



The days of Heaven on the Earth

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An International Monthly Magazine

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

Wonderful Miracles Wrought in Jesus' Name

An Open Letter to The Evangel Readers by an Eye Witness

World-Wide Campmeeting, Long Hill, Connecticut, June 19, 1913.



I WANT to give you a slight glimpse of what God is doing in the World Wide Camp at Long Hill, Conn. I was never privileged to be where the power of God was so manifestly poured out; many baptized in the Holy Ghost; many speaking in tongues; some powerful cases of salvation to sinners and reclamation of backsliders. God is working on all lines, but particularly in the healing of the sick. The first two weeks there were three hundred and fifty prayed for. A missionary from China carefully tabulated the healings after investigation, and the following list is a part of that table:

neuralgia	deafness	kidney trouble
neurasthenia	dropsy	heart disease
scrofula	tumors	bronchial affections
lameness	goitre	bowel ailments
appendicitis	hernia	liver complaint
mysophobia	grippe	displaced vertebra
blindness	catarrh	curvature of spine

It is difficult to keep track of the healings, they multiply so rapidly. We are now in the third week of the meetings and the power of God is increasing all the time. There is a very large attendance of Pentecostal workers and great unity of the Spirit. A marked feature of the meetings is the strong, direct teaching of the Word, the absence of fanaticism and the repudiation of errors which here and there have crept into Pentecostal work. God himself is steadying the ark. Bless His precious name!

The unity of spirit in which He holds us all, is most hallowed and deepens from hour to hour. The praises He pours into our hearts and out through our lips are mighty, and on this volume of praise the Holy Spirit moves out to do His work. "The high praises of God" . . . "a two edged sword!" Ps. 149:6. We are proving that the walls of the city (spiritual Zion) are salvation and her gates PRAISE. Isa. 60:18. We enter in by praise. Ps. 100:4. The enemy falls before the voice of Holy Ghost praise. 2. Chron. 20:21-23.

One dear drunken sinner was brought to meeting in an automobile. After prayer he fell off in a drunken sleep under the altar. When he had slept off the effects of liquor he arose and began to call on God. He was converted, bap-

tized with the Holy Ghost and healed of heart disease that night. The next night he brought his wife, who was saved, and then followed their son's salvation. A most remarkable case was that of a sufferer from mysophobia (insane delusion in which there is horror of everything sweet; no doubt caused by demon possession). She was brought to the altar a mental and physical wreck, dull, lumpish, so deaf that it was almost impossible to communicate with her through her instrument to aid hearing, suffering from hernia, wearing gloves night and day, lest somebody who ate sweets should touch her, hands like blood, because of her frequent scrubbing them to get imaginary sweet off them; she even kicked away buttons and knobs to doors in her effort to open them without touching her hands to them, and had been a victim to the hallucination for sixteen years. Her husband had to leave her, everybody left her. Now healed, saved, baptized with the Holy Ghost, she is a bright glad power for God. A colored girl, the wall of whose abdomen burst thirteen years ago, after an operation and the contents of large intestine came constantly through the side, had been in the hospital for a year and had several operations—now healed by the power of God.

A goitre of twenty-five years' standing went down somewhat with the laying on of hands and the healing is now accomplished. Mrs. Mead, fifteen years a cripple, rheumatism in one knee, varicose veins in other leg, unable to bend knees for fifteen years, received *immediate* deliverance when prayed for. One from Ellendale, Ontario, blind seven years from accident, one eye destroyed, the other blind, total blindness for two years, saw the sun for the first time after his baptism in the Holy Ghost. The baptism was accompanied by two large balls of fire and a small one, which entered the eye, from which he has since seen the sun, and more and more of other objects daily. In this case the healing is gradual, also with an Ottawa brother who had catarrh for thirty-eight years, derangement of intestines fourteen years and kidney trouble four years. Another brother near Ottawa, an invalid ten years with stones in kidney, hernia, dysentery and nervous prostration, received *immediate* deliverance. A sister with tumor, who was

prayed for, *next day* discharged something like liver, or great chunks of clotted blood, later a skin like a piece of muslin came away—the sack of the tumor. She was ill three years—now quite well.

I have given so much prominence in this letter to the healing work of God, hoping it will encourage poor sufferers everywhere to *trust their God* for healing. He is no respecter of persons and says, "According to your faith be it unto you." "I am the Lord that healeth *thee*." To my own soul the most wonderful feature of these meetings is the glorious Shekinah of God's presence. Often He comes in the hallelujah choir and with it a heavenly radiance on every Christian face which is truly indescribable, but a rich commentary on "He shall change our vile body and make it like unto His glorious body." The atmosphere of love that pervades all, gives us some conception of what it is going to be to live in a heaven of *love*. "God is love." "He that dwelleth in love dwelleth in God." "The love of God is shed abroad in our hearts by the Holy Ghost." Oh, praise God for the Latter Rain, the *abundant* outpouring of the Holy Ghost!

It is truly remarkable how God sustains His honored servant, our beloved Sister Etter, who has charge of this camp. At sixty-nine years of age God daily reinforces her strength in the use of the gift of healing, upholding her in arduous labors that, unsustained by God, the vigor of young manhood could not endure. God's miracle in her is greater than all His miracles by her. May He take of the power on this Moses and put it upon many bands of seventies. Numbers 11:16, 17.

Later—There came into this morning's meeting an unconverted mother, bringing her unconverted daughter of seventeen years. The girl had come three hundred and fifty miles for healing of blindness, she having been stone blind since the age of two years. While Sister Etter's hands were on her in prayer, sight was given, and it was most touching to see the mother and daughter weepingly embrace and gaze with joy upon one another. Now, for the first time that she could remember, the girl saw her mother's face.

We are praising here that in so many instances the unconverted come to trust Jesus for healing. It would seem that they sometimes trust more than His saved people! Oh, the damnable shortage of faith among "His own." "He came unto His own and they received Him not." "When

the Son of man cometh shall He find faith on the earth?"

Still later—Another notable healing! A father came from a distance bringing his deaf and dumb boy—so born. He had been in an institution to be educated and had become so prejudiced and so filled with hatred that when the father brought him to the grounds he was like a wild animal and had to be restrained by the father from breaking away and running to the woods. As soon as hands were laid on him in the name of Jesus, the demons came out, his face became sweet and lovely, the hearing came, and he is learning to talk. Glory to God! The spiritual tide is rising every hour.

June 27th—I must add an appendix to my camp meeting letter, for God has broken forth in a most astonishing manner in this camp. Yesterday morning the presence and power of God came suddenly upon us; while in worship and adoration of Him one fell to the floor under the "weight of glory." Then a clergyman came forth and gave a powerful message in tongues; he seemed not quite to have finished when he, too, was prostrated. Then, with a kind of swishing sound came the "power" and all over the house people fell under it.. I counted fourteen on the platform and just around it—impossible to say how many fell all over the place, the slain of the Lord were many. There followed a scene that beggars all description, as under the increasing light and power of God His people worshipped Him, sometimes in hymns, sometimes in the heavenly choir, sometimes in the cooing of the Dove—the Holy Dove of God—the Holy Ghost bringing forth from the innermost depths of the being sweet love notes to Jesus. The voices were many, for all in the tent seemed worshipping; the sound was one, the commingled "sound of many waters." No drilled choir could have kept in such harmony and unity, with sweetest melody. The bandmaster was evidently the Holy Ghost. He can render music without rehearsals on a company of *yielded* instruments. Glory! The "Hallelujah Chorus" was varied by most solemn, searching, loving messages in tongues (with interpretation) and in English. Meantime many were having visions, some seeing Jesus riding on the white horse of power, some seeing troops of angels hovering over us, one saw blood everywhere and the red horse of war striding on. Crowds of sinners stood on the outskirts of the tent looking on; most respectful and solemn attention was given, and some of the

messages were for them, but most were for the saints. Several came through at this time into their baptism. This meeting began at 9 a. m. and closed at 1 p. m. We reassembled at 3 p. m., when the power immediately came upon all more strongly than in the morning. Two gray-headed sinners pushed their way through the crowd and surrendered to Jesus. One business man said: "I have locked up my place of business and came here a sin-sick soul. For days I have watched these meetings, seen the healings and the mighty power and said, 'If this be the power of God I dare not say a word against it.' Now I *know* it is the power of God." He and the other white-haired man were both gloriously saved, coming out into the light almost immediately; then they began to push on for their baptism.

Truly, Apostolic days are upon us! Many hymns and songs of worship were given in tongues. People lying on their backs with eyes closed at a distance from one another would sing these hymns in the same tongue in perfect unison. These duets in tongues were often followed by the song in interpretation. Many of those who had been healed were leaping and dancing under the power, reminding one of the scene in Jerusalem when the onlookers said, "They are filled with new wine." Yes, "this (was) that spoken by the prophet Joel" of "the last days." Truly, we are in the *last* of "the last days." The shortness of the time till Jesus comes was emphasized again by the Spirit filled saints and most tenderly, pleadingly, did the Heavenly Dove, the Holy Ghost, speak in many languages for us to get oil and prepare for the

Heavenly Bridegroom. These messages were interpreted for us by others under the power. Surely we shall be without excuse if we are found without "oil in our vessels with our lamps" in these last days!

This meeting, of which I can give you *no idea*, closed about 6 p. m. We soon reassembled and the Spirit held us in His power until 11 p. m., the awe deepening upon us. The majesty and glory of God became so great we could hardly breathe. No one looked to his neighbor, but all felt as though in the *immediate presence* of God. An immense crowd of the unsaved had gathered and stood many feet deep all around the densely packed tent. Pungent, tender and solemn were the messages given them; in sacred pantomime (Ezekiel 4:1-8; 12:3-7, etc.) was enacted the crucifixion of our Lord for them, His coming crowned to receive the lost ones who would let Him save them now. No altar service was called and the meeting closed in a death-like stillness. We wended our way home caring to see or speak to no one; the sinners likewise; not a sound was heard as they trooped down the hill to the cars. As we came out of the tent we found "the slain of the Lord" lying all around.

"We have not followed cunningly devised fables when we made known unto you the power and coming of the Lord Jesus Christ, but were eye-witnesses of His majesty," His honor and glory, as we have been with Him *in this holy mount*.

ELIZABETH SISSON.

The Worldly Believer and What He Lost

Pitching Toward Sodom

Ira E. David, Onarga, Ill., in the Stone Church, March 9, 1913.



THE topic upon my heart this afternoon is The Worldly Believer and What He Lost. The texts are found in Gen. 19:16, 17, "But he lingered," "And escape for thy life." The outline for the message is

Lot's choice.

Lot's loss.

Lot's progeny.

Abraham and Lot are types of two different classes of Christians. Abraham was the Father of the faithful and was commended for his faith.

Lot was a type of the worldly Christian, with all his works burned, who barely escapes perdition. Perhaps some may question if Lot was a believer and whether he was really saved, but the New Testament calls him a righteous man, that is, a justified man, and says he vexed his righteous soul seeing the evil deeds and the evil lives of the men of Sodom. And so from this New Testament record we may conclude that Lot was really a believer, but he lost everything excepting his soul.

When Abraham and Lot left Haran, Abraham went out, having heard the call of God; he went

out not knowing whither he went, but knowing that he was following a true guide, an Omnipotent Guide. Lot went out, not following God, but following Abraham. The key question to Abraham's life was, "What does God want?" The key question to much of the life of Lot was, "What will be to my personal advantage?" Lot followed Abraham out of the land of idolatry into God's country. We see many people doing the same thing today; they come to the altar not immediately because of their own call, but because somebody else comes. Instead of following God they follow other people. I acknowledge it is better to get out of a life of idolatry that way than not to get out at all; it is better to get out of the enemy's country following the example of a godly man than to live on in the enemy's country, but it is a great deal better to listen to God, and, having heard God, to obey Him, regardless of what every person in the world does.

Lot made his choice of a home entirely from a worldly standpoint. It wasn't "How can I live most to the glory of God?" but "Where shall I find the best pasture? How can I raise the biggest herds and most enormous flocks? Where can I make the most money?" With these questions in his mind, Lot looked upon the fertile plain of Jordan which, before the destruction of Sodom and Gomorrah, was as a garden of the Lord, like the fertile, irrigated valleys of Egypt, and he said, "This will be most to my advantage. I will choose the plain of Jordan." Now a little modesty, a little humility and self-sacrifice would have led this young man to look up into the face of the senior whom he had followed and say, "You are the eldest, and you have led this expedition thus far, and I submit that you ought to have first choice." But when a man is looking out for self he never makes such suggestions, and Lot in that respect certainly is a good representative of multitudes of church members of our present day. The question whether we live in Chicago, in Idaho or Africa is not settled by the question, "Where can we most glorify God?" but "Where will be our greatest temporal advantage?" That question is the one uppermost in the minds of many a believer, and indeed you may bring it closer home and ask yourself a question, "What town should I live in?" If it is settled that you are to live in Chicago, "What street should I live on? Where could I most glorify God? Where will my testimony be most effective in the lives of other people?" These ought

to be questions asked again and again. But what we do ask is, "Where is it the most convenient? Where can I gather up the most dollars? Where can I have the most luxurious apartments for the least money?" Thus we begin a march toward Sodom.

Now Lot looked, then he pitched his tent toward Sodom, then he lived in Sodom, and finally he sat at the gate of Sodom. That meant that he had gotten on in the world; it meant that he had become reasonably popular with the men of Sodom. We are told that they were sinners, "wicked sinners exceedingly," but somehow Lot managed to keep his religion under his coat so successfully he became popular with these wicked sinners of Sodom, and they voted him into public office, and he sat as an alderman or mayor at the place of influence—the gate of Sodom.

So Lot made his choice, not like Caleb, wanting a mountain to conquer; not like Abraham, wanting a place to glorify God, but like a man of the world, wanting a place to live most at ease and most in affluence. Now we need to look at the things that Lot lost, and they may be a warning to us against pitching our tents toward Sodom. In the first place Lot lost spiritual life, he lost spiritual victory. The altar was taken down, family worship was excluded, and all power to prevail in intercession was lost. We read a few minutes ago a very significant statement in Genesis where it is said that when God destroyed Sodom and Gomorrah and the cities of the plain, He remembered Abraham, and because of him saved Lot. Lot didn't have power enough left to pray himself out of the clutches of the devil and out from under judgment fires; but there was one old, white-haired saint that lived in separation from the world, and this old saint, living miles away from the scene of judgment, had power to prevail to get his nephew and a portion of his family out of the city that was about to be destroyed.

Lot had lost spiritually so much that his testimony wasn't effective. He used to have a testimony and could have talked all right in a meeting, but the trouble was his testimony after he got to Sodom didn't have any weight. He went out in the night on the occasion when the angels were entertained in his home and reasoned with his sons-in-law; he told them that judgment was pronounced upon Sodom, and said, "Up, get you out of this wicked place, for God will destroy it." But they considered it a great big joke. Perhaps they said, "Well, if this

place is so bad, what did you move here for? It is strange; you have one of the finest mansions in the city on the most aristocratic street. Why are you living here if it is not all right?" And so they laughed at him. He had no influence with them. A lot of people think they must join hand and glove with the world in order to help the world; they join the world's clubs and the world's fraternities, and enter into the world's fellowship in order to win the world for Jesus. I have known many a preacher to plead that excuse for his own conduct, but I want to tell you the world doesn't believe the testimony of that kind of a man. What is the testimony the world believes? It is the testimony of a man like Abraham, who lives in separation; and when a worldling is dying he doesn't send for a man that lives in worldly fellowship and continually fraternizes with worldly people. When a man is on his dying bed, if he concludes to have a man pray for him, he thinks of an Abraham and says, "Bring that man around."

In the second place, when you think of Lot's loss you may think of his property. He was as rich in herds and flocks, and silver and gold as was Abraham when they both came out of Egypt, but twice over Lot lost all his property. Five kings, led by Chedorlaomer, made war upon the cities of the plain and carried off Lot, his family and all his property. Lot would have been sold in slavery had not faithful Abraham heard about it. He mustered his servants and two or three good neighbors and they rushed off up into the regions of Damascus, pressing hard after these five kings, with their captives and plunder. By and by they overtook them and got the victory, and brought Lot and the property back. You would have thought an experience like that would have been enough to have wakened up this worldly professor and gotten him out of Sodom, but the loss of his property once was not enough. He had to stay there until the last fatal night came, and the angels came and got him by the hand and fairly pulled him out. Then when he did go he went in such a hurry he had to leave his property behind him, and fire and brimstone rained upon that property. Now how striking: This worldly believer had gone over to the cities of the plains to make money and he lost it; lost it twice over. Now the worldling may get along after the world's methods, but the real believer cannot live that way. God has a controversy with the believer who departs from God.

Now consider Lot's loss again, think of his family. His children married in Sodom because he lived in Sodom. His married daughters fell in with the ways of his sons-in-law and when Lot begged them to come out of Sodom they thought there was no immediate danger and they would live there awhile longer; so Lot lost all his married children by the judgment fires. Then Lot's wife lingered without the city. Her children were back there, and when a mother leaves her children she is very slow about taking steps away from the place. These children are strong ties that hold a mother; and then, too, the property was back there in Sodom and she thought about that. As the angels and the two daughters and Lot himself hurried along toward the little city of Zoar, this woman lingered behind, and finally, with a woman's curiosity, she turned clear around. While she looked she lingered, and before she knew it the lava and brimstone were falling all about her and this woman was caught and became incrustated. Lot lost his married children and lost his wife. More than that; you remember how a little farther on in the story these two single daughters of Lot had become so contaminated with the sins of Sodom that were in the very atmosphere, that they themselves committed incest, and were worse than lost to Lot. So that out of pitching his tent toward Sodom, moving into Sodom, becoming alderman to Sodom, he lost spiritually; then he lost financially, and in the third place he lost his family. Oh beware! It seems a very little thing when business gets too pressing to hurry off in the morning without having family prayer. It seems only a little thing when business gets more pressing to neglect private devotions—the reading of the Word in the closet and secret prayer. It doesn't seem like a matter of great consequence to fall into worldly associations and worldly fellowships and unity with the present day clubs and present day fraternities that have become so numerous and popular. Then, a little farther on, some diversion seems to be needed, and the backsliding church member says, "I have had a strenuous week and I think one evening at the theater will not do any harm"; and the next thing is a turkey dinner. You may ask, "What is the matter with turkey?" Nothing, but with the turkey dinner is a wrong atmosphere. It is a worldly crowd that clink the wine cups. The talk of the Master and the conversation on the Word are all dropped out. By and by the family have

all gotten into Sodom, into worldly fellowship, and have lost the fellowship of God's children entirely. Now you may do that, and yonder at some distant point there may be some dear saint, an Abraham, a man of prayer, that holds on through a night of agony, crying, "Oh God, save my nephew from the judgment fires," "Save my friend from the judgment that is coming this way." God in infinite mercy and love hears prayer and saves that soul "as by fire." But when you escape, it is an awful thing to know that the family is left. If you live in Sodom your children won't believe your testimony; your own children won't believe in your own prayers. Years ago when I was a boy I saw such a man. His name was on the church record, but his own son said, "I believe in mother's religion, but I haven't any use for father's."

Lot lost character. He lost so much character that he called these men whom God called "wicked sinners exceedingly," "brethren." He went out and talked to the citizens of Sodom and said, "My brethren," God doesn't talk that way. Spiritual believers don't talk that way. Who are the brethren of believers? Why believers, not worldlings; not wicked sinners exceedingly. They are not our brethren; they are the subjects of our intercessions and supplications, but they are not our brethren. Lot had lost character to such an extent that on that night when the angels were entertained, and the wicked sinners of Sodom were pressing about the door wanting the guests brought out for evil purposes, rather than to have trouble Lot stepped out and told them he would surrender his virgin daughters. When a man sinks that low he is as low as a man can sink and still keep out of perdition. I tell you, friends, when you move over to Sodom you never dream what you will get into when you get far down; there was an awful deterioration of character when Lot got down to that level.

Now look for a moment at the posterity of Lot. It is the privilege of every believer to be filled with the Holy Ghost and to have a spiritual posterity. You know that John Knox said, "Give me Scotland or I die." Many and many a soul like John Wesley, like George Mueller, J. Hudson Taylor and Bishop William Taylor has lain on his face and pleaded for a spiritual posterity, and God has given them multitudes. You say, "Well, we are not great people like them." Never mind. Every one of us as a believer can be filled with the Holy Ghost. It is the privilege of every man, woman and child to be a soul

winner and afterward stand on the heights of glory and say: "Here am I and the children Thou hast given me."

And what did Lot have? He hurried toward Zoar. When the fire struck Sodom God told him to escape to the mountain. Where God tells a person to locate that is the very best place to go, but Lot didn't think so. He said, "Oh my Lord, I cannot live in the mountain. I'd die in the mountain. I have become accustomed to the ways of the city. I know what it is to live in a modern house with modern conveniences. I am not used to the dens and caves or used to sleeping under the shadow of a rock. What should I do if I had nothing but the sky for bed covers? Let me move over into this little city." And the Lord said, "All right, I see you still want a little of the world." So Lot picked out the least piece of the world, a little city named Zoar. He would not go clear through with God. Isn't that true of a great many folks? The Lord says Africa, China, India, South America, or the slums of a city, and they say, "Oh Lord, I'd rather die." Well, I'd rather die in the will of the Lord than out of it. Lot went to Zoar, but when he saw how terrible were the judgment fires and the lava and brimstone, and how near the fire was coming to Zoar, he concluded he'd go to the mountain after all. But when he got to the mountain he had so lost character that for two days in succession he was drunk; and in those two days he started two races of people; one was the Moabites and the other the Ammonites. Four hundred years later, when the children of Israel were ready to move into the Promised Land and do the will of God, the Moabites and the Ammonites withstood them and blocked the progress of God's people. Thus they went on for centuries and centuries of time, an evil posterity cursing the face of the earth. And with whom did they originate? They were the children of backslidden Lot.

Oh my dear friends, I am afraid to ask you how many families in this room have family prayer. It is appalling when you go around among many of the people of God to find that they have dropped the practice of worship. You say, "Why, it is only a little thing. We are so busy. We have to go to work at seven o'clock." When you start in this way, one thing after another drops out; and it drops out so gradually you do not realize it until you wake up some day and find you are actually living in the fellowship of the world. When you live in the fel-

lowship of the world you need not expect a godly posterity, and you may even expect a posterity that will curse the earth. To me it is an appalling thought that this man who in the New Testament is written down as a righteous man started two tribes that for generations cursed the earth with their sins.

Where are you this afternoon? Where do you live? Do you live like Abraham in God's country? Do you live in fellowship with the people of God, or do you have your pleasure in fellowship with people of the world? Perhaps some one says: "When missionaries go out to the corrupt lands of the earth, don't they do what Lot

did?" No sir. When missionaries go out they go to witness, not to have fellowship. It is one thing to move to the world for the fellowship and temporal advantage, one thing to move to the world to make money; it is another thing to go to the world to witness to the power of Jesus to save from sin. Oh be warned today, and if, unconsciously to yourself, you have backslidden, and pitched your tent toward worldly fellowship and worldly conformity, I beg of you come back. Don't wait until you go further. Don't wait until some of your children marry unsaved men or unsaved women, and get ensnared in the meshes of the world. Come back now!

Burdened for the Chosen People

An Eternal "Yes" to God

A. J. Benson, 52 E. 102nd St., New York City, Stone Church Convention, May 28, 1913.



ABOUT twelve years ago wife and I had a midnight prayer meeting. I was at that time pastor of a Baptist Church. We got up to pray at twelve o'clock, and I said, "Jesus, I don't know what to pray for tonight. Please tell me what to pray for." Instantly the power fell, and the Holy Ghost seemed to say tenderly, "Abraham, Isaac and Jacob." I had never thought about the Jews particularly, but a weeping came over us, and oh how wonderfully God filled that room. Wife and I were prostrated, weeping an hour for the Jews, and I felt the Lord called me into that work that night and gave me such a wonderful, tender love for the Jews. The next day I went out on the street and thought we would have a revival among the Jews. I went into the stores, but they threw stones at me and said, "Here is a preacher trying to convert the Jews." I visited every synagogue in that city and gave out tracts there, and in other cities, but in every place I would see the same bitterness of feeling. I got disgusted and went back among my own people, so I haven't worked among the Jews for a year or two.

Before coming here I was in Nebraska in a revival meeting, and the Lord said, "Go to Chicago." I didn't know there was a convention here, but the leading was clear, so I came. Last Friday afternoon in the meeting the Lord brought this matter up to me again and said, "Say an eternal 'Yes' to God;" and He added, "If you do, I will say an eternal 'Yes' to you." As I went to my room He reminded me, "You never said an eternal 'Yes' to Me about the work I gave you

to do." When I tried to work for the Jews I would get discouraged and go back to my former work, but this morning I said, "Yes, Lord, at any cost." God has since shown me many wonderful things and I am going to work among His people, the Jews. I know it is a work dear to God's heart. Everything we have that is from God we owe to the Jew; every book in the Bible was written by a Jew; Jesus Himself was a Jew, and Paul was a Jew. There are very few people who are fond of the Jews, and I find there are many prejudiced against them, but God loves them, and He puts His own love for them into our hearts when He calls us to this ministry. The last time I was in New York City I preached to thousands of Jews. I hardly ever stood on the streets but what I had two or three policemen with me, and the last night I got a shower of stones that lasted twenty minutes—stones and brick-bats and sticks—so I said, "Lord I will quit New York and never come back again." I went home to Texas among my people, but the Lord said, "You go back to New York," and I am on my way there now. I expect to spend the last few days of my life there. It may not be very long, but somehow there is a faith in my soul that God is going to do something.

I believe that the times of the Gentiles are almost at an end, and God is turning toward the Jews. He has promised in His Book over and over again that the time would come when the remnant should be chosen again. If the Gentile people want anything from the Lord they had better hurry, for He is about to turn away from the Gentiles and turn to the Jews to bring them

in. Jesus said, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled," and that time is here. The Lord is coming, I believe, and the time of the end is drawing very nigh. God is turning toward that people whom He loved, and is preparing to bring them in. The Gentile churches never have been what they ought to be, and never will be until God's chosen people are brought back into the bond of the covenant again.

I never forget the night we wept before God for Israel. Oh how our hearts were melted down before the Lord when we thought of how His people were persecuted and stoned and cast out from nearly every nation. We are told to "pray for the peace of Jerusalem; they shall prosper that love thee." I know it is true. I never saw such blessing and power coming down upon us as when we were preaching to the Jews.

I was standing one day on Second Avenue, New York City, preaching to great crowds of Jews. All at once, one who was a Russian Jew, said to me, "You tell me to believe in Jesus Christ when your people have murdered my father and mother in Odessa. Our people have been driven out and murdered." I said, "That is not Christianity." "Well," he said, "it was done in the name of Christ. I didn't have much to say. Oh how sad that men and women calling themselves Christians will do the very opposite Christ has commanded us to do, which is to love one another. We have a hard time trying to remove prejudice, but God can do it.

We started several missions in New York City a few years ago, a brother and I. We found that very little was being done except to present Jesus as the Messiah, but God wants a real deep work begun among the Jewish people. I read in Revelation 7 where the four angels got hold of the four winds of the earth that the wind should not blow on the earth, nor on the sea, and another angel came saying, Don't hurt the earth, nor anything on the earth until we have sealed the servants of our God in their foreheads, and there were sealed 144,000 of all the tribes of the children of Israel; twelve thousand out of each tribe were sealed with the Holy Ghost. That was the great "latter rain" descending upon the Jewish people, and when the Lord made it plain to me I said, "Praise God, a revival is actually coming to the Jewish people; they have to be sealed with the Holy Ghost, and until that is done, no judgment stroke of Al-

mighty God will strike this earth. After that we may look out for things to happen. God will come in mighty wrath and the days of tribulation will be upon us. In Zechariah 12 we read, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and of supplication; and they shall look upon Me whom they have pierced." Many people suppose that is the coming of the Lord Jesus Christ, but if you read carefully you will find that it speaks of His second coming, and before Christ comes again the Jewish people must be brought in and the Holy Ghost must be poured out upon them. According to the word of the Lord they will receive before the wrath of God shall fall upon the wicked world.

So I am out and out for Israel. What days are yet allotted to me shall be given to them. We owe them a debt of gratitude. Everything we have of a religious nature is from the Jew, and it is marvelous how they can love. Jacob worked for Rachael seven years, and then when he was cheated out of her he worked seven more years; fourteen years for one girl! There is a depth of love among them that we do not find among the Gentiles.

I believe that God has let the Japanese so humble the Russian nation because it persecuted the Jews. When you have an opportunity speak a kind word to the Jew. They teach their children to spit out in contempt when they pass by a church. The bitterness that made them cry "Crucify Him, Crucify Him!" is still there. Every Jew is an antichrist, and the Antichrist that shall yet come will no doubt be an Israelite. But a remnant shall be saved. I am not one of those who believe that all Israel will be saved. Real Israel will be saved, a remnant of them, and they will be brought into the Land of Promise by the mighty hand of God. As He led them of old, He is going to lead them again. But first the 144,000 will be sealed by the Spirit of God, and then the glory of God will descend and Jesus will come.

* * *

THE ACTS OF THE HOLY GHOST.

By Mrs. M. B. Woodworth-Etter

This book is just out and we can fill orders for it. It contains the life and experience of Mrs. Etter and gives in detail most marvelous accounts of conversions and healings from the beginning of her call to the ministry to the present time. A number of pages are given to the recent revival at Dallas, Texas. A great inspiration to faith!

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Notes

THE Stone Church Revival has blessedly continued during the month of June. Almost every night souls were saved, healed and baptized in the Holy Spirit. Some of the conversions showed the power of our wonder-working God as remarkably as the healings. A woman who was a rank infidel came to the meetings night after night, but displayed so bitter and unyielding a spirit it seemed impossible to do anything for her but pray. She owned afterward that her burden at this time was so great she could not sleep or eat. Finally she yielded to the extent of going forward as a seeker, and straightway she found the Lord. She had wonderful joy in the Spirit and the very fashion of her countenance was changed by the inward illumination.

A woman on her death bed was prayed for and received strength to come to the meeting, where she was immediately healed and saved. She had been an invalid for fifteen years with heart, stomach and kidney troubles, and at the time of her healing could not even take milk on her stomach. Her infidel husband was so impressed by the wonderful work done in his wife that he has been telling the blessed story everywhere, and is now seeking salvation. He has been to the altar, and became so burdened about his condition as to send word when not able to come, "Tell them to pray for me." The spiritualist who was healed

of deafness and saved during the Convention meetings comes regularly, and has brought his wife and mother, who have both been saved. Thus we see the good work spread by those who are witnesses to God's salvation for soul or body, or both.

The brethren have been visiting the sick and have had some marked answers to prayer. One case where the healing was not definitely accomplished is yet remarkable. A woman desperately diseased and suffering greatly, had a dream in which she saw a young man come in and pray with her. The next day Brother Bosworth and Brother White went to pray with her. They knew nothing about the dream, nor had she sent for them, but a friend had told them of her sad case. When she saw Brother Bosworth she exclaimed: "This is the young man I saw in my dream last night!" Even with this help to faith she was not radically healed, but all distress departed and she has not suffered since. This is remarkable, as her case was a truly desperate one. We hope to yet report a perfect work.

One woman was healed of a rupture from which she had suffered much for fifteen years; another, a colored sister, came into the church during a little informal day meeting, when a few had met for prayer. She came on crutches, as she had been afflicted with rheumatism for a year, and for four months had not been able to walk without them. She was healed, and not only walked without crutches, but leaped and praised the Lord. She went home leaving her crutches behind her, and has not needed them since.

A number have been baptized in the Spirit, some coming from outside the city. A young man who came from New York State and was staying with friends to attend the meetings, received the baptism and, speaking afterwards of his blessed experience, said, "I felt so happy I could scarcely wait to tell my friends, so ran all the way home."

* * *

When this number of the Evangel reaches our readers we will be in the midst of our special July meetings. From July 2nd to 31st, Mrs. M. B. Woodworth-Etter will be with us. The Lord has laid it on her heart to spend the month of July in Chicago, and we are expecting the Lord to work in our midst beyond anything we have yet seen or known. Meetings daily at 10 a. m. and 7:45 p. m., except Saturday. May it be that

"the floors shall be full of wheat and the vats *overflow* with new wine and oil!" We are looking for great things and feel like saying in the words of the prophet Isaiah, "Bring forth the blind people that have eyes and the deaf that have ears" that God may be glorified in their deliverance. What He has done in Texas and California and Connecticut He stands ready to do here—yea, and infinitely more, that He may show Himself indeed the Deliverer of His people. He wants us to "eat the fat and drink the sweet and send portions to them for whom nothing is prepared." The spiritual life of the Stone Church has been for months at high water mark, and we feel that wonderful, indeed, are the possibilities of this hour. May Jehovah "make bare His holy arm . . . and all the ends of the earth see the salvation of our God."

* * *

The Second Annual Tri-State Pentecostal Holiness Camp Meeting will be held in Memphis, Tenn., July 31 to August 10, 1913. For information address the pastor, Bert L. Todd, 1356 South Lauderdale St., Memphis, Tenn.

We call the attention of our readers to our new tracts: "The Wonders of Intercession," "The Wonders of Faith." These are both by F. F. Bosworth. The secret of the Dallas and Chicago Revivals can be found in these two tracts. If you want a revival in your midst, send for these two tracts and scatter them in your congregation. They will not fail to bring results.

"The Great Tribulation," by Elizabeth Sisson, will stir many hearts. The coming events are vividly set forth in this tract. Nothing will be more helpful to the careless and indifferent.

"Victory Through Prevailing Prayer," by Kent White. An account of his Pentecostal baptism and the Lord's leading. A good tract to send to ministers.

"An Opera Singer's Vision," now running in this Evangel. This remarkable experience and conversion of an opera singer while on the stage, will interest every sinner, as well as Christians.

Prices of above tracts: 3 for 5 cts., 12 for 15 cts., \$1.00 per hundred, with the exception of "An Opera Singer's Vision," which is 60 cts. per hundred. Add 15 cts. postage on 100 lots.

Christ for Me!

Remarkable Experience of an Opera Singer on the Stage

Note.—The following is a true account of the remarkable experience of an opera singer who was converted at the brilliant opening of her career, and as a result left the stage. The facts were related to us by Brother Kent White, who got them direct from the singer herself. Lest the story should appear incredible to some, we will state that the high Christian character of the one who has thus laid bare her heart history forbids incredulity to those who know her.

ISS GRACE REID was leading a company of singers one evening a few years ago in a comic opera at Paisley, Scotland, where she was born and reared. A large audience, many of them friends interested in her success, filled the building. The success of the performance rested mainly on her, as she led in the singing, speaking and dancing. She had been in training for seven years, with only six weeks' life as an opera singer.

In this opera that she was leading there were about one hundred pages of memorized parts that were heavy to carry, and she was expected to make no mistake, as that would lead to the em-

barrassment and confusion of the other players. Feeling the pressure of the responsibility that rested upon her she cried to God to help her through with her difficult role, and vowed that if He would see her through she would give her heart to Him. She knew she was a sinner, and as she sang before the footlights night after night the sense of her unsaved condition deepened upon her. Her prayer became a real cry for mercy that reached the throne and brought the Lord before her in an unexpected way.

She was arrested by a vision of Jesus standing in the audience in front of the dress circle, with hands outstretched in compassion toward her. She was greatly stirred as she gazed upon Him and cried out in her heart, "Christ for me!" And there, in the same place, the form of Jesus remained before her throughout the entire performance, His face oh so patient, so gentle, so divine, as He waited for her with outstretched arms. She continued to plead for mercy, asking the Lord to help her through the two remaining nights of her engagement, promising then to yield her life into His hands.

As the nights passed, her conviction of sin grew deeper, until she could scarcely bear it. She lost sight of the audience and her heart went out toward Him. That wonderful, divine person standing before her so affected her voice and movements that the audience were deeply stirred—and well they might marvel; the power that held them was the touch of God's convicting Spirit reflected from her. The conviction and purpose to serve God was thrilling her being with emotion. She knew it was her last appearance on the stage, she was breaking away from her vain, worldly manner of life and as a penitent was on her way to the feet of Jesus. Her chains of bondage to sin and the world were soon to be broken by His emancipating power.

Between the acts she went to her dressing room and fell on her knees in prayer. When, on the closing night, the curtain fell after the last act, bouquets were forwarded and handed up by the orchestra and the curtain was raised for another look of acknowledgment, but she cried out in her heart with greater intensity than before, "Christ for me!" Some one carried her flowers and led her off the stage, for she seemed to see nothing of what was going on around her. She was at the parting of the ways; another life was opening before her. The manager appeared at once and wanted to make another engagement with her; but she vehemently answered, "Christ for me!" and departed into the night, leaving him to think she was mentally bewildered with her success and floral offerings. In her unchanged stage apparel she reached home and found her friends had arranged a reception in honor of her success and promising career as an opera singer, but she could only say, "None of this, Christ for me," and retire to her room, where she wept and prayed throughout the remainder of the night. God lifted the burden of sin from her soul and she knew she was saved.

The change that had come over her was soon noised abroad, but people could not believe she had given up the stage to become a Christian. Being invited to sing at a Gospel Mission service, where a crowd gathered to see if it was possible she had been really converted, she sang with deep emotion, "I have given up all for Jesus," and convinced her audience that old things had indeed passed away and that for her a new era had dawned. The effect of her conversion upon her own family was that her mother, two sisters and two brothers soon found Christ. After this she took a course in a training school for mis-

sionaries and consecrated herself to labor among the despised lepers. But this proved not to be God's plan for her. While she had received much blessing, she was not satisfied; there was a great hunger in her heart for more of God, and hearing through a sister in this country how wonderfully God was pouring out His Spirit, she crossed the ocean to New York. Then God began to refine her, taking the pride of the stage and of life out of her. As He humbled her she yielded to His working and would weep sometimes for days and nights. He asked her if she was willing to humble herself and come down in sackcloth and ashes, and in her intense desire to know Him more fully she said, "Yes, Lord, anything to have more of Thee." She went from New York City to Tottenville and attended a meeting in a little church there, where she heard speaking in tongues and felt the presence of the Spirit which drew her to the altar as a seeker. There, as she bowed before God, she had a vision of Jesus in the Garden of Gethsemane praying for her. Although she had been taught to keep quiet in meetings and did not know how to pray in public, she now began to call aloud on God. The spirit of prayer increased on her until she would pray all day and all night. In her earnestness, the Lord showed her all the things that were hindering her spiritual advancement.

Later, while in a home in New York City, she started to sing,

"Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Shall have my life, my soul, my all."

When she reached the words, "my all" she could not utter them; her throat was gripped as in a vise. She made a number of attempts to say the words, but the enemy withstood her and she was thrown backward by the power of darkness that was wrestling with her. She struggled until exhausted and great darkness settled over her. Then, all at once, the heavens opened and the light of God burst upon her. She saw hands working busily and an altar being prepared; hands lifted her and placed her on it and she saw the Lord and heard Him say, "Now have I sanctified thee and betrothed thee unto Myself." Then she sang in the Spirit,

"Shall have my life, my soul, my all."

In relating these circumstances she said, "I walked by sight for six months in sweetest com-

munion with Jesus." Then one day He came and showed her a long tunnel, from which she shrank; but Jesus took her hand and said, "I will go with you," to which she replied, "Yes, Lord, I will go through with You."

Her father died and she was called home to

Scotland where, later, she received the baptism in the Holy Ghost at the home of Pastor Miller of Glasgow. She is now married and, with her husband, engaged in city mission work in Toronto, rejoicing in the blessing of God and in the fact that He has had His way in her life.

Diversities of Operations but the Same Spirit

Report of the Sunderland, England, Convention

Alma E. Doering, Berlin, Germany.



THE Sixth International Pentecostal Convention at Sunderland has passed into history. Speakers and visitors from Germany, Switzerland, Sweden, Norway, Russia, Holland, Wales, New Zealand, China, India, Japan, Africa, Ireland, Palestine and America were present. As many creeds as countries might also be enumerated. Out of all classes, the rich and poor, the educated and uneducated, men came to witness to the reality of Pentecost in the Twentieth Century. What a variety of temperaments came into prominence! Some recognize the Spirit's power in the hush of the still small voice and feel disturbed when some effervescence of joy breaks the quietness. Others find blessing in manifestations, tongues, messages and exhilarating feelings. This diversity in temperament explains the necessity of diversities in the Spirit's operations and gifts. The Holy Spirit meets the need of every disposition with the forbearance which believers should exercise toward each other when some manifestation, repugnant perhaps to themselves, is made a blessing to natures different from their own. The chairman in such a meeting needs most of all, the prayers of God's people, in order to discern whether the meeting is being influenced by the stronger elements, or by the Holy Spirit. Placing side by side the nine gifts of the Spirit mentioned in I Cor. 12 and the nine digits of the fruit of the Spirit in Gal. 5:22, we see that discerning of spirits is supplemented by the corresponding fruit-digit FAITHFULNESS. To be faithful to the thought of the Spirit for a meeting and exercise the needed discipline with individuals who take up too much time with long prayers, testimonies or messages; with others who would "work up" manifestations before the Spirit gives them—and still others who would hold them down in self-will—requires unusual grace. Then, when the first gift of the Spirit

mentioned is exercised and the "word of wisdom" given in all faithfulness, only the *first* digit of the fruit which is LOVE can turn any necessary correction into great blessing. Quite contrary to the charges of opposers, those who are on the inside notice how the very operation of the gifts in an assembly humbles rather than puffs up the leaders. The operation of ALL the gifts of the Spirit demand the accompaniment of ALL the *fruit of the Spirit* in a way that is not possible where the gifts are undervalued. Sandwiched between the *manifestations* of the Spirit described in the twelfth and fourteenth chapters of I. Corinthians is the great love chapter. Those who emphasize chapter 13 to the exclusion of the other two, little realize how a close adherence to instructions concerning the gifts develops LOVE. When in a meeting left wholly to the leadership of the Spirit, some fleshly member imposes upon the others gifts which edify self instead of the church, what humiliation, brokenness, long suffering and meekness must be exercised by the other members!

We felt in the Sunderland convention the same fight between the flesh and the Spirit which Satan carries on whenever God's people are seeking God's best; this is natural where people attend a convention from various motives. Some think of blessing only for themselves and unless they get it sugar-coated they cannot swallow it. These are the babes who seek manifestations and soul ecstasies. Others indeed, seek blessing, but only that they may be better equipped to enter into fellowship with Christ in His sufferings for a lost world and an apostate church. This is the seeker type that God can trust with a full Pentecost. Other classes hinder God, as they only consume His blessings upon their own spiritual lusts. Still others come to spy out the land bringing with them prejudices which grieve the Spirit. They feel called upon to shelter God by refusing manifestations which *they* cannot understand, refusing the reproach of tongues for fear

of frightening souls away from the meeting. Mrs. Crisp pointed out that few of the gifts bring reproach. People fairly run after one who performs miracles, heals the sick, preaches mighty sermons or has great faith, but few are humble enough to accept the Spirit's unpopular gift of tongues. This, the eighth manifestation of the Spirit is supplemented by the eighth fruit, MEKNESS, and for a very important reason.

Ask the various types of convention visitors what the convention meant to them; the answers would be manifold.

"Two men looked out from behind prison bars,
One saw mud; the other saw stars."

Ask those who were healed, who were baptized in the Holy Spirit, who found peace with God or received new light upon perplexing problems, and each of these would say, Oh, it was a wonderful convention to me! "According to your faith," says the Master.

This convention helped some of us to "comprehend with all the saints what is the breadth and depth and length and height of the love of God" as never before. The international and interdenominational character of the meetings, combining the liberty of the Spirit with the disciplinary restraint of the Spirit, and the part that laymen and clergymen alike took in ministering to souls, gave great prominence to the

BREADTH OF THE LOVE OF GOD.

Pastor Boddy's position as a clergyman in the State Church of England with its ritual is an example of this fact. He stands shoulder to shoulder with his brethren who have been thrust forth into the ministry direct from the shop, office or plough, some still following secular pursuits while in charge of an assembly; others have left their pursuits and are thrust entirely upon God for support while giving themselves continually to the ministry of the Word. It takes divine breadth of love to reconcile a pastorate in the ritualistic State Church with leadership of a Pentecostal movement so unpopular with the churches, but God has always had his witnesses in every walk of life and when he keeps any man bound to a State institution He purposes to reach people who otherwise could not be reached. A barrister-at-law of Ireland was present who preached straight from the heart of God to the hearts of the people. As long as he is called to continue in his profession he will have opportunity to witness to other barristers-at-law in a manner

which few ministers of the Gospel can do. The Pentecostal movement is not making a new church but is called to witness *in* and *to* the various churches. An outstanding proof of the Movement's witness to

THE LENGTH OF GOD'S LOVE

was given in the annual meeting of the Pentecostal Missionary Union. Even a critic of the convention pronounced it "wonderful." Divine love has arms long enough to encircle the world. Nor is there anything sectarian in it. Missionaries who were not sent out by the Union received the same hearing as did others and fields were presented in which the Pentecostal Missionary Union has not yet established itself. The missionary offering showed that Pentecost loosens the purse strings. It was over three hundred pounds (\$1500).

THE DEPTH OF THE LOVE OF GOD

was most strikingly in evidence. The German speakers, heartily seconded by brethren of other countries, emphasized the need of *depth* rather than of expansion. The union with Christ in His death, the experimental value of the cross to the believer in leading a victorious life, the readiness to put self into death, the need of using the gifts only where God will be glorified thus putting *them* into death, was clearly taught. Pastor Edel cleared up a great difficulty in many minds by explaining the lack of depth, the absence of sanctification, in so many who have been baptized into the Holy Ghost. Why was it necessary for Paul to correct the Church at Corinth for the most terrible sins after they had been blessed with marked spiritual gifts? At Corinth the Holy Ghost fell upon babes in Christ; at Jerusalem upon men in Christ. There is a difference. Sanctification may precede or follow the baptism in the Holy Ghost. In any case souls need much teaching on how to glorify God through a life of constant victory over self. The Galatian Church also gives us a glimpse into the possibility of having gifts without victory over the flesh. The reason in that church was that they had *begun* in the Spirit but ended in the flesh. An awful possibility in our day! But a wrong use of the gifts is no honest reason for rejecting them.

Through the depths unto the heights! The restoration to the church in this Laodicean age of the very gifts that adorned it in the days of its first love, flashes gleams of

THE HEIGHT OF GOD'S LOVE

through the darkness. Grace pours blessings at times when they are least merited. It is to the wretched and miserable, blind and poor and naked that He offers the gold, the raiment and the eyesalve. The smaller we are the greater seem the heights. May He give us grace to go on with Him full length, through with Him full breadth and down with Him full depth; then we shall also go up with Him when He comes for His own. There in the heavenlies we shall understand more about the blessings of this and every Pentecostal convention. And soon we shall know!

CONVENTION HAPPENINGS.

If we had a doubt as to the reality of the tongues it has fled. During one of the morning meetings a message in tongues was given by a brother who was greatly agitated and trembled and shook. There might well have been a feeling that his message was not in the Spirit, but we learned through the experience that followed that it is possible for God to give a real message, even when so-called fleshly manifestations accompany it. When the power of God is poured forth through a frail earthen vessel, undue manifestations are only a sign of the weakness of the instrument, not of the absence of power. In this instance the writer heard words uttered which she understood clearly as the Kifioti language, the first of several Bantu languages she had learned in East and West Central Africa. "Dingalala, dingalala" introduced the message in Kifioti. Immediately she whispered to her German brethren on the platform, "He is speaking a real language," and forthwith began to whisper the interpretation. When the brother who gave the message in tongues had finished, an English speaking person in the audience who sat at quite a distance from the platform began to interpret. When the part of the message was reached that the writer had understood, the interpreter gave exactly the same interpretation which had been whispered to the German brethren. It was a genuine tongue with a correct interpretation. The man who had the tongue had no knowledge whatever of the Kifioti language, nor had the lady who gave the interpretation. The tongue *might* have been mere chance but *never* the interpretation. We know that certain combinations of syllables form words which occur in almost every language, but in each language that particular combination of syllables may have a different meaning. For instance, in German we

have the word *Lehm*, pronounced like the English word *lame*; in German it means clay and in English to limp. So, when the interpreter repeated the message in tongues exactly as the one who knew that African dialect understood it, the Spirit's operation could not be gainsaid.

Many precious friendships were formed. The social feature was not by any means the least. One afternoon tea was served in Fulwell Hall and all were waited on by the Sunderland friends. First, all the missionaries from foreign lands were invited to the platform and their names and fields of labor announced to the audience. After their retirement from the platform the brethren from Wales took their places and a service of song made an introduction unnecessary as the Welsh strains were recognized. Visitors and speakers from the continent were next in order and they sang a German Pentecostal hymn. The prospective foreign missionaries of the P. M. U. some still in the training school, some working in missions in England, were not forgotten. The kind hospitality of the English friends was in itself the best introduction which could have been given them.

The writer was much blessed in forming links which will mean much to the benighted tribes in Central Congo who have so long been asking for the Gospel. It is very striking that her own prayer burdens for the thrusting forth of men of God to those pioneer fields, should have been reinforced by unsolicited letters, some of them from Pentecostal friends in America whom she does not know at all, telling of unprecedented soul travail for Africa; also several prophetic letters anticipative of blessing have come from several circles in Europe.

We went to Sunderland burdened for Africa, but did not prepare to do any active work for the missionary cause, as we understood that the P. M. U. expects to confine their labors to India and China—a misunderstanding which one of the officers of the said Union has since corrected. Our passivity in the matter reveals the finger of God all the more. When it was known that a Congo missionary was present, several P. M. U. young men sought her out. Two of them are well prepared for the field. One has his boxes packed; he is a college man, but at the same time has been in active soul-saving work for several years and has the gift of healing. Hundreds have been healed through the laying on of his hands. We have been trusting God most particularly for a leader who might some

day be used in opening up new untouched tribes to the Gospel. One of the young men is a born leader and possesses gifts which will particularly fit him for pioneering. They have been in the school of patience, for one society refused them admission, fearing the gift of healing would conflict with the duties of their medical missionary on the field. Another society, which the writer knows personally, could not accept the "tongues." So these messengers of Christ faced barred doors. To go alone would have been useless, as the governments now demand some established society back of the missionaries; furthermore, in the jungle there is always a great waste of experience and money when the uninitiated attempt the first hard beginnings in a treacherous climate and among a people whose language and habits are totally unknown to them. The Congo Inland Mission, which the writer represents is not a Pentecostal mission, but is open to Pentecost and has accepted Miss Schlanzky, our first Pentecostal worker from Germany; and the writer, who has the baptism with tongues, has enjoyed their confidence as much as before, so far as she knows. In fact, the Congo Inland Mission Board has in it men who are determined to declare the whole council of God at any cost and get all He has in store for the church. When the Pentecostal candidates for Africa heard of our mission, one thousand miles in the interior, open to Pentecostal workers, and the only mission for a thousand miles inland, to which a number of large tribes are looking for teachers, they asked for the same privileges extended to the German friends—that of co-operating with the Congo Inland Mission until they are strong enough to launch out themselves into the great beyond. Is not this an answer to our prayers? We ask the Evangel readers to unite with us in asking God to prevent the enemy from hindering this union if it be of God.

But there is more to follow. Note the wonderful links in the providence of God. When in 1900 the writer was accepted for Africa by several of the friends who are now a part of the Congo Inland Mission Board, she was sent by American friends to the Congo to work as an associate missionary in the Swedish Missionary Society of Stockholm, Sweden. The missionaries were reared and educated in Sweden and were deficient enough in the English language to exclude all possibility of verbal fellowship. Neither did we know the native language. There was but one who knew English, and after a few

months she was sent to another station. The loneliness in foreign fields is great when you can converse with the few fellow-workers, but when even that is cut off one is indeed isolated unto God. We did not at the time see the benefit of such trials. Gradually we were forced to learn Swedish, and after three years in that splendid society, we had the most precious fellowship with the Swedes.

In 1913, at this Sunderland Convention, Mr. Hedeen, a Swedish worker, asked for an interview. He then related how God had led out a large band of consecrated young men to offer for mission work in Sweden, and several felt the call to the Congo. They also were facing barred doors because they had received their Pentecost. Other missions would not accept them. His first words were, "Miss Doering, I see the finger of God in this meeting; you must come to Sweden and we will trust God to use the Congo Inland Mission as a channel for the thrusting forth of some of our Swedish workers." Since then an official letter has come from Sweden inviting us to be present at the Swedish Pentecostal Convention in Orebro, Sweden; also for the dedication of the Pentecostal Bible School. Will friends share the burden with us, that the Congo Inland Mission may in no way be influenced by any argument opponents may bring up to frighten them? We do trust God to speedily thrust forth these Pentecostal workers, and foresee an international Pentecostal Mission, properly organized, to avoid repetition of the sad effects of unorganized effort on the part of Pentecostal missionaries in foreign lands.

Another sister, a visitor to the Convention, has just written to ask that friends in Switzerland be visited, where she believes she sees openings for Africa.

In Amsterdam, Holland, Pastor Polman has a Pentecostal Bible School. God is wonderfully blessing his work, so that souls are being added to the work continually. But the Pentecostal work is not strong in Holland and the people are poor. Several strong candidates for Africa await the thrusting forth; but the Dutch brethren are already taxed very heavily and unless God in some way opens up new channels, the financial outlook for their missionaries is very dark. Prayer will remove every difficulty. A number wish to enter the training home, but cannot do so, though it costs but ten dollars a month to keep a student there. May God have His way, is all we ask.

THE VICARAGE.

We cannot but make mention of the Sunderland Power-House, the vicarage, where dear Mrs. Boddy, in her bath chair, had a meeting each evening for those who were seeking the baptism or healing. God manifested Himself powerfully there and a number were healed. Oh,

the depths of the wisdom of God! Mrs. Boddy, though unable to walk, is used of God in imparting health to others, and her faith does not waver. That is the kind of faith God wishes to develop in us, the kind that can stand the fire. But we must close, with a note of praise to God for having sent us to Sunderland.

A Supernatural Life in the Spirit

I. Corinthians 15:43-49

Seeley D. Kinne, 820 E. Monroe St., Bloomington, Ill., in the Stone Church, June 8, 1913.



AS WE HAVE borne the image of the earthly, we shall also bear the image of the heavenly."

When we pass through the grave or are caught away with the Lord we shall suddenly be changed into spirit-beings, with spiritual bodies. But while we are still below we are privileged to rise above the world and taste of the powers of the age to come. We read, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a newly slain way." Heb. 10:19. As His flesh was rent or slain to make this way, so we, by the crucifixion of our flesh, our earthly nature, may also enter into the holiest where the Divine presence dwells. It is our earthly nature that veils the Spirit from us and those things that belong to the spiritual realm.

The moment a man dies—and, remember, death is not a cessation, but a change of existence, not the end, but simply passing from one state to another, like the changing of a chrysalis into a caterpillar and then to a butterfly—so, when a man through death passes out into the future state, whether he is saved by having been washed in the blood of Jesus, or has rejected the atoning power of that blood and goes out unsaved—the moment he ceases to live in his earthly nature and his spiritual nature passes into the world beyond, he finds the veil is rent open and he is in the realm of spirits. If he is holy the angels come to greet him and carry him away to the heavenly city. If he is ungodly, the demons are waiting to drag his spirit down to the pit.

We do not hear much about such things in these days because nearly everybody dies under the influence of opiates, the doctors have become so skillful in putting people to sleep and destroying the power of their faculties. But when people died in their right minds, the saved often told

of seeing the angels and hearing the music of heaven. The lost went out into the darkness in great agony, crying, "Demons have got me and are dragging me down." So all the things that belong to the spiritual world are real and actual. It is only the flesh, the earthly nature, that shuts them from us and keeps us from realizing them. The plan of salvation which Jesus wrought out for us is to bring us into living and actual touch with the things that belong to the spiritual world while still living in the flesh. Therefore, "let us draw near with a true heart in full assurance of faith."

There is something in human nature which makes a man shrink from the supernatural. Israel was afraid when the revelation came from the top of the mountain; when the trumpet sounded loud and long and the voice of God was heard. They said to Moses, "Don't let God talk to us, we can't stand it. Let him speak to you and you tell it to us." They missed the full revelation God intended. They failed to enter into His rest, because they shrank from His revelation. Even some who have been baptized in the Spirit, still have a fear of the supernatural. The most of us are not receiving the divine revelation in the fullness we should, because of our fear and shrinking from supernatural powers and blessing. This is why we are exhorted to be bold. Instead of fear, put on boldness. The way to come boldly is not to look at yourselves and not to think about your weaknesses, but to say, "Jesus Christ has entered through the veil and through the blood He offers I can enter."

Let us draw near to the supernatural revelation of God and teachings of His Spirit "with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering." Weymouth says, "Let us hold firmly to an unflinching

avowal of our hope." And you will find when you begin to draw near to God you will need unflinching, unhesitating, bold faith to press through to the things God has provided for you.

We should reach these things for two reasons: First, for our personal blessing, for as an old catechism says, we are created to glorify God and enjoy Him forever. The other reason why we should press through to a revelation of Christ and be brought into deep touch with Him is that in the measure we have these things we come into the power of the Spirit and are able to bless others.

Again the veil is spoken of in II. Cor. 3:13-18. It was over the minds of the Jews. They feared the supernatural revealing of God and His light in Moses' face; so, though the Divine presence was with Israel, it was veiled to them. Moses went into the holiest and talked with God face to face, and others would have had the same privilege if they had not shrunk. Shall it be so with us in this dispensation when we may, with unveiled face,—that is with the veil of the flesh torn apart—enter into the holiest by the blood of Jesus? "Now the Lord is the Spirit, and where the Spirit is Lord there is liberty." All Divine operations that come upon us and are among us are the operations of the Spirit of Jesus Christ and it is the revelation of Jesus Christ to men, for the Holy Spirit and Jesus Christ are one in life, in substance, in will, in purpose, in mind, and all that goes to make a union of personality. While they are two manifestations of God, yet it is one God. I. Cor. 12 tells us there is only one Divine Spirit, and He is the "Spirit of your Father," and "the Spirit of Christ."

"Where the Spirit is Lord, there is liberty." Almost everybody supposes this is liberty to testify in meeting. It does not refer to this primarily. It is liberty to enter the holiest, for He adds, "But we all with unveiled face beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, as by the Lord the Spirit." This word "changed" is a Greek word, from which is derived our word metamorphosis, which means the change which comes over a caterpillar when it becomes a butterfly. The same Greek word is used in Romans 12, there translated "transformed." The only other place, I believe, where this word is used in the Bible, is where it says Jesus was transfigured. We are to be transformed, as we look into the face of Jesus Christ, by the operation of the Spirit in us; so we enter through the veil. Thus we see Chris-

tianity is wholly supernatural. It comes from God, and it is only because it comes from God that it blesses us and brings us to the state we ought to be in.

In Gal. 6:15 we read, "But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature," or a new creation. The cross in our experiences comes because there are two natures in us. The one is the nature of the first Adam, the other is the nature of the second Adam. One is our earthly nature, with which we have been born into this world. The other is the nature of the second Adam, born into us of the Spirit.

Crucifixion as a Christian experience does not mean the destruction of our earthly nature, but the separation from the earthly nature of all that is sinful and unholy, and bringing that nature into a condition where it is obedient and subservient to and under the operation of the Divine nature. When God says "a new creation," He doesn't put off these eyes of ours; He doesn't take away these ears; He doesn't take away this mind or heart or body; but He puts them through a process, a transformation. He takes away the defilement. Most people think the highest type of Christianity is freedom from sin, and they stop there. But freedom from sin is a preparation for a man to begin the life of a Christian, and true Christianity is the life of Christ in us; it is living a supernatural life because of the operation and control of the Spirit.

In order to live this life we must bear the cross, because the supernatural is a cross to the natural; it goes across the desires and purposes of the natural mind. Sometimes when we have had trials and crosses we hoped to get through and away from them, but Paul never got away from the cross. He gloried in the cross of Christ. When he was weak then he was strong. He said he bore constantly in his body the dying of the Lord Jesus. That supernatural transforming resurrection life and power constantly worked through him. But he also had the dying of the Lord Jesus in his body. He was in distress, in perils, sometimes stricken down by his enemies, but he was glad to live the dying life of his Lord. He could joy in suffering and tribulation, and thank the Lord through it all, because this enabled the Lord to show his power through him.

One of the reasons most of us do not have

more of the Divine power working through us is that we have so little of the dying of Jesus in us. We have not drunk deep of his cup of dying. To the two sons of Zebedee He said, "Can you drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?" "Oh, yes," they said. And there are many of us who say "Yes" repeatedly and promptly, but when we get into it we say, "This is not what I expected." "This is too much, I cannot stand it." But if we are to know God and be a blessing to this world, we will have to know something of the cup Jesus drank. We must drink it, and the more deeply we drink of it the more we shall be like Jesus. We must be baptized with the baptism of His suffering. George Fox prayed that he might be baptized into a sense of all conditions of men that he might be able to minister to all.

When Jesus came into contact with this world he felt all conditions. In Gethsemane all the sorrow and suffering and sin of this world rolled upon His great heart till his very body was crushed, and if it had not been that an angel strengthened Him, He would have died and the cross would have been robbed of its victim. Even the Divine Son of God and His perfect body could not bear the guilt of this world without help. He sought for help from His disciples, asking Peter, James and John to watch with Him, but the powers of darkness were too strong for weak humanity unbaptized with the Spirit. They fell asleep. How many times have we, when the air was thick with the powers of darkness, been crushed down and gone to sleep, instead of rising victorious in faith!

The Lord Jesus is still looking for people who will come into sympathy and fellowship with Him for this lost world. Christ is seeking a people who will know Him, the power of His resurrection and the fellowship of His sufferings; who will bring up that which is behind of His sufferings. We must be willing to suffer with Him if we are to reign with Him. We are looking for the Divine working in us, but do not understand the hard things that come into our lives. We say they are against us, but they are not. Every one of them, rightly taken, will bring more of Christ into our lives, make us helpful and useful, and prepare us for His work.

When the Divine life and power of the Spirit comes upon us, when we are baptized in the Holy Spirit, then begins a conflict, for the flesh lusteth against the Spirit and the Spirit against the flesh. Will we live on the supernatural plane or the

natural? There are a great variety of experiences, for some rise to a walk in the power of the Spirit, attaining to a high degree of spirituality, while others attain lesser degrees. Many do not remain in the Spirit. Just once in awhile when they get into a meeting where the power is strong they have a flash of power, but as soon as they get outside they talk and think just as they always did about this, that and the other thing, let their minds out into worldly things and drop back into the natural.

In Romans 8 we are told, "There is, therefore, now no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the Spirit." The minding of the Spirit is life, but the minding of the flesh is death. Every time you turn your attention to the flesh and mind its movings, you come under condemnation, begin to slip down hill and grow cold in your spirit. Every time you believe God and rise up in faith and praise, the power rises in you. Perhaps you are in a place of difficulty and trial. Nobody wants you. Everything seems against you. If you sit down and look at these things faith slips away; weakness and unbelief come in. The longer you look at those things the farther away from the supernatural power of God you are, the less of His presence you realize. If you thank the Lord for these circumstances, although not understanding them, if you offer praise for them and assert faith, you get above all and the world is under your feet. "This is the victory that overcometh the world, even our faith"; a continual act of faith asserting you are linked to Jesus Christ and believe in his power. You are not linked to the natural man and you will not be crushed down by the circumstances and conditions surrounding you. Let us rise up in the Spirit. Let us quit minding the flesh. Let us turn to God continually. Jesus has entered within the veil. By Him I can rise above the flesh, above earthly conditions around me and walk in the power of the Spirit. I believe the most of us will agree we are very poor creatures according to the Divine standard of what we should be; we have not pressed very far through the veil. Entering within the veil is coming where the Divine presence is manifested. We are to live in His presence; to live and walk before Him continually; live and walk in the Spirit. This is what makes true Christians.

The conditions that are in this world can be found nowhere else in the universe so far as we know. It is not thus in Heaven, for no tempta-

tion, no fleshly nature enters there. When the day of reward comes we will surely find there is a great reward for those who have overcome and lived in the Spirit under the exceedingly adverse conditions here below. Great opportunities are ours. We have a few years or days until Jesus comes to help fight the battle of the ages. How many of us are intensely in earnest that we may swing out into His power?

I am not talking of getting fanatical or excited, or anything of that kind, but coming into the supernatural, into union with Him who created all things. God works in silence as well as when thunders roll. This is that great salvation "which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to His own will." This is that salvation which many prophets and

kings and wise men in the past desired to look into. Jesus told the disciples they were blest, for they had come to see the day when these things were openly revealed. This is that salvation which the prophets diligently searched to know about, and it was revealed unto them that they ministered unto us. They saw the promises afar off and embraced them, but did not receive them. But we have received the promised Spirit of God, through whom is fulfilled the promise which was made to Abraham, "that we being delivered out of the hands of our enemies, might serve Him without fear, in holiness and righteousness before Him all the days of our lives." And we have a faithful and merciful High Priest who is able to minister all these things to us, and bring us into all things that are provided for us. Therefore, we are to come boldly, and unflinchingly assert our faith in God, and fight our way through all obstacles and take possession of our inheritance in the Spirit.

In Loving Memory

Note—The following appeal by Mrs. Ella Abrams, sister of the beloved missionary, Miss Minnie Abrams, who entered into rest last December, will, we trust, open many purses to the good work that is laid on the hearts of the sorrowing mother and sister. Miss Abrams earnestly longed to see a chapel built at Uska Bazaar, and now that she is laid to rest in the little plot of ground set aside for the chapel, would it not be a loving tribute to the Lord and a precious memorial to her to have the chapel built in the interests of the people she laid down her life to save?

We give herewith the last picture of Miss Abrams, taken in India, believing our readers will be glad to look upon the face of one whom they have so often upheld in prayer and ministered to in necessity.

All offerings for this chapel may be sent to Mrs. Ella L. Abrams, Munnsville, N. Y., R. F. D. No. 2, or The Evangel Publishing House. In either case they will be forwarded to Miss Edith Baugh, Uska Bazaar, U. P., India.

OF THE great sorrow and loss that have come to us through the home going of our dear daughter and sister we do not wish to speak. But for God's abiding love and the fulfillment of His precious promises to us in our sorrow we do praise Him.

Miss Edith Baugh, who cared for our dear one through her last sickness and helped to lay her to rest, has written of the tribute paid to her by the heathen; how the business men and

wealthy people, as well as the poor and lowly, came to pay their last respects and brought flowers to strew upon her grave. They seemed to realize what a good friend they had lost.



THE LATE MINNIE F. ABRAMS.

As I read that, the Lord touched my heart and it went out to the heathen with a great longing that they might be saved. I felt I would like to do something to bring Jesus to this people, for whom my sister laid down her life.

Miss Baugh added, "We laid her to rest across the road on the mission land, where we hope to build a little church some day." The building of this little church was one of the things that was greatly on Sister Minnie's heart, and mother greatly desires to have the mission work go on and the little chapel built. Though very feeble, she will do all she can, as her heart and soul were with her daughter in her work.

In memory of our dear one's years of labor

Latter Rain Blessings in Turkey, Asia Minor

SOMETIME ago, our dear friend, Mrs. Margaret Cantel, of London, England, wrote to us regarding orphanage work in Turkey, Asia, and asked us to interest our readers in this needy field. We have gotten in touch with the brother in charge of this work, Thomas Ford Barker, and he has written us from his heart about the Lord's leading.

He has under his supervision two orphanages, one at Hadjin and another at Everek, in the interior of Turkey in Asia, and for fourteen years the Lord has blessed their efforts among the Armenian people in caring for hundreds of orphans. He sends us the following facts.

"During the massacre of 1909, in which my associate, Mr. Maurer, several native workers and numberless friends were killed, it is estimated that from Hadjin alone 5,000 were cruelly murdered. The hungry faces of widows and orphans were pitiable sights and their tales of sorrow pierced as a dagger to our hearts. Widows throwing themselves at our feet and orphans seizing and kissing our hands, as with tears they begged for bread, moved us to action. Over one hundred new orphans were taken into our Home, and in response to our letters funds flowed in from England, Canada, the United States and Switzerland. 8,000 pounds (\$40,000) passed through our hands in one year, and many were kept from starvation. But for the past two years friends have forgotten that while the wholesale massacre is over, the widows' and orphans' need continues and starvation still faces them. Every effort of economy has failed to keep us from incurring debt."

Brother Barker visited England last winter, and while there he got repeated requests from those in charge of the Orphanages to send them

and striving in prayer that India might be evangelized, and for the sake of Him who shed His blood for all mankind, I too have a desire to help build a chapel on the land purchased for this purpose. In the words of a native Indian girl, "You who have so many churches and so many gospel helps and the Bible in every home, cannot realize what it means to us who have nothing but what you bring us."

Will you join us in prayer that God will pour out His Holy Spirit on the Bezaleel Evangelistic Mission at Uska Bazaar and Basti, and that many will be saved through the efforts of His faithful workers there?

MRS. ELLA L. ABRAMS.

help. Conditions in Turkey were such as to cause much alarm, and the orphans were suffering for necessities, as the following extracts from letters will show:

"Could you not find supporters for at least thirty-five of our orphans at eight pounds (\$40) a year? We cannot throw such precious material on the street."

"We are in painful need of funds. The missionaries have emptied out their pocketbooks into the orphan fund. Political conditions are such that it means much to be penniless at this time. You cannot exaggerate our need."

"We have been forced to get a reliable Turk to cross the mountains (no Armenian would venture out) and beg Mrs. Barker to loan us one hundred pounds from Everek Building Fund. Our orphans' rations have been cut down. Three meals each week are of dry bread, and two of raw carrots with bread, yet we are forced to incur debt."

"Oh, my wounded heart is bleeding as I hear of the suffering of our poor, but God will surely be with you, and we trust you will soon be able to send us some money for the poor."

We could quote many other extracts from letters with which he was bombarded while away from the work, but the above is sufficient to show the need. Extracts from Brother Barker's letter to us, under date of June 4th, though not intended for publication, will interest our readers:

"I can never overestimate my visit to England last winter, and the new power that came into my life while waiting on God at the Home of Mrs. Cantel. Oh, it was then truly wonderful, but now much more so. Away in the heart of Asia Minor 'the anointing abideth,' yea, increaseth, for while in England I only uttered a few words in an unknown tongue, yet day by day since returning to Turkey

the Holy Ghost speaks through me while alone, and it seems a secret valve of power that I never knew before in my life. But oh such hungering after greater gifts and such gracious assurance that He is leading me on and down, deeper into His perfect will for me.

"I believe I have the confidence of every co-worker (eight in number) on our two stations, and although all is hard to speak of on paper, I must say that love and unity among us has always been real and unbroken. I especially look to God that I may be clothed with His wisdom and power; that my life may accord with my testimony, and that they may see I am a Spirit-filled man, and those who are as I was, dissatisfied with themselves, may receive of the same enduing. It has been necessary, however, to report the matter to the Home board, and I leave the result with Him. I am willing for His way and fear **nothing** but a hard, unbroken spirit. Oh, I am so glad I am in such a large field. I am not afraid to trust God, and expect to be true to Him at all costs.

"Thank you in Jesus' Name for your kind interest in us and this work, the expenses of which are so great. But He knows, and if He wishes me to continue as Superintendent He must clothe me with faith, so that the financial burdens we carry may be by faith in Him.

"What Turkey needs is not more teaching, but more Spirit-filled lives. I shall ever thank you for your kind interest in me at this critical period in my life."

Mr. Barker, before leaving for Turkey, united with the Mennonite Brethren in Christ, at Berlin, Ontario, which has largely supported him and his family, but there is a crying need for help in the Orphanage work. We believe our readers who are interested in the work in Turkey will do well to take these orphanages on their hearts.

Pentecost in China

In Shanghai, China, God is working in power. George Hanson writes: "We can bring you glad tidings of great joy that God is working precious-ly in our midst, saving, healing and baptizing in the Holy Ghost. Just lately twelve have been baptized in water, one of them a Lutheran minister, who came from the Inland and had received the baptism in the Holy Spirit in his own station. He said he knew this step would mean rejection and dismissal from his congregation, but he was willing to follow Jesus. There are a number of his fellow-workers in his station seeking the baptism in the Holy Spirit.

Lately eight in our midst have received the baptism, and the power of God is upon many. We have had four Chinese weddings, and there

will be another tomorrow, April 24th. I rejoice to see how wonderfully God is working and bringing this people out in the light. When one gets the light, he carried it to his friends and neighbors. 'The light is Jesus.'

Encouraging Words from Africa

Clyde Miller, Kisumu, British East Africa, writes under date of May 22nd that they now have an iron roof over their heads and are rejoicing in the comfort and relief it brings them. They can now catch good rain water from the iron roof, and that saves a daily task for a native; one spring from which they carried water is three-quarters of a mile away, and it was a hard task. The money we sent them sometime ago helped them to be comfortable and they are grateful to our readers who contributed to their needs.

Brother Miller wrote about the work as follows:

"The work among the natives has been most encouraging of late. During the month of March we got a building partly constructed, made of grass roof, poles and reeds. It will have mud walls, but it is not finished yet, though we have been using it anyway. At the first meeting, March 30th, there was a large crowd, I think about two hundred and fifty, and we have had a good attendance each Sunday since, sometimes more and sometimes less. March 31st we started school with thirteen in attendance the first day; during the month of April there was an average attendance of twenty-nine. There are now more than twenty-five professing the name of Jesus since March 30th, and before that there were only six. God has truly heard the cry of His children in behalf of this people. My heart does leap with joy. Do unite with us that our little fire that is kindled will be so breathed upon by the Holy Ghost as to cause it to spread and be a real revival."

Trials in India

I THANK you for the space you gave to my article in The Evangel. Yes, I trust God will raise up some one to come to this needy field. There are a number of single young women in India who are not connected with any regular work, but they do not feel they could stand the hardships of village life, no comforts, no proper building to live in. I have a good mud house, but the ceilings are not high. I put windows in every room and so have dry rooms, but the food is only native vegetables, the only kind I have ever eaten here. I have not had light bread for over a year. If there were two of us we could send to Benares, a large city, and get what we needed every week as the express is only a few cents on a large package. However, I get along well.

I have always been led out in prayer for the villages as there are many who have never even heard the name of Jesus. We have had much opposition and testing here, but God is with us in healing power. Those who are reading the Word and come for instruction say they see the truth, but what can they do? If I should leave they could not stand alone. We foreigners are feared and treated with some measure of respect. I told them I expected to stay till Jesus comes, but that does not impress them as much as it would if they did not know at any time the house might be taken from us and we would have no place to live. The Rajah of this district is a mere boy, but the Court of Words has given us a nice piece of ground to build a chapel on. I do not know yet what the rent will be a year, but very little. This would suffice to build a house on also; and if I built Zenana style with sun dried bricks, it would cost but a few hundred dollars. Then I would be independent of house owners. This I am praying for, and God has set His seal by giving the earnest money. We could remain in this kind of a house through the hot season if we had pankas (fans swung from the

ceiling). It costs five cents a day for having them pulled. We can get out in the villages in the mornings before nine and after five in the evening and be at home to receive inquirers the rest of the day. I do not suffer much from the heat and have never been off the plains during my three years in India, even though the thermometer has been 110 at times in my room.

Your paper had a very timely article. I felt to praise God for the one who so sympathized with those of us who are not gifted in writing for the papers. I have been out of even a stamp, and down to but a few cents for food; yet God never failed me and it only makes me lean harder on Him. His promises are true. I have tested and tried them, and can from an overflowing heart testify to His care and keeping.

May God bless you in all your labor of love for the Master. Pray for us, for we need the prayers of the saints at home as truly as Moses needed those to hold up his hands, and we are co-laborers together with our Lord. Oh, blessed privilege!

(MRS.) D. L. McCARTHY.

Bhagalpur, Dist. Gorakhpur, U. P., India.

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