money was all gone. One morning we finished all our supplies for breakfast, and had absolutely nothing left for dinner. My wife looked at me and said, "What are we going to do for dinner?" I said, "We are going to trust the Lord." "Yes," she said, "of course, we are going to trust the Lord, but what are we going to do for dinner?" I went to the postoffice, thinking there might be some papers; I had written for some money which was due me, but had not time to receive a reply so did not expect any from there. It was in one of the small post offices where the names are called out. Name after name was called out, and Satan said, "There is nothing for you," but the very last name called was mine. I received a letter and on opening it found seven dollars. I began to shout and praise God right there in the postoffice. A tall man looking over my shoulder said, "Well you have something to shout over this morning." I bought some provisions, and by twelve o'clock we had a splendid dinner.

On March 25th, I started out on a missionary trip, walked one hundred and fifty miles in five days and rode forty miles on the railroad to Hart County, Ky., where I preached in a number of places. I reached home, after traveling four hundred miles, all of which I walked with the exception of forty miles. After a few days at home, I started off again, going from place to place, holding meetings, seeing many saved and sanctified, and through it all the Lord providing for our needs.

Brother Stanton asked me to help him in some meetings at Union Grove. I sent for my wife and she came and enjoyed the meetings. God blessed the work there, also Birchwood, where we went next. While there my wife was not well so I took her to our home, which was about ten miles distant, and I returned to the meeting. I afterwards received word

that my wife was sick in bed, so I went to the woods, prayed, believed, and received the assurance that the Lord would heal her. I then wrote her the following words: "I believe if you would throw away medicine and take Jesus as your Healer, that you would get well at once. There are so many promises, there is no need for us to go on and have pains and aches, and suffer when the Lord is so ready to save us from these things, if we will trust Him to do it." When she received this letter, she told the doctor she didn't want any more medicine, and when he went out she prayed and believed, and the Lord healed her. She got up, got her own dinner and washed some clothes in the afternoon, to the astonishment of all around her.

My cousin, who was on a circuit in the Cumberland Mountains, asked me to come and help him in some meetings. I went but toward night I got lost in the woods. Going past a house I was invited in and stayed all night. They said if I had gone past there I would not have found another place for nine miles. I stayed there for a meeting, and then started for Tarlton, where my cousin was. After going a few miles through the woods over a dim path I got lost again and could find no road at all. I had a map and knew the direction I should go, so went on, tempted by the devil that I was lost. I could not prove that I was not lost, but finally came to a house, where I inquired the way. They said I could never find the way alone, but they were going the next day and asked me to stay and go with them. They said they were going after a preacher to hold meetings for them, and on inquiry, I found it was my cousin. I told them who I was and stayed there for a few days; my cousin came and we had a splendid time, then went to Tarlton and began meetings. I also preached at Beersheba Springs a number of times; the meetings continued over a month in each place, and over a hundred people were saved and sanctified. In the Tarlton meetings I received a special gift from the Lord, which enabled me to do more effective work than ever before.

The other brethren, who helped in the meetings, went on to Tracy City, and I started across the mountains for home. While walking along a lonely road, thinking about the goodness of God, it seemed that my mother came to me, and I was so happy I jumped and shouted. I did not see her but felt she was there. A few days before this I got up to preach but could not say a word, and sat down. Several in the meeting spoke of their mother, and I again got up and said I had just received the witness that my mother was sanctified and also that she would soon die. As soon as I said that, I had great liberty

in preaching. When I reached home I expected to hear from Canada about mother, but didn't. I went to Chattanooga, to Dr. Carradine's meetings, returned home, preached a few times at Birchwood, and then received a letter from home, stating that mother had died, and died very happy. When I had read that much, I was so filled with joy I could not read the rest of the letter for over an hour. It had been sent to the dead letter office at Ottawa, Canada, before it reached me, but I found out afterward she died

about the time I felt she was near me, while crossing the mountains. It seemed as if she came to me before passing on to the glory world.

I crossed the mountains again, preached at Tarleton and the Springs, and ended the year at the latter place. I had traveled on foot over a thousand miles, and what I received, together with what I earned in the coal mines, amounted to forty dollars and thirty cents.

A Mother's Conflicts and Christ's Victories

THE following extract of a letter from Mrs. Lucy J. Stoner, New Cumberland, Pa., dated Feb. 15, 1910, who has been standing alone for the truths of divine healing, will be helpful to other mothers living in the country, with no one to lean upon but the arm of the Lord:

"In August, 1899, I received my first teaching on divine healing. Our baby was only two months old. I was wonderfully healed of a sore throat, and I was very happy. Then our baby became sick. Knowing how good God was to me, I trusted the best I knew. The baby was healed, but suddenly took sick again, and I had a terrible conflict with Satan. I was determined to hold on for victory, but I had a sharp conflict with demon power, and was beginning to realize what it meant to trust God for healing. One day, as I went upstairs, I fell on my knees and called on God to deliver me; He answered prayer, giving me such peace and comfort I felt like a new creature, praise His name!

"One night in February, the coldest night we ever had, our second child took sick at midnight. I was alone with him, my husband being away. I heard the rattle in his throat and he got on his hands and knees, struggling for breath. I knew if God did not give deliverance quickly he would die. Oh, how I held on to His promises. Suddenly Jesus appeared! The room became brighter than any light could make it, and the child turned over and fell asleep. He was healed. Since that time I have had such perfect peace and love in my heart as God alone can give.

"Our fourth child was only six weeks old when he had flesh decay; he was nothing but skin and bone. Even my aunt, who trusted God for healing, said: "I don't believe you will ever raise that child." On a Sunday evening, about ten o'clock, he lay quiet and still, very near death, and I knew he would not be with us much longer. Just then God called three times, "Repent!" It was hard for me to do, but I

knew when God called I must obey quickly, and I did. My husband had retired, but I went and asked him to forgive me for the hasty and unkind words I had said the day before. At that time I thought it was all right, but God was displeased with me, and I felt it. I went back to the baby. Oh, what wonderful joy and praise to God came welling up from my heart, for a wonderful healing was taking place. He slept well that night, and in three months he was so fat and grew so well that the neighbors could not believe he was the same child."

Christian Science

HOW the Lord miraculously delivered me from "Christian Science" is the subject of a free tract interestingly and helpfully told. Thirty-five thousand have been printed and they are going rapidly. Order from the author, Walter Jensen, 6909 S. Robey St., Chicago, Ills.

Wilkinsburg Convention

A CONVENTION will be held 1030 Penn. Ave., Wilkinsburg (near Pittsburg) Pa., beginning April 8th, for at least ten days. Brethren S. D. Kinne, Levi R. Lupton, Frank Casley, J. T. Boddy, Joseph Tunmore and Sister Murray and others are expected. For fuller facts write Pastor T. E. Float, 600 Penn. Ave., Wilkinsburg, Pa.

Chicago Convention

A CONVENTION will be held (D. V.) in the Stone Church, 37th and Indiana Ave., Chicago, beginning Sunday, 10:30 A. M., May 15, 1910, and continue, we believe, for at least two weeks.

The unusually deep blessing God has given us in the three conventions already held leads us to believe Him for a blessed season of refreshing in the forthcoming meetings. We trust many of God's children will plan to come for the entire period.

Some Products of The Evangel Publishing House

The Latter Rain Pentecost

THIS is the title of our new book just issuing from the press. A brother who is both a minister and a publisher writes us:

"The addresses by D. Wesley Myland have been the means in the Lord's hands of not only opening my eyes to see the wonderful truth of a latter day Pentecost, but also to set my own heart as well as the hearts of two or three others, through my efforts to long most deeply for this great blessing for ourselves. At first I could not believe it could be true, but somehow I could not help reading those wonderful expositions of the "early and latter rain" covenant, and finally I went to work in earnest to search the Word of God for myself to see if these things were so, and bless and praise His adorable Name, He has cleared the question up for me entirely. Oh, what a joy it has brought into my life! Though I cannot say I have yet obtained the fullness of the indwelling power of the Holy Ghost, yet I have received so much blessing as to make my heart literally leap and dance for joy."

Vicar Alexander A. Boddy writes an appreciative introduction to the book.

It ought to be read by every Pentecostal believer. It is a classic on the subject of the Latter Rain and Pentecostal experiences.

Price, paper 30 cts. English 1s. 3d.; cloth 50 cts. English 2s. 1d.

Songs for the King's Business

THIS book contains 400 singable hymns. Three of them were given by the spirit in other tongues. 40,000 copies sold in five months is the phenomenal record. We with other publishers are now offering the second edition.

Price, substantial cloth-binding 35 cts. per copy; \$30 per hundred.

The Gospel in Its Native Land

THIS book by Miss Annie Macdonald, for several years a resident of Palestine, containing 190 pages beautifully illustrated, will be very helpful to you in understanding our Lord's Words and Work. Every Christian ought to have some work on the Holy Land. This one is good and helpful. Price, cloth \$1.00.

Evangel Tracts

OUR first edition of tracts issued about nine months ago containing 45,000 copies is nearly exhausted. We constantly receive not only orders but words of thanksgiving for their general helpfulness. We have on hand the following:

"Six Little Pipers and How They Were Healed." 16 pages.

"The Masterpiece of Satan" combined with "Christian Science and the Bible Contrasted." 16 pages.

"The Lord Is at Hand!" 24 pages.

Price on each of the above: Three tracts for five cents, twelve tracts for fifteen cents, one hundred tracts for one dollar.

"I Am the Lord That Healeth Thee." 16 pages.

"Demon Obsession." 8 pages.

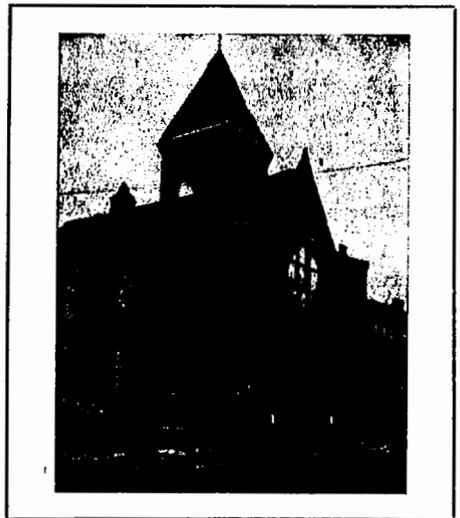
Price on above: Three for five cents, twelve for fifteen cents, one hundred for sixty cents.

"Pandita Ramabai and the Child Widows of India," a free tract on application published in the interest of the work of God in India.



The Stone Church

37th Street and Indiana Avenue, Chicago



Main Service: Lord's Day at 3:00 P. M.

Evenings: Sunday, Thursday and Friday at 8:00 o'clock.

Divine Healing: Teaching and Prayer for the Sick, Wednesday at 2:30 P. M.