



The days of Heaven on the Earth

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

"That We May Present Every Man Perfect in Christ Jesus" An Easy Place in God

Stone Church, Chicago, June 28, 1911, Dr. F. E. Yoakum, Los Angeles, California



IF WE CEASE our striving and get into an easy place with God, God will make it very easy for us, both in divine healing and everything else. He will give us the faith of the Son of God, to cast out demons, to heal these deformities, these weak spines, and weak eyes, and make us permanent and steadfast in the Gospel. I know I am carrying a Gospel that is spoken of very little, this Gospel of *an easy place* in God. We have the right to look into God's face and see His smile and not be constantly dependent upon someone else. God wants us in any easy, restful place on every line and in every particular—in our own lives, with our family and church relations, and all else.

How many parents wear their lives out praying and agonizing about their unsaved children. God wants you to commit them to Him and as soon as you do, He will begin to deal with them. Listen, please, to this illustration: Here is Mary who is very close to God. It is very easy for you to put her on the altar and leave her there, but John, he is an awful trouble! I declare it is hard to put him on the altar and not keep everlastingly praying for him. You say, "I know Mary will get to heaven, even though she isn't converted (?), she is so good, and it is so easy to leave her on the altar, but I must pray for John." Well, it sometimes comes to pass that as soon as John is put on the altar, he is converted, even within a week, but poor Mary! They didn't put Mary on the altar at all, and Mary has developed into a real rank infidel, though she didn't say much about it; but John, the drunkard, is converted.

I know it is hard for you to put a bad man on the altar and leave him there. I tried it with one for years, because I thought he would go completely to the devil as soon as I took my hands off, but wife said, "Isn't he going that way all the time, and as fast as he can?" And he was. I was trying to pull up the tares out of his life, but just as soon as I quit and gave God a chance, He began to pull them up for me. Oh, let us find the easy place in God. Even if everyone in your family would get drunk and run off, there is still an easy place in God. Whenever you get into an easy place with God, the devil has to run.

At Pisgah I lay hands on believers that they

may receive the Holy Ghost, and one day Paul, one of our worst drunkards who had been saved only two weeks, came up. I said, "What do you want, Paul?" "Oh, Papa Yoakum, I want you to lay hands on me to receive the Holy Ghost." "All right," I said, and I did. He got up. "What is it, Paul?" I said. He said, "I have Him." A few days after that I said, "Paul I want you to go down to the 'Bucket of Blood' (a saloon where they say a bucketful of blood has been shed on the floor by men being stabbed); they say there are two boys down there, I want you to go after them. Give them something to eat, or bring them up if you can, and we will feed them here." Now remember, Paul had received the Holy Ghost. He went down, and everybody was glad to see Paul. He was dressed up, his hair combed, and his shoes blacked. Of course, they knew Paul was a good spender. "Oh, Paul," they said, "We are so glad to see you; you must have made a good strike." "Yes, I have struck." "Have a glass of beer, Paul?" "Yes, I will," and down it went. "Have another one, Paul?" and they gathered around him. "Yes, I will," and when they handed it to him he dropped it and the glass broke. They thought it was Paul's old trick, and accused him of it. They said, "Paul, this is your old trick to cheat us out of the drinks." Paul said very humbly, "Excuse me, Jim, the Holy Ghost in here (pointing to himself) told me not to drink." Of course, that did away with a fight, and Jim said, "Paul, you obey the Holy Ghost and He will lead you right." Paul got his man and came home, but he never wanted another drink after that, and today he is standing as a solid rock, but because he didn't *listen* to the Holy Ghost, and didn't give the Holy Ghost time to speak, he made that slip.

People set up a criticism and say he didn't have the Holy Ghost, but your very criticism shows there is danger of your not having Him. You are just as mean as he was. There are a heap of things worse than drinking a mug of beer. Criticism is a thousand times worse than that. Men have told me right to my face Paul didn't have the Holy Ghost when he was doing that, but he did, because the Holy Ghost spoke to him. He said, "The Holy Ghost said to me so lovingly, 'Paul, why do you do that?'" Never scolded him a bit, and never scolded him after that.

Where are we this morning? Are we in the easy place? A woman came up to receive the Holy Ghost, and He showed me how to pray for her. I said, "Lord, she can never receive Him until you drive out the fear, because fear hath torment." This woman was so afraid the pastor would say something that would make people mad, so afraid the converts wouldn't hold out, and so afraid the people that receive the Holy Ghost will disgrace the church, afraid of everything, and she just fell like she was shot when I told her of these things. They were the very things that were keeping her from the blessing.

"If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I, Paul, am made a minister; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church:" Col. 1:23, 24. If you and I belong to the first born with our names written in heaven, I want to tell you that the same sufferings that Christ endured will be filled up in a measure by you. You will never see a drunkard that you won't partake of his drunkenness; you will never see a harlot that you won't be bound in bonds for her. The Bible says, "Remember them that are in bonds, as bound with them." I never sympathized with a drunkard until I staggered one night into a holiness meeting, and as I rushed forward I said, "Pray for me or I will go to hell," so real was the suffering. I was travailing in the bonds of drunkenness for one of my neighbors, and a brother said they smelled my breath, so saturated was I with the bonds of my fellow-neighbor. They laid their hands on me and I got up a free man. Two days after that this man who had ordered me out of his shop, and with whom I had entered into bonds, came and sat down by me, saved by the blood of the Lamb; saved because I travailed in soul in drunkenness for him; I bore his disgrace. Today half that church believe Brother Yoakum got drunk on whiskey. I was drunk with affliction for that man, and when you become bound in bonds with these harlots and drunkards, you will see many of them saved. Oh, when you see a sister in sin and go to her, "My daughter, I will bear this for you," you will pull her heart-strings as nothing else will do it.

"Fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which

is the church." That word flesh does not mean muscles and bones, nerves and blood vessels, but it means all that comes with this flesh, all that sin can put upon it. I never knew what it was to sympathize with a libertine, a drunkard or a harlot until God allowed me to suffer in the flesh, without sin, as they suffer, and from that time my heart has been burning as Jesus' heart for these lost ones.

"Whereof I am a minister, according to the dispensation of God which is given to me for you, to fulfill the Word of God."

You see Paul, in order to be a minister of God, had to fulfill these sufferings in the flesh. I have suffered in some little degree as Christ suffered, but I have had such a hard heart, such an unbelieving heart. I naturally love the good people, the well-behaved people, the well-mannered people, but I did not love the unlovable ones, but when I see my Lord suffering sin for my suffering, and going down to hell for me—not only suffering on the cross, but going into the dark abyss of hell for me—it breaks my heart.

Let us now read further: "The mystery which hath been hid from ages and from generations, but now is made manifest to His saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; *that we may present every man perfect in Christ Jesus.*" Col. 1:26-28.

We will present every man and every woman perfect in Christ Jesus if we recognize Christ bore every sin, every sickness, every infirmity for you and for me.

The fourth of July, last year, I was in a hotel at Minneapolis. They didn't have any service that day until night, and when I reached the city I was tired, and left orders with the clerk not to let anybody in my room until night. I was reading my Bible at this place where I am told to present every man in Minneapolis perfect in Christ Jesus, no matter what he was, or how he had sinned, or how drunk, or how full of disease he might be, I saw Jesus was a perfect Mediator. I saw Him as I never had seen Him before, bearing all the defects the devil had put upon us since Adam's time, every evil thought, every disposition, all these Jesus bore, upon Himself, and He was to present me spotless, without a wrinkle or any such thing, to the Father. I saw I could present every man or woman before God, perfect in Jesus Christ, no matter how sick or how sinful.

Just as this truth was getting into my heart there was a knock at the door, and the clerk said, "Doctor, a woman has come three hundred miles to see you; has been here two days and got a room next to yours, and has been bothering us ever since she came; she has been in bed nine years and four and a half years in a wheel chair," and the door pushed open. I drew back at first and said to the Lord, remembering my vow, "Lord, I didn't know you were going to send such a hard case." She was stiff-necked in a double sense, her bones were stiff and her spirit was stiff, but she had come three hundred miles, and she rolled her chair in and the clerk walked off. I said, "Well, Lord, there are no hard cases with You, if they are for me," and I anointed her in the name of the Father, Son and Holy Ghost. and I said, "Sister, I present you perfect to the Father in Jesus' Name." I scarcely had the words uttered until she was out, and then the door opened and she ran down and told the clerk she was healed. She went to every room in that big hotel, and told the guests and chambermaids that Jesus had healed her. She went to Duluth, also, and a man said, "Do you know that woman did more good than four hundred Yoakums? She ran up those hills and went into those houses and told everybody that Jesus bore her sicknesses for her, and you don't tell it as plain as she did. She said, 'I just took God at His Word, and He healed me.'" I got a postal card while at Des Moines from Sister Taylor, for that is her name, saying, "I can not be with you, but I have sent a whole sack of jewelry to you, because Jesus stripped me of everything," and she said, "I am telling my neighbors about it, and they have put something into this bag of jewelry for the poor, and my whole desire is to go and tell about Jesus who bore my sicknesses for me."

Oh, my brethren, do you know that the ministers of Jesus Christ ought to continue what He began to do and to teach? Jesus began both to do and to teach His church to suffer for sin, to be without sin and yet to suffer for sin, that is what I see for the glorious church of the first-born, without boundaries, without limits, a glorious church. Oh, I believe these old eyes of mine will yet see it. I believe God will yet sweep disease and sin out of His church that Jesus may present it to His Father without spot or wrinkle, or any such thing. That is the church I hold up to you today, the church of the first-born, without spot or wrinkle, without bruises or any such thing. Oh, my Lord is coming soon, and He is

hunting the church that will fill up His affliction. That is the reason He says the harlots will go into heaven first. They are the hungry ones. Hardly any respectable people getting saved today, very few of them. It is those, as my boys say, who are down so low they have to reach up to touch bottom, that are being saved, and you and I have to go down below bottom to get them.

We were holding meetings in a Methodist church at Cripple Creek, we had a meeting from three in the afternoon until one o'clock at night without cessation, and at eleven o'clock I sent out a Quaker preacher and two discreet wise, Holy Ghost women, to see where the girls stood in their religious life, and they went to every room they could get into in these houses of shame, and made inquiry, and among all those girls they found only one that had never been a church member. The rest had belonged to the Epworth League, they had been Sunday school teachers, raised right in the lap of the church, and had been real church workers. Our workers would say, "Let us pray." "No, not here," but they would take them outside. They would not even have prayer in their rooms of sin, they thought so much of God. Oh, what a time we did have, and how they did love God when they found He loved them. That man and those women went into dens and places without thinking of their reputation, and brought them to the church and they were saved.

God wants us to *do* something. It is not hearing the Word only that will save people, but it is hearing and *doing*. They go together. Oh, let it be written down today that you are registered for the best thing God has for you.

Brother, do you want to be presented perfect this morning? God is hunting people with perfect hearts, that He may show Himself strong in them. He wants to register you up there this morning without spot or wrinkle, or any such thing. My tongue fails to say anything more this morning, but I want to tell you before I close, what the office of the Holy Ghost is. Not only to enable you to praise God in a new tongue, to heal the sick, to cast out demons, but that which is larger and better: it is that you may be able to present these sick and sinful ones perfect before the Lord Jesus Christ.

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Sample copies of THE EVANGEL will be sent out freely if our readers will send us names of those who they think will be interested.

The Book of Revelation of Jesus Christ

Five Converging Lines of Vision

Ninth Lecture by D. Wesley Myland, 349 N. Garfield Ave., Columbus, Ohio



THE TENTH chapter opens to us the second parenthesis of the book, which runs to verse 14 of Chapter 11, and comes in between the sixth and seventh trumpets. Before we come to the seventh trumpet a new order is introduced, just as there was when we came to the sixth seal; and so we go back again and take up a new line of description. Nearly every one of these different lines ends at the same place and with the same purpose, and introduces the same things, for each time we go back and take up the thought at the beginning, whether it is about the Antichrist or Satan himself; whether it is about God's ancient people, or whether the line deals with the Gentile children of God who are yet on the earth—all these lines come out at the same place, namely the Epiphany, or return of the Lord Jesus to earth. There are five distinct lines we have to carry forward: (1) the line of the Antichrist's work, (2) the line of Satan's own operations, (3) calling out of 144,000 Jews during Daniel's seventieth week, (4) the principal one, which has to do with the remainder of God's people who were left over, who were not prepared to be members of the Bride, and (5) Babylon.

Now here in Chapter 10 we have another vision of Jesus. We know this is the Angel of the Covenant, the Lord Jesus Christ, because of the marks that are given. He is called the Mighty Angel, the Almighty Messenger; He is clothed with a cloud and the rainbow is upon His head; just where it was when we saw it before in this book. The only two places we see it is here and in Chapter 4. Now, in this tenth chapter His face is like the sun; just as it was on Hermon's Mount in the Transfiguration. His feet are as pillars of fire, just as John saw them in Chapter 1. Nobody else could walk on fire but the Son of God, the Son of Man. The fire is under His feet now; judgment is beneath Him, and He has a roll in His right hand, opened. Who opened it? He did, over there in Chapter 5. Oh, it is the Lord Jesus. I have many signs by which I know Him, and when every other one fails, I know Him by the print of the nails in His hands.

So next we have the little roll, or the little book, the roll of the forfeited inheritance, and then come the seven thunders, uttering their voices, representing the seven voices of God, which you find

so vividly portrayed in the Twenty-ninth Psalm.

John is about to write what these thunders uttered, but he is told to seal up these things (Rev. 10:4); they are not to be written, possibly because they are the story of the last plagues, and are so awful that God doesn't want the record written. I thank God they are not more prominent.

Then we have another vision of Jesus; this time He is standing upon the sea and upon the earth, and swearing by God the Father, the Creator—the three-fold Creator of heaven, earth and sea—that there shall no longer be delay, for the very last word of encouragement and exhortation in the book says, "When I begin to come, I will come quickly," and the church cries, "Amen, so come, Lord Jesus." When He begins to come it is like old Habakkuk's vision (Hab. 2:3), it will not tarry then, it will come speedily. When God has the time ripened to start things He always does a quick work; but we have to wait for the time. Then there will be delay no longer: the doom of the devil and of the mystery of iniquity will be speedily accomplished. How much of the mystery of God shall then be completed, do you ask? All the Old Testament prophecy will be consummated quickly when God begins to work in the last part of the tribulation week. It requires of us years of study and contemplation, but it takes God only a few months to execute them. They have had a partial fulfilment down through history as types, symbols and voices, telling us to get ready, but I must continue to impress you with the thought that they will all come to a great culminative, focal and consummative fulness, in awful intensity and reality and terribleness, that will make what we saw in the last lecture a literal hell on the earth; pandemonium let loose. I am trying to make vivid to your ear "what the Spirit is saying to the churches." Oh, I do pray, above everything else that shall result from these messages, that you will honor this wonderful book; that it shall result in your having a more quickened spiritual ear to hear what the Spirit is saying to the churches.

As we are told in the Word (II. Pet. 3:4) people are saying today that everything continues as it was, and that the Lord delays His coming, but it is the devil's lie. Everything does not continue as it was. Things have changed since I

was in Chicago a year and a half ago, and the last five years have seen wonderful changes since the Spirit began to fall in latter rain baptism, and God's people *do not* continue as they were. It is the devil's lie to fool the unbelievers. The Lord does not delay His coming. He is whipping up the horses, and the chariot wheels of His purpose are making the dust fly as He rides through the heavens as the God of Jeshurun, and will call us home soon. I call it the hastening time, and we are hastening unto the coming of the Lord.

The next item in this chapter is the extended prophesying, and he says in summing up things, "Go and take the little roll," and when he took it he got more than he bargained for. We meet many people who want to take some of the things of God, just for curiosity or experiment, and they get more than they bargained for. He first reached out and took the roll, and held it in his hand. I suppose he looked into it to see a little more about it, and how it felt. The next command is, "Take it, and eat it up," and then notice what follows. The Lord deceives nobody. When He called His disciples He didn't say, "Come, follow me and you will have a good time," but, "If any man will come after me, let him deny himself, and take up his cross and follow Me." Matt. 16:24. So here He says, "Take it, eat it, it will be sweet in your mouth." It is delightful when you are getting a new experience, but sometimes it becomes mighty bitter in the trials that test it. The prophet Ezekiel (Ez. 3:8) tasted some sweet things from God, but they became very bitter. The God side of our Christian life is very sweet, but just because it is sweet it turns to bitterness when we mingle among men. It is then that it costs us crosses, trials, misunderstandings, tribulation, persecutions; not from God, but from those that oppose us, because we have the sweet things of God. Do you understand it? Will you take it home and apply it where you live?

JERUSALEM AND JEWS

Chapter 11. This is the Jerusalem chapter. It takes up a thought about Jerusalem and the temple we have not had in the book before, and which will not be met again. He goes back and takes up that thought of Jerusalem, the future headquarters of the Jewish people and nation, of which he says:

¶ And there was given me a reed like unto a rod, saying, "Rise, and measure the temple of God, and the altar, and those who worship therein. And the court which is

without the temple cast out, and measure it not; because it was given unto the Gentiles." Rev. 11:1, 2.

But there will be Gentiles no more. The Gentile time is ended; there is no Gentile court in the new arrangement of the temple. They will all be one people in that day; there will be no Jew or Gentile, no barbarian or Scythian, bond or free. Spiritually, there are none of these distinctions now, but then there will be none literally, because Christ will have become all and in all. You see how far-reaching the good old Gospel is. It will come out all right in the end. Lay your hand on it and swear by it as Eliezer laid his on the thigh of his master, Abraham. It was given to the Gentiles, "and the holy city shall they tread under foot forty and two months," or three and one-half years, the last half of the tribulation week, when Antichrist has been revealed, sitting in the temple as God. Then the Jews turn on Antichrist and their persecution begins. It is of this time that the Lord said if He didn't shorten those days, no flesh should be saved, so they get only half of the time. The first part of the week they live in partial harmony, and the Antichrist has his great time in the earth, which extends through the first six seals of Chapter 6. No Jew is taken out of the ranks of Antichrist during this time, but when they find him out, Antichrist breaks the covenant and then the Lord has to make an interposition and seal these Jews and thus protect them, because they are the first fruits unto the Lamb, and have to be protected. They are the Jewish bride, and do not belong to the generality of Jews afterwards. They are the first fruits of Judaism just as the Bride is the first fruit of the Gentile age. And so Christ has a two-fold Bride; these 144,000 Jews do not take the same place as the Gentile Bride does, but they nevertheless have a higher place than the other Jews.

It would be well to read in this connection the fourth chapter of Zachariah. The Antichrist treads the holy city under foot forty-two months; thus we see that Jerusalem, which, according to prophecy, has been rebuilt during these perilous times, and inhabited, is possessed by Antichrist and the holy place desecrated. For this he receives his greater punishment, as anyone should who desecrates the holy places of God.

THE TWO WITNESSES

The next item is the two witnesses endowed; the word "endowed" means to be given special power, sovereign power. These prophesy during the same period of three and one-half years, or

forty-two months, or twelve hundred and sixty days, for all these are just the same in length of time. Everything here is literal. The day-year theory belongs to historic time, but when you get here it becomes literal, for in the culmination of events, that which was historical and partial becomes literal. It is given in three sets of figures through this book, in days, months and years. The reckoning here is, of course, three hundred and sixty days to the year, the *mean* time—between the lunar and the calendar—which harmonizes best with Bible chronology. There is some chronology that must be reckoned by the lunar, twenty-eight days to the month, but here you have it twelve hundred and sixty days, forty-two months, and in another place three and a half years.

¶ These are the two olive trees, and the two candlesticks that stand in the presence of the Lord of the earth. Rev. 11:4.

The two olive trees represent the two branches of the Jewish people, Judah and Israel, and the two candlesticks the two branches of the church, the true Philadelphia church and the worldly church.

Now, who are the two witnesses? The two who did the most for Israel, her two great deliverers. I believe they are Moses, who delivered her out of Egypt and worked great signs and wonders, and Elijah, her other great deliverer, after the ten tribes had apostatized. Elijah went through Ahab's devil-ridden country, called the four hundred and fifty false prophets to the test, brought down the fire of judgment, and consumed those false prophets and set Israel at liberty. One witnessed to true Israel, the other to false Israel, not the Judaistic, but the ten tribes. These two die a natural death in martyrdom, are caught up to God, and take the second section of tribulation saints with them, out of the second half of the tribulation week.

During this time Elijah brings his fire down again and consumes the people, just as he did the four hundred and fifty prophets of Baal.

¶ And if any one desireth to hurt them, fire proceedeth out of their mouth and devoureth their enemies. Rev. 11:5.

Those four hundred and fifty prophets could not hurt old Elijah, but a little of the fire of God confounded thousands of the enemy. "One shall chase a thousand and two shall put ten thousand to flight."

"These have authority to shut heaven, that it rain not—" Who did that before? Elijah. How long? Three and a half years; "during the days

of their prophecy;" that was the time of Elijah's prophecy before, when old Ahab wanted to get him and couldn't find him; "and they have authority over the waters to turn them to blood." Who did that down in Egypt? Moses. "And to smite the earth with every plague, as often as they will." Ten is the full measure, comprehensive, without number and means "as often as they will." Moses brought the ten plagues on Egypt.

¶ And when they shall have completed their testimony, the beast that ascended out of the abyss shall make war with them, and shall overcome them, and kill them. And their dead body shall be in the street of the great city, which is called spiritually Sodom and Egypt, where their Lord also was crucified. And some of the peoples and tribes and tongues and nations see their dead body three days and a half, and do not suffer their dead bodies to be put into a sepulchre. And those that dwell upon the earth rejoice over them, and make merry; and they shall send gifts to one another; because those two prophets tormented those that dwell on the earth. Rev. 11:7-10.

But they rejoice too soon. The devil often rejoices over us too soon. You cannot tell when one of God's children is *down* whether he is *out* or not, for he has eternal life in him. "Rejoice not against me, O mine enemy: when I fall I shall arise." Micah 7:8. That will apply even as far as resurrection, I suppose.

Hell claps its hands when a good saint dies, but the same Book tells us that they are so ignorant they do not know a good man is only delivered from the evil and gone to a blessed reward. By and by these old sleeping saints will come up and meet Christ in glory.

¶ And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon those who saw them. And they heard a great voice from heaven saying unto them, "Come up hither." And they ascended up to heaven in the cloud; and their enemies beheld them. And in that hour was there a great earthquake, and the tenth of the city fell, and in the earthquake were killed seven thousand names of men. Rev. 11:11-13.

That is just the number that God told Elijah He had yet in Israel who had not bowed the knee to Baal. How significant! How marvelous is the dear old Book!

¶ And the rest was affrighted, and gave glory to the God of heaven. Rev. 11:13.

This is the end of the second parenthesis.

¶ The second woe is past; behold the third woe cometh speedily. Rev. 11:14.

THE SEVENTH TRUMPET

Here the seventh angel sounds the seventh trumpet, and now the final order is introduced. Now is sung the song of power, the fourth song in the book:

¶ The sovereignty of the world became the sovereignty of our Lord and of His Christ; and He shall reign forever and ever. Rev. 11: 15.

There is a new tone of power in that song; something that we have not had before. It is the song of *great* glory.

The twenty-four elders sit on their own thrones in the presence of God; close to these are the second rank people who fall on their faces, and worship God, saying:

¶ We give thee thanks, O Lord God, the Almighty, the one who is, and who was; because Thou hast taken thy great power, and didst reign. And the nations were angered, and Thy wrath came, and the time of the dead, to be judged, and to give the reward unto Thy servants the prophets, and to the saints, and those who fear Thy name, the small and the great; and to destroy those who destroy the earth. Rev. 11: 17, 18.

The scripture just read indicates the preparation for the battle of Armagedon and introduces the millennium. There is no lapse of time; we have pushed one line of description up to the end, and now go back and get another. We have to take time to tell these, but he brings each one of them up to that point where Christ will come back and introduce the millennium. The tribulation extends not only to the first but also to the second half of the week, from *parousia* to *epiphany*; from the catching up of the Bride by Christ until she comes back with Him. You escape all these things that are coming to pass on the earth, if you belong to the Bride, for at that time you shall stand with the Son of Man. (Luke 21: 36.)

¶ And the temple of God which is in heaven was opened, and there was seen the ark of His covenant in His temple, and there were lightnings, and voices, and thunderings, and earthquake, and great hail. Rev. 11: 19.

This is the third time we have read that in this book. Things are being finished up.

THE WOMAN AND MAN-CHILD

Now we come to the great sign that was seen in heaven, the sign of the woman clothed with the sun, and the moon under her feet, because the Hebrew people are now to be clothed with the sun. The moon represents the law and the sun the Gospel. It is the reflection of grace back upon law, and the law pointing forward as a school-master to bring us to Christ. The moon is under her feet, and she is clothed with the sun. She is now getting back to Christ, the Sun of Righteousness; she is going to believe in Him, and the shadow, the light of the moon-law and prophecy—is under her feet. She stands on that.

¶ And upon her head a crown of twelve stars: and being with child, she crieth out, travailing and pained to be delivered. Rev. 12: 1, 2.

She is going to bring forth the man-child, which is the 144,000 Jewish Bride for the Lamb. I know this has been called the Christian church, the Gentile Bride, but no man has ever yet been able to harmonize these chapters under any other hypothesis than I am giving you now. This is the Jewish people. Now we see that great sign, the Jewish people, coming to their place again in the middle of the week, in which they discover the Antichrist and reject him. Judah comes to her true place and accepts the Lord Jesus Christ as the true Messiah. Antichrist breaks his covenant with the Jews, as Daniel says, in the midst of the week, and then the Jews accept Christ. These things dove-tail perfectly.

¶ And there was seen another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and upon his heads seven diadems (imitating Christ). And his tail draweth the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman who was about to be delivered; that he might devour her child when she had brought it forth. And she brought forth a man-child, who is to rule all the nations with a rod of iron: and her *child* was caught unto God and unto His throne. Rev. 12: 3-5.

This child is the 144,000 that were sealed and protected in Chapter 7, at the beginning of the week, and caught up a little later on (Chapter 14) with the first section of tribulation saints.

Now, these are the *living portion* of the Jewish people, they do not die. They are redeemed. That word "redeemed" is physical redemption: bought out, saved out of the slaughter place; the place where men will be slaughtered as animals for the market. The idea in the Greek is that some one buys them up and saves them; they are redeemed from among men, the first fruits unto the Lamb. The woman, the mother of them, is the Judaistic Jews that still adhere to the old form of the law. There are many of them in the world today, and they are gaining every day. I recently attended their Feast of Tabernacles in Columbus, and their day of atonement, in Dayton. I have been particularly examining into these things this year, so I went among the Jews and went through their feasts with them. I had opportunity to talk to some of them and to show them the spiritual side of all those things. They would stand and let me talk to them, and were amazed and said, "You are a Jew. You studied to be a Rabbi, didn't you?" "Yes, but not a Jewish Rabbi." "Why," they said, "was your father a Jew?" "Yes, a spiritual one." My father was known as

a walking Bible cyclopaedia, and the people said he knew more about the Bible than any man in our county. You can transmit faith to your children just as well as you transmit carnality. He transmitted a love for the Bible to me, and faith in it. I do not take much credit, because I had that love for God's Word from my infancy. When a child I'd rather sit on my mother's knee and hear her read stories from the Bible than anything else in the world. Sometimes they'd get the old almanac, but I'd say, "Mother, read me a Bible story." Thank God for a father that gave me a love for the Bible, and a mother that prayed me through to God.

¶ There was war in heaven: Michael and his angels—to war with the dragon; and the dragon warred and his angels; and they prevailed not; neither was their place found any more in heaven. Rev. 12:7, 8.

That is the second heaven where he is now prince of the power of the air.

¶ And the great dragon was cast out, the old serpent, that is called the Devil, and Satan, who deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. Rev. 12:9.

He gets the complement of his name here, the four-fold name, and as we saw in the last lecture, he was given the key of the bottomless pit, to let them all out on the earth. These diabolical things run parallel with what I have just been telling you, but you cannot tell the two stories at the same time, in the same breath; so this is parenthetic, the *third* great parenthesis. This one goes back and takes up the Jewish thread.

¶ And I heard a great voice in heaven, saying, "Now is come the salvation, and the power, and the kingdom of our God, and the authority of His Christ." Rev. 12:10.

Why? Because the Jew is brought back into his true place, and that completes the kingdom of God. You cannot complete it by the Gentile line alone, nor by the Jewish line alone, but when Jew and Gentile are one in Christ, then you will see it come to pass. Why?

¶ Because the accuser of our brethren (the Jews) was cast out, who accused them before our God day and night. Rev. 12:10.

The dévil hates Gentiles when they become Christians, but he has a special and inveterate hatred of the Jews, because he knows the day they turn to God, the kingdom is Christ's forever. He remembers that Abraham was called to head the new race; he remembers that Moses was called to deliver them from bondage and organize them into a nation. They are a type of Moses, and Egypt is a type of the world. He remembers

Joshua, who led them over into Canaan, displacing the Hittites, the Canaanites, etc.; in short, all the "ites" that ever came out of hell. Satan remembers Gideon and Samuel, and David who put all the nations under tribute and used the tribute to build the temple of God. He remembers all the prophets that brought forth the Word of God and turned the people back to Him, time and again. He knows how often he got Israel to apostatize, and if it had not been for the grace of the Lord Jesus Christ he would have completed their ruin; but they held on to the "election of grace," which the devil himself cannot stop. For God is there with his grafting-wax of grace, and with the new buds of faith and the split-ax of His truth, He is going to put them back into the olive tree again. Satan knows when that day is due, and so he says, "This is our last battle." Now, Michael is the captain-general of the hosts of God for Israel's sake. He is a wonderful angel. I am going to take the hand of that warrior spirit and kiss it when I see him in that day, and then I shall want to go over and sit down beside Gabriel and have him tell me one of those wonderful spiritual stories of his which will illuminate my soul.

They overcame him who accused these brethren, the 144,000, by the blood of the Lamb, and because of the word of their testimony. They finally got to the blood of the Lamb, and when that strikes a Jew he is a mighty factor. You get a real Jew genuinely converted, and you have a man on fire for God.

"They loved not their life even unto death," willing to be killed. Nobody will die quicker for his religion than a Jew. Remember that most of the early martyrs were Jews.

¶ "Woe to the earth and to the sea! because the devil came down unto you, having great wrath, knowing that he hath but a short time." And when the dragon saw that he was cast into the earth, he persecuted the woman who brought forth the man-child. And there was given to the woman the two wings of the great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time. Rev. 12:12-14.

This is three and a half years literally, and this place is a literal, earthly place and which is no doubt, indicated by certain prophecies. I believe it will be on a peninsula in the Persian Gulf that has been formed there out of sand and soil, brought down by the great river from the mountain ranges back in Asia. She flees there, but the serpent casts out of his mouth a great river, and causes the river to have a flood that he might sweep her away; but this open sand just swallows

up the water, and the woman is protected, for the earth helped the woman and swallowed up the flood. She is away out on that peninsula that the God of nature has prepared for that time. People who wonder now what it will be used for will no doubt see in due time.

"And the dragon was wroth with the woman"—could not do anything with her, and he comes to make war with her seed, the reformed Jews. The reformed Jew is the apostate Jew today, who is neither one thing nor the other. Like the Laodicean church, he is neither hot nor cold; he has neither law nor grace.

The woman has brought forth her man-child, the Jewish Bride, under the Gospel, before the millennium comes, in the last week of the seventy years of Daniel's prophecy. They accept Christ during their own time, just like the Gentiles accept Him in their Gentile parenthesis. The dragon "went to make war with the rest of her seed, who keep the commandments of God, and have the testimony of Jesus." They are wakening up now and getting ready, for prophecy declares "a nation will be born in a day." They are turning to the commandments of God and to the testimony of Jesus.

Now the events described in Chapter 12 occur properly at the sounding of the sixth trumpet, when the four angels are loosed, which were held back in Chapter 7 for the sealing and protection of these 144,000 virgin Jews, that we see go up now, whose position we shall see in Chapter 14. This is the place it occupies and the only place it harmonizes in the book. He goes back to that point and takes up this Jewish story at the loosing of those angels. Psalm 45 and Matt. 24, where they get ready to meet the Bridegroom, bear on this point.

Chapter 9:13 is the second interposition, just as the first is in Chapter 7, thus making Chapters 12 and 14 parenthesis for the translation of the 144,000, and giving them their position. In this way they escape the army of the dragon.

ANTICHRIST AND FALSE PROPHET

Now Chapter 13 is devoted to Antichrist and the false prophet. He goes back now and brings up a picture of him in the *last* half of the week. We found him in the first half of the week in Chapter 6, imitating Jesus. He is no longer a noble-bearing man, with a crown, a bow and a sword, sitting on a white horse and looking like a brave, conquering general, but now he is a real beastly being.

¶ And I saw a beast rising up out of the sea, having ten horns and seven heads, and upon his horns ten diadems, and upon his heads names of blasphemy. Rev. 13:1.

Now he fulfils the latter part of Daniel's vision in the awful viciousness of the beast, destructive, rampant, violent, and on his head ten crowns, an imitation, Daniel's vision tells us, having names of blasphemy on him, for he has all the religious aspect of the old church of Rome with him.

¶ And the beast which I saw was like unto a leopard, and his feet as those of a bear, and his mouth as the mouth of a lion. Rev. 13:2.

The devil gives to him all his own power now; he becomes just like the devil, for he is his son, just as Jesus Christ is like God because He is *His* Son. He is the son of Apollyon. He has been found out and rejected by the Jews, now he shows what he really is; no longer a wolf in lamb's clothing but a *ravenous* wolf. Satan gives to him his power, his throne and his great authority.

¶ And I saw one of his heads as it were slain to death; and his deadly wound was healed; and all the earth was astonished after the beast. Rev. 13:3.

This is a mock resurrection, dead and alive again, typified historically by the blasphemous church of Rome. She, too, had a deadly wound and was struck to death in 1879 under Garibaldi when the temporal power of the pope was taken away. But very shortly she will be healed, and the temporal power will come back to Rome, and Antichrist will get a big slice in the bargain.

"And they worshipped the dragon." Now we are getting the Antichrist's description. We had the devil's in the last lecture, the Jews' in the forepart of this lecture, and now we are getting the Antichrist's. Pure devil worship is in the future.

¶ Because he gave the authority unto the beast: and they worshipped the beast, saying, "Who is like unto the beast? and who is able to make war with him?" And there was given unto him a mouth speaking great things and blasphemies; and authority was given unto him to act forty and two months (same period again, the last half of the week, three and a half years). And he opened his mouth in blasphemies against God, to blaspheme His name, and His tabernacle. Rev. 13:4-6.

The Tabernacle or Temple rebuilt at Jerusalem, which is to be built in perilous times, may be begun before we are caught away, for the Free Masons are getting permission of all the rulers of the world, and are already gathering together material to build the temple. The Free Masons will build it; they stand between the church and the Jews as a mixed multitude of mystery. They have no Christ and are a greater hindrance to the church of the living God than any other organization in Protes-

tantism. I said that in Louisville, Ky., once, and a man sitting back in the audience put his hand in his hip pocket, and drew out his pistol. He told me afterwards that he said to himself that night, "That man will die before he gets out of this church," but at the close of my message he was amongst the first to kneel at the altar. He gave his pistol to me and his heart to God. He was a hot-blooded Kentuckian, a Free Mason. He left his Free Masonry and became a free man in Christ Jesus. I was glad to initiate a man out of bondage into freedom, out of darkness into the marvelous light of God.

They will build the temple but never inhabit it. They are great believers in the temple; they want to get back to the Solomonian order of things, but you cannot get back there. You must go to Christ. Solomon was a type of Christ in his kingdom glory only.

¶ And it was given unto him to make war with the saints, and to overcome them; and there was given unto him authority over every tribe, and people, and tongue, and nation. Rev. 13:7.

That is the second half of the week in which he has this dominating power.

¶ And all that dwell upon the earth shall worship him, —he whose name hath not been written, from the foundation of the world, in the book of life of the Lamb slain. If anyone hath an ear, let him hear. If anyone be for captivity, he goeth away; if anyone will kill with the sword, with the sword must he be killed. Here is the endurance and the faith of the saints. Rev. 13:8-10.

This is the second section of the tribulation saints, and in Chapter 14:12 we meet them again.

¶ And I saw another beast coming up out of the earth. Rev. 13:11.

This is item *four* in this chapter. The *first* item is the Antichrist, *second* item was his power during the last half of the week, the *third* is the war with the saints, at which war there are some to be brought up as second section tribulation saints, and the *fourth* item is the false prophet.

¶ He exerciseth all the authority of the first beast in his presence, and he causeth the earth and those who dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh even fire to come down from heaven on the earth in the sight of men; and he deceiveth those that dwell on the earth in consequence of the wonders, which were given to him to do in the presence of the beast; saying to those who dwell on the earth, that they should make an image to the beast. Rev. 13:12-14.

This is a special work so that they can worship the Antichrist in any part of the earth by means of images, wholesale antichristian idolatry. Why? Because a part of the Antichrist power comes from

the church of Rome and so runs into this line. There is already a wonderfully profitable business in these works of imagery, and they naturally give the Antichrist the benefit of the whole thing, as we read in Chapters 17 and 18, where we get that section of Babylon fully described.

¶ And it was given to him to give breath unto the image of the beast. Rev. 13:15.

This is another phase of the resurrection, which you have in three places, a three-fold phase of resurrection:

¶ That the image of the beast should both speak, and cause that whosoever would not worship the image of the beast should be killed. Rev. 13:15.

Then you come to item *five*, the seal of the Antichrist. Just as God has His true seal on the Gentile Bride, and the literal Bride from the Jews, so the Antichrist has a seal on his people. Everybody must come under a seal; great, rich, poor, free, bond; everybody must receive the mark on their right hand or on their foreheads.

¶ That no one be able to buy or sell, save he that hath the mark, the name of the beast or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is 666. Rev. 13:17, 18.

THE 144,000

Now just some brief words on Chapter 14. Here we have the fifth song, the redemption song, sung by the 144,000, "having His name (the Lamb's) and His Father's name written on their foreheads," which identifies them as all Jews. They have the name of God, the name of Jehovah, but they must have the name of Christ also to make them His. These have taken His name also, and so it is very significant here that these 144,000 have His name and His Father's name written on their foreheads.

¶ And I heard a voice from heaven, as the voice of many waters, and as a voice of great thunder: and the voice which I heard was as that of harpers harping with their harps: and they sing (as it were) a new song in the presence of the throne, and in the presence of the four living creatures and the elders: and no one was able to learn the song but the hundred forty and four thousand, who have been redeemed from the earth. These are those who were not defiled with women; for they are virgins, those who follow the Lamb whithersoever He goeth: these were redeemed from men, a first-fruit to God and to the Lamb. Rev. 14:2-4.

Earthly redemption; they have now come to God through Christ, and therefore they are redeemed. They are from the earth, for the Jews' portion of inheritance is an earthly one. This is full of the description of the *Jewish* bride of

Christ. These follow Him wherever He goes, and hence are attendants. They constitute a part of the first section of tribulation saints.

☩ And in their mouth was found no falsehood: for they are without blemish. Rev. 14:5.

The Antichrist tried to make them deny the Lord, but they would not lie. They won't forswear; they are true. They come out true for Christ, for they are without blemish.

Then comes the first fruit company which I read about before, and which is this man-child who shepherds the nation. Here comes the beginning of the Jewish evangelizing, even before the millennium begins, because an angel goes out, the angel of the Jewish covenant.

☩ And I saw another angel flying in the mid-heaven, having the everlasting Gospel to preach unto those that dwell on the earth, and unto every nation, and tribe, and tongue, and people,—saying with a loud voice, "Fear God, and give glory to Him." Rev. 14:6, 7.

Now, that has been done through the Gentile age, but that is only the Gentile ministry; the great evangelism has not begun yet in the world. The Jew is to be the great evangelizer, and while the Jew introduced the Gospel, yet that was only historic and partial fulfilment.

☩ "Fear God, and give glory to Him: because the hour of His judgment is come: and worship Him that made the heaven, and the earth, and sea, and fountains of water." Rev. 14:7.

That is the beginning of the evangelism, and who are the starters? The first-fruits of the bride, the Jewish bride. It is said over in Chapter 12 that the man-child would begin to rule the nations with a rod of iron. That is a compulsory judgment. Take your choice now, but it will be a rod of iron in that day.

They are the evangelizers of the nations; they believe on Christ during the first half of the tribulation, and are saved and know how to evangelize.

☩ And another, a second angel, followed, saying, "Fallen, fallen is Babylon the great." Rev. 14:8.

This great Babylon is the whole system under Antichrist, and includes all modern systems, Theosophy, Spiritism, Christian Science, and all the isms you ever heard of outside of Christ. The fall of Babylon the great includes them all.

Babylon the great, Babylon the *gilded*, just a sham, but she is fallen; she has made all the nations drink of the wine of her fornication. What is it? Wrath. We drink the wine of the kingdom of God in the Spirit, and what does it turn to? Wrath? No; *glory*. That is the difference. What makes this wrath? The sins of

the people. What makes this glory? Our faith and obedience to the Lord Jesus Christ. The Word says that to him that worketh righteousness it is glory, but to him that doeth it not, indignation and *wrath*. Rom. 2:7, 8.

Then the third angel followed them. Now, if anyone worships the beast he will suffer, but if any worship the Lord, he will be rewarded.

☩ Here is the endurance of the saints;—here are those that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying, "Write, Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they should rest from their labours; for their works do follow them." Rev. 14:12, 13.

That is the second section of tribulation saints, being put to death under the Antichrist's awful reign of terror. Isaiah 57:1 comes in good here.

Here the epiphany is again referred to in this chain of description which runs through the Antichrist regime!

☩ And I saw, and behold a white cloud, and upon the cloud I saw one sitting like unto the Son of Man—having on His head a crown of gold, and in His hand a sharp sickle. Rev. 14:14.

Who is this? The Lord Jesus Christ.

☩ And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, "Thrust in thy sickle and reap; because the time to reap is come; because the harvest of the earth is ripened." Rev. 14:15.

The cup of the Amorites is full, and He waits until the cup of the world is full, and the clusters of sin are ready for the wine press of the wrath of God. Jesus trod it for us. If we accept Him we shall never have to have any wine press of the wrath of God, but if we do not, we shall certainly get into it. If you take Him, He will deliver you from it.

☩ And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, who hath authority over fire; and he cried with a loud voice to him that had the sickle, saying, "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripened." And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs. Rev. 14:17-20.

That is at least three feet deep; some make it four feet. A war horse charger holds his head pretty high. What are these rivers of blood? How deep will they be? how long? By the space of sixteen hundred furlongs, *two hundred miles*. The whole length of Palestine will be a

river of blood, four feet deep, from the awful battle of Armagedon, at the epiphany of the Lord Jesus Christ in the beginning of the millennium,

which is described in Chapter 20. We have run up to this again with this chain of the Antichrist, and there I close.

Chinese Understand the Spirit's Utterance

Mrs. Sophia Hansen, U. S. P. O. Box 864, Shanghai, China

AS THE Holy Ghost for some time has been moving on my heart to give an account of the hope there is within me, so will I, by the help of the Lord, try to do so. I received salvation many years ago; praise God for the forgiveness of sins. Later on I saw the light for the healing of my body (James 5:14), and then was led into sanctification and the baptism in the Holy Ghost with signs following (Acts 2), which I received March 16, 1907. It is, indeed, wonderful what the Lord can do when we are fully given over to Him. Rivers of living water streamed down from the throne of God upon me. My spiritual vision saw angels walking up and down, and I heard the voice of God so clear and plain through the Holy Spirit.

Just before receiving the baptism in the Holy Ghost I passed through a conflict such as I had never known before, the powers of darkness withstood me in the battle; it seemed I was between life and death, and as I stood face to face with the Lord He asked me, "Are you willing to give this up for Me?" and "Are you willing to do this for me?" In all my weakness and distress I had to answer "Yes, Lord, with Thy help." He showed me daily I was not ready to meet Jesus who was so soon to come. I had to have oil in my vessel and my lamp trimmed and burning bright. Oh, that made me cry unto God night and day that I might be ready to meet the Bridegroom. Praise God, He heard my cry and did not pass me by.

My husband and I had a call to go to China for three years before the Lord sent us. During that time I was seeking the baptism in the Holy Ghost, and the Lord spoke to me and said, "Pray now for the Chinese language to be given thee through the Holy Ghost." So I did. When I received the baptism in the Holy Ghost I spoke a few words in Chinese which were understood by a missionary who had been in China, and these few words stayed with me for weeks. So I said to the Lord, "Thou knowest I am going to China, and Thou must give me more of the language for this is not enough." The Lord answered, "Wilt thou be faithful in little?" I answered, "Yes, Lord." So one night as I slept, the Lord opened the windows of heaven on my soul and poured out all the blessing and language I was

able to stand. Then I sat up in bed a half hour speaking and singing as if I had a congregation. My husband was witness to it and although he did not understand he got a blessing. Since that time I was at rest regarding the Chinese language, and a few months later the Lord sent us to China. After we had been here six months the Lord first led me out to speak to the Chinese in their own tongue. Sunday, July 26, 1908, I was moved by the Holy Ghost to start outside our own home. Wonderful! Wonderful! Many listened with tears in their eyes as I spoke to them on that chapter where Jesus wept over Jerusalem. A Chinese believer there who knew a little English, understood and told us what I said. I was afterwards led to go from street to street and from house to house and speak to them, and Jehovah was with me and held back the powers of darkness, so if any one mocked they either had to give up and listen or go. To God be all the glory! The language has remained ever since; some have denied it, yet it is true. It can be used at any time, but to preach the Gospel only; I can not read nor write the Chinese language.

The Lord is blessing the work here. We have meetings every night except Monday, and four meetings on Sunday. Good attention is paid to the Gospel message; some accept Christ, and some receive healing in their bodies, and some have also been baptized in the Holy Spirit.

Some time ago we opened a school for boys, with a Chinese brother in charge who knows the Bible very well, having been a teacher for some time. We have thirty-six boys. We are asking the Lord for guidance in opening a school for girls, and wish prayer in this matter.

We praise God for the privilege of being a witness for Him among this dark and ignorant people, most of whom do not know the difference between their right hand and their left. Truly, it is pitiful to look upon their condition.

* * * *

Send us the name and publisher of any tract, booklet or book which has been a real spiritual help to you or to others. If you can send us a tract for our examination, either to be retained by us or afterwards returned to you, it will be appreciated.

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Notes

BROTHER GEORGE E. BERG, from South India, has been spending a few days with us. He has given us a blessed account of what God has been doing in South India among the Jungle tribes and the neglected fishermen. This will appear in the September number of THE EVANGEL.

The deep hunger of the natives for God is shown by the incident he told of an old Brahmin who followed him for three days listening to the teaching of the Gospel. When Brother Berg asked him if he didn't want to go and eat, he said, "I am seventy-three years old and have been attending to my stomach all these years, and in my old days I can well afford to go without food and get some of this Jesus bread."

How many people are there in America or Europe who would go without food for three days in order to be fed with the Bread of Life?

Brother Berg is expecting to return to India in the early fall, sailing (D. V.) on September 14, on the Steamer Cedric from New York.

Grand Rapids, Mich.

BROTHER and SISTER REED, who were with us a year in the Stone Church, have been holding tent meetings in Grand Rapids, Michigan. They are situated in a most beautiful part of the city on the edge of the John Ball Park, on the Cherry and Shawmut car line.

They are in a community of Catholics and Poles, but God is working, and one Roman Catholic has already been saved and several healed.

The first meeting a little blind girl was brought forward for prayer, and Jesus wonderfully touched her. Her mother was saved the same day. Sister Reed writes that everyone who has come for healing has received it, at least in some measure. A lady was healed of dropsy, a child of a carbuncle, and another of kidney trouble. An old man past eighty, whose mind was failing, has been restored, and he is leaping and praising God like a little boy. A number are inquiring about the "latter rain."

They will be glad to welcome any who come in Jesus' Name, and beseech the help of God's true children who may be passing through the city. They can be addressed, Mr. and Mrs. D. A. Reed, 198 John Ball Park Drive, Grand Rapids, Mich.

Campmeetings

THE MAGNOLIA Springs Pentecostal Campmeeting, near Hurley, Miss., will begin September 8th and continue as the Lord leads. No charges for meals, rooms, etc.; all expenses will be met with voluntary offerings. For further information, address, W. G. Mizelle, Secretary, Hurley, Miss.

* * * *

A Pentecostal Campmeeting will be held in G. W. Goddard's Grove, Bloomfield, Ill., September 1st to 10th. Bloomfield, Ill., is on the Big Four Railroad. For further particulars, address, Mrs. Julia Humphrey, Creal Springs, Ill.

Prayer Answered in North India

WE HEAR monthly from Miss Abrams and her party of six who left America last October for India. Two of the new missionaries went to Mukti, and are there preparing for their future work, while the others went to North India. While the new missionaries have been studying the language, Miss Abrams has been making arrangements for a place for them to settle in the great unevangelized parts. They felt led to locate in the unoccupied fields where the Gospel has not been preached.

In passing through a certain district, an Indian pastor told them that they had a Christian community of two thousand, all brought in from heathenism during the last four years, thus greatly encouraging them. As Miss Abrams and her Indian Christian workers traveled over this great unevangelized country, she often preached as she went, while her helpers sold Scripture por-

tions. One man said to the native worker who was selling the Scriptures, "If you will not tell them that these books are about Jesus Christ, you will sell more of them;" to which he replied, "I desire always to make His Name known. That is my chief reason for selling the books."

The weather has been so intensely hot they have sometimes been compelled to travel at night, often under great difficulty. In one of their trips to secure land for a home, they were absent six nights, only two of which were spent in a bed.

It was impossible for them to rent a building for a home, and indeed inadvisable, owing to the conditions in India, so they have been making arrangements to buy land and build a home for themselves and accommodations for their Indian workers. The opposition to their securing land was so strong that had it not been for the mighty, overruling power of God they would not have succeeded, but our faithful God swept away every obstacle in a wonderful way. The following letter, dated Gorakhpur, U. P., May 31st. will tell how He worked for them:

"He ruleth by His power forever, His eyes behold the nations: let not the rebellious exalt themselves." At last the battle for land is over, the deeds are signed. Praise the Lord! The leading men of the place said they did not want any Christians living in this town, but the Lord had a poor Brahman in sore need of money, and the price we gave for the land was sufficiently high to cause him to sell regardless of the opposition. We paid Rs. 500 for one and a half acres, but with the six deeds required to secure it to us, and all the journeys and lawyers' fees, etc., it has cost at least Rs. 600 or \$200. It is now too late to put up proper houses, as tiles can not be had for the roof, and the rains are coming soon, which would ruin the sun-dried bricks, but we began to build some houses for preachers' families of bamboos and thatch the very next day after the deeds were signed.

Mr. William Norton kindly offered to help me, but he could not come soon enough, so Miss Houck and I took a railway journey of thirty-nine miles to Basti, and thence by stage thirty-two miles to Bansī, at night to avoid the sun. Nannu went to Uska Bazar and brought the land owners across to Bansī, walking. Eight men were interested in the title. As there were some minors owning a share, we had to go back to Gorakhpur to get the District Judge to appoint guardians. When we consulted a barrister in Gorakhpur, he said it was a joint family, therefore, no one could be appointed guardian. He told us what to do in order to secure the land. It seemed to me that I could not take another such trip to Bansī, but Mr. William Norton was by that time able to come. He rode on a pony to Bansī, worked hard two days, and finally succeeded. He and Nannu returned at midnight on an elephant, kindly loaned to them by the Raja of Bansī. Miss Houck and I had been awaiting his return at Uska Bazar, and he kindly remained four days to start some houses. We are staying in the Dak Bungalow.

We have been able to get two of the best of the young men, who were educated, trained and converted at Mukti, to come here to preach the Gospel. We expect them to arrive in a day or two, Chatur Wazoji, his wife, Dukhebai and two little children; and John Paul, his wife and three little children. Chatur has given up a salary of Rs. fourteen to come here at Rs. ten per month, and John Paul gave up a salary of Rs. eighteen to come here at Rs. ten per month. They wanted to

work in a Pentecostal Mission, and felt called of God. They come well recommended by the Mission they had been working with for some time. Chatur was offered an advance in his salary to stay, but did not accept it. Their travelling expenses will be quite an item, but praise the Lord, He has provided it.

Miss Houck and I, although kept by God's power in fair health, are beginning to feel our stay in the heat, especially since the trip to Bansī. The land has cost something more than the money we gave for it. The Brethren in the North have been trying for two years and more to get land in Basti District. Brigadier Hunter, of the Salvation Army in Gorakhpur, told me that the way to get it is to go and live among the people. He said, "Do not stop for hot season, or anything; a persistent pushing your way through will get it. For Thou, O God, has proved us; Thou has tried us as silver is tried." "Blessed be God, which hath not turned away my prayer, nor His mercy from me."

When I got discouraged, and was about to give up and go for a rest, the Lord laid prayer upon Miss Houck, and thus the battle was won. How I praise God for Spirit-filled fellow workers!

"O bless our God, ye people, and make the voice of His praise to be heard." Psalm 66: 7-20, the portion the Lord gave at midnight, May 26th, while the big elephant was still before the door.

It is now so near the rainy season that we must wait to commence the bungalow until after the rains. It is a great disappointment, but we commit it all into the Lord's hands.

The Lord has been giving us some wonderful opportunities to witness these days, and the sick are beginning to request prayer for healing. A man asked me to pray that his ox might not hook anyone of the family, as the servant who could manage him had gone away. Pray that we may have the faith of the Son of God, and wisdom to use these requests to turn the people to righteousness.

Mr. Massey was trying to get some land at Nawaliganj, although he had no money, and the Lord sent him Rs. 200 very soon. We are very anxious that he shall be able to open up this mission, and are asking the Lord to send him money to build a mission house. Pray about this as the Lord leads you, please, and ask your people to pray.

On June 29th Miss Abrams tells us further of developments in the work which God has committed to her care.

You will rejoice with us in the fact that we have put up some very comfortable thatched huts, and we have four Indian workers with their families living at Uska Bazar among the heathen. We tried to get up a little house for us, but the rains came and hindered. We must pause a bit and pursue the study of the language while waiting to get into Uska Bazar ourselves. The men go out preaching two and two, morning and afternoon; their wives who have little children witness to the women who come to them. Many people come to the house to ask about the Christian religion. As each family has only one room, and it is not customary for men to come inside where the wife and children are, they entertain their guests out in the sun. They said, "If you could only put up a shed under which we could entertain," for not only the ignorant and poor come, but the educated and respectable. They have no chairs to give them, and so they put a bedstead out, as poor Indians are in the habit of doing, and they sing and tell the story of Jesus.

Nannu was a carpenter and the Lord put the "woe is me" upon him. He can hardly read and make up his accounts, but does most of my business and is a leader among the others. His wife has been wonderfully healed in answer to prayer, and is very happy in the work; she has three little boys, the oldest five. She is the "mother in Israel" at Uska Bazar, but I do not think she is more than twenty-five years of age. Nannu is under thirty. Korea is a carpenter and blacksmith; he has less education than Nannu, but he is a help, for

he leads a clean life, and is a strong witness for God, and he can work. There is much to be done in getting buildings ready to live in. He and Nannu offered to go into the jungle and cut down trees to get wood for our Mission house. I sent them to learn the prices and, if it will be cheaper to do so, I shall send them to cut the trees down. I shall go to Uska Bazar next week. Chatur Vajoji and John Powell are the latest arrivals. These are all converts at Mukti, except Korea who was from Dhond till his marriage. These men came to me for less money than they received where they were because they want to work on Pentecostal lines. I pray that they may be filled with Pentecostal power.

Until we got land, my power for prayer and work seemed to be absorbed by that one great need, now that burden is rolled off, and I am filled with a desire to see souls saved. I have been thinking of that passage in Ephesians,

"Able to do!

"Able to do abundantly!

"Able to do exceedingly abundantly!

"Able above all that we ask or think!"

This is sufficient for the salvation of souls, and the healings, and everything we need. But I read on and find the cause of so much lack, and failure; it says, "according to the power that worketh in us." I am waiting on God to give power to intercede and break through to victory. I see mountains of unbelief and unyieldedness in the children of God, that must be removed, and I see mountains of ignorance and superstition to be removed as well as that great mountain of caste to be broken through. The Word says, it will be according to the power that worketh in us. Surely this is a great responsibility resting upon God's children.

I have with me now three Mukti girls getting accustomed to use what was their mother tongue, Hindi, but which they have not spoken since they were children. They studied the Bible in another language. I wish I could learn as fast as they are learning. I hope they will be ready to go out to preach in the villages by October. I have also one who came from Bhagalpur, a C. M. S. Zenana visitor. She was one of my praying hand when I went out from Mukti to the churches. She returns to her work next week. Ever since I came to India I have had girls and boys in training from Mukti and Dhond. Some of them were very far down spiritually, and have received some help, yet I do not find myself in sufficient power to pray down repentance upon those who have gone astray; they become convicted, but do not go deep enough. It must be my fault. The power is insufficient.

They have sent forty girls to Pandharpur from Mukti lately. The Lord will pour out His Spirit on the heathen as soon as we get power enough to pierce through the mountains of difficulties; works of the flesh, and works in the natural, and little faith hinder us. Pray that I may be one to pierce through.

Rescue Work in India

SISTER J. E. Clark, whom our readers have so willingly helped to return to America for a rest after fifteen years of service in India, is enjoying this rest that the Lord has provided with her little family in Canada. God laid it upon the heart of a brother to give her rent free, and she is looking to the Lord to supply their further needs, and is sure He will not fail.

A recent mail brought an appeal in behalf of the rescue work in Dodballapur, with which Mrs. Clark has been connected, and we quote the letter herewith, trusting God will lay it upon some one's heart to help in this "most needy" work. Dodballapur is an ideal place for a Rescue Home, the cost of living is said to be cheaper than in any

other part of India, and the climate is ideal.

A few weeks ago one of the girls in the Industrial Home fell into the well and was drowned, causing great commotion in the town and sorrow to those in the Home. They haven't sufficient money to put a proper covering on the well, and God's cause has suffered some reproach because of this sad accident. We believe if every Christian obeyed God, there would be no lack, but many suffer because God's children do not obey His voice when He calls upon them to give. The following letter will present their many needs:

"Having read in the January number of your paper an article written by Mrs. Chapman entitled, 'The Most Needy,' I believe that the Lord would have me add my testimony to the value of rescue work in this land. The Lord has privileged me to serve Him in India since 1888, during which time I have not only seen the great need of rescue work, but also some of the valuable fruits of it. As I look on the field of service for India's women, there is no question but that rescue work is by far the hardest and most trying work of all branches, but because nothing is too hard for the Lord, it can become one of the most encouraging, for is He not 'God who quickeneth the dead and calleth those things which be not as though they were?' And those whom He calls to engage in this work have to rank with him 'who against hope believed in hope;' who 'staggered not at the promise through unbelief,' but was 'fully persuaded that what He had promised He was able also to perform.' Romans 4:17-21.

"Are not the dear girls who take refuge in rescue homes those who need to know experimentally the 'God who quickeneth the dead?' A rescue home does not only offer to a dear unfortunate girl a hope of getting out of the slough of despair, but brings her in contact with One whose heart bleeds for the erring and yearns over her till by His Holy Spirit at work in her she is enabled to again 'rise to His all-glorious thought for her,' even conformity to the image of His dear Son.

"Dear readers, shall we help to make this possible? How can we? you ask. Listen while I tell you a little of the great need and also the great possibilities of the Industrial Home which includes the rescue work at Dodballapur, Mysore State, which work our beloved sister Mrs. Clark, owing to ill health has had to lay down, but which is now taken over by Mrs. Chester, who has with her a sister, Miss Rhodabaugh, whom the Lord has called to a life of intercession, but who also helps in the matter of taking meetings, etc.

"On my way home from my holiday in South India, I called to see Mrs. Chester and the work for which I have prayed for the last three years. I found her suffering from a very serious attack of fever. Who but the Lord knows what 'Meal-offering' lives those in charge of Rescue Work have to live, but they deem Him worthy. No effort is too great for them if it results in Him seeing of the travail of His soul, and being satisfied.

"On my arrival the first and greatest need that struck me was that of a substantial high wall all around the girls' compound. How many are tempted to run away, and many girls succeed because, owing to lack of funds, there is no wall of protection whatever, and until a girl's heart is changed by the restraining love of the Lord Jesus, an enclosure around the building is certainly required as a means of keeping the enemy of souls from again rejoicing in his prey. This is one need you could help to meet.

"Second, the house in which Mrs. Chester lives is uninhabitable in the rains owing to the roof leaking. If she had funds sufficient to put another story above, this dire need would be met.

"Third, some of you may know that this place consists of fifty or sixty acres of land which is mostly

planted with fruit-trees, and which could bring in a grand yield and help in supporting the Home; but, owing again to lack of funds, they are unable to have a sufficient thief-proof fence around which means that about half or more of the fruit is stolen and the Home suffers as a result. There are two or three fine wells on the premises which can make irrigation simple and thus help to bring in good returns from the land. The poultry industry also has been set on foot with the hope of good results. Grazing land also affords food for cattle, of which Mrs. Chester has a few. Some milk is sold, but this branch of the work can not go ahead much until some sheds are built for them for shelter during the rainy season, as well as at night.

"At present there are not many girls in the Home, nor can we expect many till this first great need is met, namely a wall around their Home; as soon as that is an accomplished fact, a great burden will be lifted from the workers, and they will be set more free to carry out God's purpose for these dear girls and for the Industrial Home.

"From these few facts I trust your readers will be able to enter in sympathetically with the work here, and seeing the great possibilities, may know their part in the realization of such.

"Another need has just been brought to my notice, and that is making the work among the Eurasians a separate branch altogether. Experience has gone to prove that it is not well to put Eurasian girls in with purely Indian girls. What is needed is a separate compound and a suitable woman to supervise them.

"This Home is not many miles from a large city wherein is a large Eurasian population, a mixture of Indian and European races, and there are constant demands on the Home from that community, but owing to inadequate accommodation, such demands are unable to be met. The Lord Jesus' mission in this world was to 'seek and to save the lost.' Shall we help Him to 'see of the travail of His soul and be satisfied?' Shall we help to enrich heaven with citizens?

"Mrs. Chester does not make her appeals to other than her Heavenly Father as a rule, but as Mrs. Chapman wrote intimating that THE EVANGEL would be glad to know of any especially needy branch of work in India, I have been glad to make known the needs of the Industrial Home, Dodbballapur, Mysore State, South India."

An Entire Town in Africa Renounce Devil Worship

John Perkins, Cape Palmas, Liberia, W. Africa

THE ENTRANCE of Thy Words giveth light." "He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His Hand or say unto Him, 'What doest Thou.'"

The events of this past week have been of more than ordinary interest. John Hour and Jasper Toe have been preaching and visiting in different towns, and the words they have spoken regarding the people's Ju-jus (charms) have made a great stir.

Sunday morning our people returned from "Semoka" with more than half a bushel of ju-jus, which they had dug up from the houses of the king and chief men there at their request. They came some thirty strong, each carrying a trophy, waving palm branches and singing with all their might. The procession marched around the house several times, singing, "To God be the glory, great things He has done," etc., stopping at last to tell of their victory and to have prayer with a woman who had brought her sick child.

In the evening, while we were having our regular prayer service at home with the little ones, thirty or more went into Newaka, our nearest town, and opened fire on them regarding their ju-jus, with the result that the people asked them to dig up their ju-jus, too, which they did and brought home. They also brought the woman whose business it was to feed and look after their chief idol (an image representing the devil), and from whose ankles they had taken nine rings or charms at her own request. "Poor woman, she wanted to be free, but feared greatly lest the devil being angry would kill her. She

was shaking and trembling very violently and continued to do so until we had prayer with and for her. Among the things they brought were seven earthen plates (strong ju-jus) from a high pole in the center of the town.

The chief people said we were to come to town early in the morning and finish digging up their ju-jus and also remove their chief idol (the devil's image), break his house and destroy his grove planted by the water-side, many years ago, and for which they had paid the devil doctor six bullocks, nine goats, and other things, amounting to over fifty dollars. Monday morning we took our big boys and went to town, called the chief people, and had a plain talk with them regarding ju-jus, charms, etc., carried the woman back to her husband, but not before we had given her fish to eat, which, according to their belief, breaks the devil's charm. Then we went to work to clean up the first town in Barobo tribe that publicly renounced devil worship. As the mission boys went to work with a will, digging up and burning old rubbish, breaking the devil's house, and cutting down his grove, we were reminded of the scenes in King Josiah's reign given in Second Kings 23.

The day after all this happened, the Newaka people killed three animals in the woods, a wild hog, a bush goat, and a large grey-colored animal, resembling a deer, but much heavier. In their minds this was God's seal of approval, and everybody was pleased and rejoiced over the whole affair.

We went to town to see the animals and asked the chief people if they were going to make sacrifice to the devil as usual; they said, "No, we can't sacrifice to the devil any more, we hold to God this time," and seemed reverent and sincere as we thanked God for the meat and for all He had done. Sunday morning the king and chief people came to church of their own accord, a thing they had not done for a long time. Oh, for wisdom and grace to lead them right into the kingdom of God.

This is surely a step in the right direction and our hearts are subdued and rejoiced over it.

Sometime ago this people called a big devil doctor, and held him a long time in spite of our strong protest. Since then many of them have died, and they have not killed any meat until now, although the devil doctor made plenty of strong medicine and told them they would kill plenty of meat and that their women would have plenty of children, and a whole lot of stuff.

We have about sixty-six in the mission now, and more coming all the time. The work is very heavy and we would surely be glad of reinforcements. "Pray ye the Lord of the harvest that He will thrust more laborers into His harvest." We are still in the mud house, but expect, God willing, to move into our new mission house this week, even if it is not completed. Pray for us.

Word from Armenia

Miss M. A. Gerber

WITH LAST mail I received your kind letter with the enclosed check of £2-1-0, for which I express herewith my deep feelings of thankfulness in behalf of our many needy ones in this land. May God bless and reward the dear unknown givers.

For some time, dear brother, we have been reading, with interest and blessing, your paper, THE LATTER RAIN EVANGEL; I am giving it around to our English speaking natives to read. Oh, what a blessed privilege for us here in this far-off dark land to be in touch and in connection with God's saints all over the world, with those that are standing for the full Gospel and are ready waiting for our beloved Master, Jesus Christ, to come soon.

The number of children the dear Lord has given us in our care are two hundred and two. From fifteen to twenty widows are occupied in our orphans' home with sewing, cooking, housecleaning and washing; some trades are also taught to our children beside the school. Twelve to fifteen educated native men and women are teaching our children. Two evangelists and a Bible woman, natives, are working in connection with us.

The dear Lord is using them to lead many souls to Christ, our Redeemer. In the house we are daily having spiritual services to which many people from our village, Zingerdere, are coming, especially the Sunday services are largely attended; people coming from far and near. This last winter the Lord has given us special blessing in saving many souls from the bondage of Satan. Some weeks ago we invited the people for the closing of our school, the children gave some spiritual declamations and hymns; some native preachers and teachers also spoke; on the occasion more than one thousand people from far and near were gathered in our large meeting hall, and we did feel the presence of our Lord. We are always so glad to use all such chances in giving the full Gospel of Christ to the hungry souls.

A great privilege of our work are the two books we were permitted to print last year, one on the second coming of Christ with 423 pages, and the other on divine healing with 291 pages. These are the first books on these subjects in the Turkish language; Armenians, Greeks and Turks are reading them. The general language here is Turkish, everybody knows Turkish. We are receiving encouraging letters telling us of the blessing these books are being made. Rev. Haralambos, a Greek brother working with us, is the author of these books. This brother is having the same light and experience on the full Gospel as the dear saints of the Pentecostal movement are holding up all over the world. Another book on the Holy Spirit is much needed; Rev.

Haralambos has begun to write the same, and it will be as large as the ones already mentioned. For this also we are looking to the Lord for the means to have it printed, not knowing whom He will move to help us, but being sure that He will do it.

From a human standpoint, we would have reasons to worry and to become restless. Some of our largest sources of income have been cut off because we are in fellowship with the Pentecostal movement. This on the one hand, and the hundreds of uncared for orphans pleading for admission and the great need of more buildings to house them, on the other, would almost overwhelm us, but yet we are very happy trusting in Him alone. The villages are constantly writing and asking for somebody in our station to bring them the Gospel.

For many years I was alone here with native helpers; last year the dear Lord brought me Brother Scholtz from Breslau, Germany, with his dear wife, and four other sisters, to help me. We are all trusting the Lord for support. One of the sisters is teaching children, one overseeing the large kitchen, another the sewing room, and another the sick and also overseeing all the housework.

I feel that it is impossible for me to give you a full view of the large work we are permitted to do, and the work that should be done, but I trust it will show you how much we are in need of prayer and the help of God's saints.

Walking in the Light

Convention, May 15, 1911. A. Arnold, Pastor, German Pentecostal Mission, 814 Willow Street, Chicago



IF WE walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." I. Jno. 1:9.

This verse is a sweet experience in my life. Twenty-six years ago the Lord saved me, and I became a member of a Baptist Church. The brother who baptized me was a faithful servant of God; God had used him at one time in the ministry of divine healing, in behalf of a sister who had rheumatism of the heart. The doctor had given her up to die, and this minister prayed for her and commanded the sickness to go, and instantly she got up and was healed.

This little circumstance I never forgot, but I didn't get much teaching. I was still a babe, and when babies don't get proper food they get weak, and so it was with me. But I was craving for light, and when others were asleep I was up early in the morning, searching for light. I was hungry for the truth. God put a love in my heart for every one, but not having the teaching I gradually got a little careless, as many do; but praise the Lord, He brought me back.

A little over twelve years ago my brother died, and my second daughter became sick. She was in a helpless state and was operated on. First she had typhoid fever and then appendicitis, and I commenced to pray for her.

Then I became sick myself. I had kidney disease in the worst form, and had had stomach trouble ever since I was born, but the Lord touched me and healed me instantly. The sick daughter was healed, but afterwards had spinal trouble, which the Lord also healed.

The Lord dealt with my oldest daughter; she had scarlet fever and diphtheria eleven years ago, but after the Lord touched me, we looked to Him for her also, and as we prayed all disease left, and she ate a hearty supper.

The Lord showed me some wonderful things at that time, but before I could reach this place, I had to humble myself, and perhaps some today who are hungering and craving for something they haven't got need to do the same. I went to the ministers and wanted to know the truth, but they didn't give it to me; then I went to God and by the Word and the Holy Spirit He showed me my own selfish life, my own condition. It came like a flash in my soul that I was not living right, not walking with God, for how can we walk with the Father if we do not have the Son? Praise His Name, when the blood of Jesus is applied to our souls it cleanses us, and then we walk with God, because He has put His Spirit into our souls.

The precious Lord is always willing to show us the way, but when He does we must walk in it. He showed me the way, and I walked in it. People thought I was crazy, but He put some

praise in my soul and so filled me that I was hardly able to stay on my feet. That was a little over twelve years ago. I did not know what the baptism in the Holy Spirit was, but I was hungry for the truth, and I said, "Father, show me the way," and He showed me. Acts 2:38, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

I went to God as to a human father, and I said, "Father, I have been baptized in water, but I haven't the gift of the Holy Ghost." I prayed the Father for it, and He gave me such a filling that I commenced to praise the Lord, but the people didn't know what to think. After awhile they called me a fanatic.

God calls on us to walk with Him continually, not only once, but daily. The devil will try to make us stumble, but Jesus is always there to help. Oh, how many times I have stumbled, but Jesus held me! How many times He lifted me when I was down! Since the Lord baptized me with the Holy Spirit I cannot criticize one who has fallen; I used to do it in former years, but now I have His Spirit of love in my soul. We must walk with God and have fellowship one with another, and when we have fellowship there is no criticism. It is a kind of queer way when one child in a family will talk about the family to some one else. If they are well-bred they will not do it, and so the real child of God should be ashamed to talk about his brother and sister. This is where the devil has a chance to work; it is sad but true that even people who make great professions, fail in this. Oh, we should love one another, and have fellowship with each other! If you are a child of God and walk in the light, you will walk in love, and when the sweet love of God embraces all His children, the devil has no chance. He has to go.

When Jesus was on the Mount of Transfiguration with three of His disciples, they were feeling so happy they wanted to stay there. There are many today among the baptized saints who always want to be on the Mount of Transfiguration. Moody was preaching somewhere and he asked a man whether he had salvation. The man said, "Yes, Mr. Moody, I have been seventeen years on the Mount of Transfiguration." "How many souls have you saved?" said Moody. "I don't know of any," was the reply. "Then," said Mr. Moody, "come down as soon as possible; you are no good up there."

It is a good thing to have a mountain-top experience; we can have it all the time and walk

with God; it is a good thing to get the power of God in our souls, but we must be practical.

A man came into our mission and was healed in a wonderful way. He could not walk. We prayed for him, but he didn't feel anything, but when we commanded him to walk he obeyed, and as he obeyed, he could walk. It is the same with us. We must use what the Lord gives us, in faith. The trouble with many of us, we are "*feeling*" Christians, and not *faith* Christians. How can we get to the place where the Lord wants us, in meekness and lowliness and obedience? By walking in the light as He is in the light.

A man came into our meeting a week ago, given up by the physicians; for eight years he had trouble on the brain because of a fall, and there was no human help for him. The doctors wanted to open the skull, but the Lord doesn't need that kind of help. He does the work without any cutting, without any pain, without any morphine. The man was instantly healed on Sunday, and the following Tuesday he went to work. Beloved, let us have a little more faith in God, and if there is anything in the way let us ask God to remove the obstacle. The Lord had given me enough insight into the truth in former years, but I didn't have power to resist the devil, and that may be the case with some of you. Let the Lord have His way with you and you will be able to withstand the temptations of the devil and also your own selfish life. If you want the glory life, the holy life, the resurrection life of Jesus, live a life of sacrifice, and the Lord will give it to you.

My precious Jesus led me this way, and when we walk in the light it is so sweet, because we are not in darkness, and He reveals to our spiritual sight, our spiritual sense, things we have never seen before. Some people say, "I am ready to die for Jesus." I am not ready to die for Jesus; I am ready to live for Him. By His grace I want to live a holy life. We may not see the Lord's dealings right away, but let us hold fast and do God's will.

Last summer we were having a street meeting at Willow and Halsted Streets, before a saloon and preaching the Gospel. We preached against sin and the outrages of sin, and a man came out of the saloon and said, "Mister, this is no church." I said, "This is the devil's den and you belong to him. Get out of it." After awhile the man came out again and said, "I will shoot you." He was told the Lord might shoot him. Last night that man came to our mission and said, "Gentlemen,

I have been watching you for a long time, and I must admit you people have something more than I have, and I want salvation."

Beloved, let us stand fast and fight sin and fight the devil, no matter about the consequences. A

brother pulled me by the coat, and said, "You go too far," but I am out against sin and while I am fighting sin, I am proclaiming the sweet Gospel of the Lord Jesus for the salvation of mankind. Blessed be His holy Name!

A Remarkable Dream

Mrs. L. E. Eames, 25 Seneca Street, Oneida, New York



I WILL relate the dream as it came to me, but it will be impossible for me to describe it as I saw it. This dream was given me while very ill in a hospital, five days after an operation. The next night it was repeated in every detail.

The day before the operation and the next morning I prayed constantly for the Lord to restore me to health again if He had anything for me to do for Him; I was ready to go if there wasn't anything, but my constant prayer was that He would let me try once more. Five days after He gave me this wonderful dream.

I was carried back to the time I was converted, at nineteen years of age. All the past between that time and now seemed blotted out. At the little village church they had been holding evangelistic meetings for several weeks, and a great number had been converted.

I saw a great, long, white road beginning at the church and running perfectly straight up into the heavens. At the end of this road I could just see great mammoth gates. The road was very wide and crowded with people. I saw all those who were converted at the time I was, and I remembered them all. There were also crowds of others I had never seen before.

It seemed that the purpose of all was to reach the gates, and I also thought only of that one thing. The road was so beautiful and smooth, it seemed to me there wouldn't be any trouble in making the journey. I said over and over to myself, "The road is so smooth and I am getting along so nicely that it won't be hard at all to reach the gates."

After I had traveled awhile I noticed some attraction at the right side of the road, and a great many looked to see what it was and crowded off the road to find out. In the rush I was crowded off with the others. I tried to hold back and didn't want to stop, but it was in vain; I was crowded off with the others.

I found myself in a large entrance which opened into a large place, something like an am-

phitheatre, where there were all manner of amusements going on. Yes, everything from a dance hall to a pool room. I could see a play going on, the characters on the stage, the curtain and the boxes at the side. In another direction I could see people playing cards, laughing and drinking. All seemed to be having a good time, but oh, so restless! Some looked so tired and nervous, and I said to myself, "I must get out of this place. I didn't want to come here, and I must get back on the road again. I shall be away behind the others and be delayed in reaching the gates." I had to push and crowd my way out. I had difficulty in getting out of that place, but I finally succeeded. After I had gotten back on the road again something seemed to turn me around, and as I looked back a flash of light circled over the entrance spelling the word "AMUSEMENTS" in large letters.

I started again on my journey, and said I wouldn't let anything stop me again. I tried to walk fast, but somehow I didn't get along as easily as I did before. I could look up the road and see the people who were with me before I stopped, so far ahead. I thought I would try hard to catch up with them, but the road was harder to travel, and I saw it would be useless to try, they were so far ahead. I was so sorry I had been stopped, and was more determined than ever to press on. The road was quite a little rough, so I couldn't get along very fast, but I thought perhaps it would get smoother farther on, which it seemed to do.

I was making good headway, when all at once there was some commotion on the other side of the road, and the first thing I knew I was crowded off from the road again. Everyone didn't stop to look, but there were a great many who did, and they seemed to be those who were around me, and I couldn't help myself. No one spoke a word. Everybody seemed so intent with only the one object in view—reaching the gates. As far as I could see ahead, there was a solid mass of people, and back of me they were so packed they were beyond number. I had struggled hard to keep on the road but I found it was impossible

in the awful crowd. The people didn't want to stop, it seemed, but just to look and see what all the commotion was about.

There was a large entrance like the other one, but the place was more like a village. There were stores and sales going on, and people rushing against each other; everywhere there were people selling something. I saw all kinds of markets, and a street something like a midway. Men were in wagons, selling real estate, with signs tacked up, and all were in a mad rush. Everybody acted as though everything must be done at once. I made up my mind to get out at once, for I knew I was losing much time and would be delayed again in reaching the gates. After pushing and crowding, I again succeeded in reaching the main road. I had the same impression to turn around, and as I looked and wondered that same flash of light circled over the entrance, spelling in large letters of fire the word "BUSINESS."

I felt dreadful because I had stopped, for I could see those who had been with me before I was crowded off, far up the road. The road was harder than ever now to travel; there were deep ruts and bumps along my way, and it seemed almost impossible for me to make any time. Still I kept plodding, more than ever determined not to give up. The old friends who had started with me, but had not stopped, were nearly to the gates. I thought I would get into the middle of the road so it would not be so easy to get crowded off again. After a time the road seemed to travel better and I felt encouraged, for I kept saying over to myself, "I shall reach the gates before long."

While in that contented frame of mind, I began hearing something like the wail or moaning of the wind. First it sounded like that, then it became louder and seemed coming nearer. After a little I could hear plainly these words as of thousands of voices calling in the distance, "Open those gates." I had noticed as the road seemed to ascend there was a large wall on each side of the road that led to the heavenly gates, and large iron gates about a quarter of a mile apart, on each side. Each one had a great iron bar for a latch. Louder and louder came the call, "Open the gates"; it seemed to fairly shake the walls, and the wail of it was terrible.

The road traveled so smoothly now I made up my mind I wouldn't look aside no matter what happened, so I kept straight ahead for a long time, but the cry seemed so heartrending and so full of suffering I could not stand it any longer. All at once the thought of myself and reaching

the goal was swept away, and I turned and looked, and what I saw I shall never forget, neither can words describe it. Some great calamity had come upon the world; it was covered with a dim, red light, and it seemed it was being destroyed. As far as I could see there was nothing but a surging mass of humanity fleeing toward this road to escape death. It was the most horrible sight that one could imagine and seemed to paralyze me for a moment as I saw the awful horror-stricken faces, eyes bulging, arms outstretched, people rushing over each other pulling their hair in their agony. I looked at everyone near me to see if anyone would help save those people, for it was perfectly plain to me they were fleeing to this road for safety as they were facing death. I flew to the nearest gate, and forgot everything else in my desire to open that gate. I tried hard to move the bolt, but found it impossible, so I called as loud as I could, "Won't someone help me open the gate?" Three or four hurried to help me, and after tugging with all our strength for awhile, the large iron bar slipped up in the socket and the gate was pushed open by the awful crowd. In the rush I was jammed between the gate and the wall so that I could hardly breathe. I worked my way out and tried to get back into the road again, but I was hurt so I had no strength and sank down. There seemed to be no end to the awful crowd as they came surging in. I succeeded in holding myself up by supporting myself against the wall, and as I stood there watching those suffering, struggling people, the question came to me as before, What is the meaning of this? What has happened? And that same flash of light circled over the top of the gate spelling in letters of fire, "INDIFFERENCE." Oh, how that word burned into my soul! I understood everything at that moment, and began calling to the people, "Oh, will some one go back and open the other gates? What will become of those poor people who are calling so far down the road for someone to open the gates?" I called several times, but no one paid any attention, and then I seemed to understand it was impossible to go back, for the road was so crowded all had to go straight ahead. I moaned over and over to myself with remorse for those poor lost people, "If I had only looked before." I couldn't bear the sorrow it caused me and I sank down by the side of the road. Then it seemed I was lying on my bed, and my room was there by the side of the road at the gate. I was so ill I couldn't continue my journey up the road to the heavenly gates. I understood it all, so I began

to pray, and called with a loud voice, "Take me now, dear Lord, the struggle is too hard." I uttered the same call three times, then a voice said to me in plain words, "You cannot go now!" This was repeated four times, then the voice said, "There is somebody coming up the road that won't hold out; something you will say or do

will help them on, and you will reach the gates." That voice I shall never forget; it seemed to sink into my very soul. It is impossible to convey to anyone the sound of that voice or the way it impressed me. It was a heavy, musical voice, firm, but tender and gentle. As the voice spoke these words to me I awoke in tears.

"The People That Do Know Their God Shall Be Strong"

Convention May 27, 1911. F. A. Graves, Zion City, Illinois



Y THOUGHT this morning is The strength of the Lord. "The Lord is the strength of my life; of whom shall I be afraid." Ps. 27: 1.

I suppose every one feels the need of strength, and if you do not, it is in my heart to say you will need it much in the days to come. While we now see men falling on the right hand and on the left in weakness, yet I believe we are going to see their number greatly increased in the future. Will you join their ranks or will you be strong in the Lord? Oh, there is such a necessity to be strong in God. Daniel, 11: 32, says, "The people that do know their God shall be strong," so it behooves us to know the Lord if we are going to be strong. Not only do we need strength for ourselves, but how necessary and how blessed it is to be strong for the sake of others, for "No man liveth unto himself."

You in this Convention are having opportunities that many do not have, and therefore God expects much of the little company that gathers here in Convention work. I know it. God has a right to expect much of us. He has given us helpful teaching and He expects much of us. We need strength not only for ourselves but that we may lift somebody out of the mire, point somebody from darkness into the light, because the days that are coming are going to be dark days to many. Things are not as they were twenty-five or thirty years ago, in spiritual things. Men who are so-called converts today do not stand in the Lord as they did forty years ago. You can talk about your great revival work, and God bless all the good done by that, but the men who profess to give their hearts to God and signify it by signing cards, do not stand as they did in the days of deep conviction and genuine repentance as was the case thirty or forty years ago. The devil's power seems very much increased. There is no use in closing ourselves up to the condition of things, and saying "I don't see it," and "I am not going to see it," for it is

for us to face, under the power of God. Inventions are making rapid strides, and danger to life is ten to one, what it was twenty years ago, but does that stop the speed of inventions? Not a bit of it. On they go, faster and faster! And this rapid advancement is not confined to inventions, but is found in every other line, and spiritual things must keep pace as well. What the future has for us God only knows.

You can well thank God if you have grown in grace during the past year. You can well thank God if you have stood the storms and temptations, and if you can truly say today, "I am stronger in God than I was a year ago," for there are many that cannot. They become discouraged, division has come in their homes, and the associations are not what they once were; they have become discouraged, and all seems darkness to them. The devil just plays "fox and geese" with those people. I wonder whether I am talking to any such this morning? Do not forget Daniel 11: 32, "*The people that do know their God shall be strong.*"

In the first chapter of I. Peter you will find these words, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." If there was a pot of gold set here on one corner of this table, and a "trial of faith" put on the other corner, and I should say to you, "Here is a trial of faith which is more precious than gold and here is a pot of gold, will you please come up and take your choice," I wonder which would be the smallest pot ere long? Oh how slow we are to believe in the blessedness of trial, notwithstanding we read "Count it all joy." I do think that is one of the hardest verses in the Bible. "Count it all joy when ye fall into divers temptations."

Bud Robinson said the reason those three Hebrew children did not burn when they were in the fiery furnace was because they were all burned out before they were put in. I expect when we

get in the trial it shows how much we are to be burned out.

God has led me through a great school. He undertook my case when I started out as a Christian boy years ago, but I didn't know the One who was dealing personally with me until I came to the time I gave my *body* over to Him for healing; then God and I got better acquainted. I didn't have the conversion that some people had; I had no such experience as Saul of Tarsus. I cannot tell the day nor the year, when I gave my heart to God. But even if all records should be lost as to the day I was born into this world I shall speak positively on the fact that I was born nevertheless. You cannot beat it out of me. I was born in this world though all the records should be lost and father and mother make a mistake when they put it down. They say it was nearly fifty-five years ago, but it has entirely gone from my memory. I have been born of God and am one of His children, praise His Name this morning. After living those twenty years, from fourteen to nearly thirty-five, wrestling with that demon of epilepsy, this teaching of divine healing came to me from a dear brother who knew Dr. Cullis and Dr. A. J. Gordon, who said, "Graves, what are you going to do with this, 'Who forgiveth all thine iniquities, who healeth all thy diseases?'"

God led me into the truth of that teaching, and while I was a slow learner and slow believer against great opposition, with scarcely anyone but that one man to stand with me, I say it to God's glory, He healed me right there, or I never could have gone through, because I had no other help. Then God took hold of me and we got better acquainted. But when I started out on the line of divine healing I little knew where it was going to take me. It was a blessed thing to get healed, but how about being turned from the church relations and from my own home relations? Little did I know where this way was going to lead me, but I lived to see the day when a perfectly well body came to me, and passing through the Dowie Movement and out of it, being led of God into it and just as definitely led of God out of it, now we are face to face with another problem, and a Movement no more popular than that was. I wonder where it will all end. I do not know but I rejoice that one of the sweetest things to me, as our brother said two or three mornings ago, is to be in the will of God. You remember in Ephesians it says, "Understanding what the will of the Lord is," and I claim that God is bound to lead us if we trust

Him; else those words count for nothing, "The meek will He guide in judgment: and the meek will He teach His way." Now if we come before God and say, "I have my doubts about Your guiding me," it is an insult to God, after He has plainly made us certain statements that He will guide us.

And so the trials that we are to pass through in the days that are to come, none of us know. We could spend hours talking of those we have passed through, to some profit, perhaps, but many of them it is just as well to let pass without mention. We have been disciplined by them. What would we have been today if we hadn't had that discipline? I tremble to think of that. In spite of all that it has cost me, I wonder what would have been the result if I had refused to walk in the light. I would have been a helpless epileptic today. And as the light of this Pentecostal work has come to me, I tremble to think what would happen to me if I said, "I cannot go on with this thing." I do not like this and the other thing, I see nothing else in sight, but I do see a great deal of God in this movement, and it gives liberty for God's children to speak, to sing and to pray, and live with our eyes upon Him instead of some great leader. God has sent me to His word to understand what the will of the Lord is.

"The people that know their God shall be strong." Do you see the necessity of being strong? If you are not strong, if you do not know your God, you are liable to be taken off your feet. But if you are strong in God, no power on earth or hell can sweep you off your feet. Else what do those words mean, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." But oh, it means a surrendered life. It means putting all on the altar, wife and children, and all your interests. If I were to ask you to weigh yourself on one of these scales we see along the street, and you were to put one foot on the platform, how much of a weight would you get? That little pointer would swing back and forth, and I would say, "Get on the scales," but you would say, "Oh, I will just rest on it heavily." "No, you take that other foot off the earth and put both feet upon the scales, and you will see the pointer stand still;" so you step up with both feet on the scales, and there is your weight, one hundred, forty-seven and a half pounds, but you had to put it all on. Oh, I wonder if it is all on this morning in F. A. Graves, and in everyone of us.

This is no time for us to be half-hearted. If

there ever was a movement in the world that calls for a wholesale surrender, it is this one. I am going on as God gives me grace. Are we going to be strong? Our strength will depend a good deal on what we feed on. We are to be a separate people, in a sense. We cannot read everything today. We cannot read even every good thing today. There are excellent books and there are excellent papers; I do not suppose there was a time in all the world when there were so many excellent magazines and books placed before the public as there are today, and what are you going to do about it? I will tell you, friends, if you expect to grow strong and stand firm, you have to make this Bible *the* Book, to the exclusion of many good books and magazines, and it may be even Pentecostal papers that are just on the line you like to read. But how about this Book? That Word is a lamp to our feet and a light to our path. Let us read this book more this coming year than we did last year, and let us spend more time waiting upon God, for our own safety as well as for the safety of others with whom we may come in contact. There are those who are going to come to us for help and advice, and what are we going to do about it? Are we going to be prepared to say those words that shall lift the clouds by the help of God? Are we going to be able to turn them to the Word of God and hold them right there till the clouds roll by. The Word says, "Resist the devil and he will flee from you," but it doesn't say he won't come back again, and I know he will, many, many times. He is onto his business, and he is creating havoc in every place where he can. May God help us to be strong in Him.

Just one thought as regards passing through trials. It is not an original thought with me, but it is one that I have had blessing out of and I give it to you. So far as you can, by the help of God, when you are passing through a trial, keep it to yourself. If you do, God gives you grace, and you will be stronger than if you immediately dart off and tell it to somebody. If you will go to God and keep still as the fires burn, you will find you will come out of that trial stronger. Don't misunderstand me, I don't mean you shall not ask counsel of anybody, but there may be times of trial when, if God will give you grace and you will trust Him, you will be stronger if you keep still and not let anyone know you are passing through that trial.

God has promised that if we lack wisdom we shall ask of Him who giveth to all men liberally, and upbraideth not. There are places for pastors and teachers for advice, but some things are better taken only to God. Oh, how much it means to be a well-balanced Christian today. It is easier to talk about it than to live it. By God's grace I have not given up striving to live it, and I do not propose to. The advice of that Shunamite woman to that servant as she started for the home of Elisha, "Slack not thy riding," is good for us today. We must not slack for a single moment, but press on with double vigilance, with caution and faith and trust in God. Friends, we have talked about trust many times when we didn't have very much. We have quoted the Bible on it, but now is a time when we have to practice it if we are ever going through on this line. Now is the time to be brave and strong. We do not see the power in men's and women's lives we would like to see. I trust we will in days to come, but the god of this world has hold of things, and he is a great power today. And yet there stand these words, "The grass withereth, the flower fadeth, but the Word of our God shall stand forever."

A Helpful Book

MISS HENRIETTA E. MUZZY sends us the following words in commendation of the book, *The Ideal Christian Home*, and asks that we give them space in our paper:

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