



*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

## After Twelve Months



WITH this issue, THE LATTER RAIN EVANGEL completes its first year. Deep gratitude to God fills our hearts as we look back over the twelve months and recall how He supplied the funds and the material for each issue. We had long felt that perhaps some day God might permit us to send forth a paper for His glory, but the thought of the expense and the toil such an undertaking would entail led us continually to postpone to some future time the initiative step of launching a paper. In God's own time He wonderfully opened the way. Long before the matter had fully crystallized in our own mind, He laid intercessory prayer on one of His children, and gave definite direction through another—so unmistakable that we could not doubt His leading, for He had been speaking to our heart but we had hesitated—that the time had come when we should send forth the printed word. In a remarkable way our own good people of The Stone Church supplied the funds for the launching of the paper and the sending forth of the first few issues.

Our hearts have been much encouraged by the words of gratitude and appreciation that have reached us from almost every continent—no credit belongs to us, for the power and the glory are His alone. He brought it into existence; He has supplied its every need, and to Him we are looking for the future.

One sister writing of definite blessing received through the pages of THE EVANGEL says:

"My subscription to THE LATTER RAIN EVANGEL was the best dollar I ever spent; I certainly received the best returns from it of any dollar I ever spent in my life. The April number came on Saturday, and on Sunday while I was in bed—getting over a cold that had settled in my stomach—I read the article on 'The Lord's Healing,' by Miss Sisson. When I had finished reading it all I could say was, 'Praise His Holy Name' over and over again, and I have been praising Him ever since."

The sister then goes on to tell how she found healing by the way of praise. As the tears streamed down her face she took off her glasses and meditated upon God's goodness. Presently she took up the paper again and read it through without her glasses, at the same time noting that her sight was clearer than it had been for years. Then it came to her that God could strengthen her eyes as well as heal Miss Sisson, and she found herself able to read fine print without

glasses, something that had not been easy for her to do before with them. While praising Him for another's blessing she received the healing touch, and today she is rejoicing because she has been privileged to realize "the Lord's healing."

One brother picking up a copy of the March EVANGEL began to read the sermon on the Second Coming of the Lord. He was anointed by the Holy Spirit, and read the entire article through in another tongue.

A young man sick with consumption had gone down to New Mexico hoping to recover. He was in a backslidden condition, but while down there received a copy of THE EVANGEL. While reading the paper he was convicted of sin and came back to his father's home near Chicago. The following Sunday he came to our afternoon service and at the close gave himself to God anew. He was prayed for with the laying on of hands, and received healing. Today he is perfectly restored in body.

A brother writing from England says:

"I feel I must thank you again for your paper, THE EVANGEL. Glory to Jesus, it is putting new life into me. The Lord's Voice is to be heard in it with power. Especially on Divine Healing has the Lord been showing me the preciousness of His truth. The Lord bless it to others."

From Scotland, a brother writes:

"The testimony of Brother Robbins in the June number is delightful. I have not enjoyed anything so well for quite a long time. When you are taken out of the old ruts by the Spirit it's heaven below. Ruts have been the church's ruination. Brother Robbins' testimony is like a spiritual breeze laden with ozone from God's ocean."

Our readers have been greatly privileged by the opportunity they have had of obtaining Brother Myland's lectures on the "Latter Rain" through the columns of this paper. A more remarkable series of expositions of scripture we have never read, and we have received letters from a number saying they were real bread and meat to them.

How wonderfully God is speaking to the hearts of the people today. One sister who was a little prejudiced in regard to the paper had a lesson given her by Him which greatly impressed her. She had been wonderfully healed many years ago through reading some papers setting forth the truth on divine healing, and the Lord showed her that she might never have known Him if it had not been for the printed page. He said to her: "How did you get the light

on divine healing? How did you get saved and healed?" "Why," she said, "through reading the papers giving testimony of those who were healed, and through the teaching." Then He showed her that in the same way there were many sick and sinful throughout the country who had no opportunity to know of His love and mercy except through the printed page; that there were many who were hungering and thirsting for the fulness who had not the privilege of assembling with those of like precious faith, and to these we were ministering.

Sometimes people are longing to do something for God. Everyone can send out the printed message; the door may be closed upon you, and a deaf ear turned to your appeal, but the mail will carry the good news of God's uttermost salvation to earth's remotest bounds; into the palaces of the rich and the hovels of the poor; to the lone missionary living off in the outposts, struggling against discouragement and opposition of evil forces, and your next door neighbor to whom you have not had the courage to speak of Jesus. Nothing is so far-reaching as the printed word. Praise God that THE LATTER RAIN EVANGEL is winging its way monthly to the frozen shores of Alaska and the sunny lands of Australia, to China and Japan in the Far East, and to Hawaii in the distant West. Two copies were sent from India to Chili, South America, where they were eagerly read and forwarded to other hungry hearts; since then the showers of the "latter rain" have been falling in Valparaiso.

Relying on the same Almighty Arm we shall enter into the second year of love-labor for Him with greater zeal than ever. The toils have been nothing compared with the joy which accompanied the service; the sacrifice was sweet when we thought of the Great Sacrifice which He made. Yoke-fellows with Him,

He bears the burden, and He will share with us His Glory.

One of our chief joys during the year that we have been publishing THE EVANGEL has been the financial help we have been able to send to the foreign field, through the readers of the paper, and through our people at The Stone Church.

We began in our own home by persuading the little tots at Bethel if they would eat their porridge without sugar, we would send the money to the Indian famine children. They entered into the contract heartily. Sometimes, as the year wore on, they would look with longing eyes at the sugar-bowl, and hint that the rule might be broken "just once," but as we suggested that the Indian children probably didn't even have porridge, they bolstered up their courage and ate without further questioning, several even persuading themselves that they liked it better without being sweetened.

The children have been better off without the sugar, and the sacrifice has been helpful to them. They will be better able to say "No" because of a little self-denial in their tender years.

Would it not be a good thing for us who are older in years to practice a little self-denial in order that the Gospel might be preached to every nation?

One sister last year sent us her Christmas gift of quite a sum of money for the work of Ramabai in India.

We give below a list of offerings sent to the foreign field during the year, which have been contributed by our readers and by our own local work:

To different parts of India.....	\$365.00
To South America .....	30.00
To Arabia .....	20.00
Total for the year .....	415.00

## Jehovah Wondered That There Was No Intercessor

### Some Experiences in Soul Travail

De jered in The Stone Church, May 29, 1909, Miss Minnie F. Abrams, Mukti, Kedgaon, India



**W**ANT to speak this afternoon on the subject of intercessory prayer; the thought came to me if we were all one with God, could not such power be brought to bear upon this city of Chicago as to move the whole city, and then I was stopped and something within me said, "If that is the thing that Jesus is working at now, and if that is the burden of His intercessory prayer at this time, then all Chicago

would be moved, but if Jesus has some other plan and some other purpose by which He will work out the wondrous workings of His blessed redemption for mankind, then He is able to bring us into union with Him in His thought and in His intercession for that which He purposes to do in the near future.

Let us turn to the sixty-sixth chapter of Isaiah. Here we get a picture of the children of God interceding for the unsaved. The eighth verse: "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or

shall a nation be born at once?" Why no, of course not; that is not possible. But "as soon as Zion travailed, she brought forth her children." Also turn to Galatians 4:19, "My little children, of whom I travail in birth again until Christ be formed in you." Here you get a picture of the man of God interceding for the upbuilding of the little ones in Christ Jesus, for the growth and perfection of those who are born into the kingdom of God. It is a double work which God has given to the church of Christ in this work of intercessory prayer, and it is a work in which Jesus, our great High Priest, is at this time engaged.

I think I never appreciated the wonderful work of Jesus, our great High Priest and Intercessor, until He gave me an object lesson. It was in the autumn of 1905; the Lord had graciously poured out His Spirit upon us, and there was one young woman who was made a great blessing to me. This young woman had been converted, and had been leading a beautiful Christian life for three years. She was one of our matrons and a member of the Bible-school, and she was one of those who volunteered to give up her secular studies to go out and preach the Gospel, and she was waiting for the enduement. I remember so well the three days and nights that that young woman was under mighty conviction; how she opened her heart to me, and how the Lord led in the pointing out of scripture to her. Then she came into wondrous peace, and I thought since she had the enduement something would happen, but nothing happened. Her face was peaceful and restful, but she didn't do anything. She just sat down and enjoyed what the Lord had given her—a clean heart. Then I began to pray about her: "Lord, show me just what you have done, and what more there is to be done in this young woman to get her ready to go out and preach the Gospel." And the Lord showed me He had cleansed her, but she had not received the enduement of power. So one evening I called her and said to her. "J., I think the Lord has sanctified you and you are pure and clean, but you must still wait upon Him for the enduement of power. You haven't opened your mouth since you received this blessing; you haven't even testified as to what the Lord has done for you, and I am sure if you had received the enduement of power you could never have kept still these days."

She began to think about it, and pray about it, for she wanted God's best, and wanted to give the Gospel to the heathen about her. It wasn't long before the spirit of mighty conviction was again poured out upon her, and oh, how God searched her, and showed her her inefficiency, and showed her how those five hundred girls under her might be brought to Christ if she would

but humble herself before them. And then He poured out the Spirit and she gathered all the girls together; she poured out all the things that seemed so terrible and vile in confession before them, and God brought those girls down on their faces, and there was marvelous work done among the girls in that division.

God went on with His work and poured out upon her a wonderful spirit of intercession. Just about that time—six weeks after the Spirit had been poured out—Pandita Ramabai thought we should not keep all these blessings to ourselves; so she took a band of women and girls and went to the city of Poona and began a mission. I took a band and went to another village, but after three weeks Pandita Ramabai asked me to take her place in the city of Poona, as she was needed at home. When I got there this one young woman amazed me. I saw she had a power and a working of God within her I had never seen in anybody else, and had never heard of. The next day after the first meeting I called her and said, "J., what has the Lord been doing for you in these three weeks?" She said, "I read that promise 'He shall baptize you with the Holy Ghost and fire.' I have had the baptism of the Holy Ghost",—that was her way of putting it—"but I hadn't had the 'and fire,' and so for eight days I continued to call upon God to pour out His fire upon me."

I am not a stickler about that word baptism because God works in us up to our light and understanding and He does a complete work in us as far as He can; then He expands us and opens out the truth to us and shows us our need, and then He does another thing—I don't know whether He baptizes us over again or whether we get an infilling, you may call it what you like, it doesn't matter; the thing is to get it. J. called it a baptism of fire. She said, "The first day at Poona we were to have a morning meeting in the Theological School, and in the afternoon at the Marathi Free Church, but the Spirit of God came down on us so that we could not get out of the Theological School, and that day the Lord poured out His fire upon me." Then I asked her to describe it, and tell me what the result of it was.

I had never heard of such a thing as this, and I said, "Oh God, teach me; I am ignorant; I want Thy Word for it. If I can find it in Thy Word I am a candidate for it." J. said to me, "Mawshi, (for that is what they call me) you need this, and God will give it to you, and she began to pray for me. I was holding three services a day at a mission, and when I came in at night J. would say, "Mawshi, are we going to have a time of prayer that you may receive the baptism of fire?" And I said, "Oh, I am

very tired; I do not think I have strength for any more." Then she would go away in her room and spend the greater part of the night in pouring out her soul for me, and so the battle went on. I saw that young woman day after day in mighty travail of soul for me until I got so ashamed and so down in the dust that I didn't know what to do, and the Lord said to me, "You are stirred because J. is pouring out her life in intercession for you, and suffering in body because of this mighty pleading that has laid hold upon her, but it is I pleading within her; I am the suffering Jesus pleading with you, a leader of My people, that you may humble yourself and be equipped with power for service, and that you may lead these young people on and not hold them back, because you do not know the experiences they have received from Me."

My heart was broken as I thought of Jesus weeping and suffering and praying that I might be perfected and equipped with power, the power of the Holy Ghost, and I said, "If I can but see it in the Word." Then the Lord took me back to those old types and He taught me the lesson. You know if you can find it in the New Testament and also in the types, you may be pretty sure you are not going wrong. So I sought, and oh, how that young woman stood by me in that battle. It was a mighty battle. It took an awful fight to bring me down. My friends, there isn't any battle so hard as the battle of the saint of God who isn't fully equipped and doesn't own it, and isn't willing to come down and humble himself. But God in His great mercy looked upon me and He poured out His Spirit and equipped me for His service, blessed be His Holy Name!

Now that was a great lesson I learned through that young woman, and God greatly blessed it to my soul. He had called her to the work of intercession.

Some time before this, another young woman came to me in the midst of one of those long seasons of simultaneous prayer that was so frequent in Mukti; she had been filled with joy, for the Spirit had fallen on her again and again, and her face was all lighted up with joy and laughter, but this evening she had a very long face, and she said, I do not understand what God is doing in me, but I am weeping and weeping; my eyes do not weep, it is my heart that is weeping." This was her simple way of putting it. I said, "Have you done anything wrong? Haven't you the assurance you are well-pleasing unto God?" "Oh yes, when I think of myself and what Jesus has done for me, my heart is filled with joy, but I am weeping and I cannot understand it." "Well," I said, "maybe God is putting a burden upon you

for other people. Ask Him to show you what it means."

A little later she brought her Bible to me opened at Lamentations 2:18-19, "Their heart cried out unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease. Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands toward Him for the life of thy young children, that faint for hunger in the top of every street."

God explained Himself through His blessed Word that He was pouring out upon her a mighty weeping for the children at "the top of every street" that were hungry and thirsty for the Bread and Water of Life.

It was some months after this that the Lord took us out into another mission. The Christian workers of twelve different churches were gathered together for this mission, and we had a mighty battle. The Indian preachers all turned against the work. They said, "What right have these women to preach the Gospel to us?" "We received the Holy Ghost when we were baptized in infancy," and "we received the Holy Ghost when the bishop laid his hands upon our heads and confirmed us." I said, "Yes, you should have received the baptism of the Holy Ghost at that time, but did you? Is there any fruit in your lives?" So the battle went on and it had to be fought through intercessory prayer. First God brought in the young men of the normal school and poured out upon them a mighty intercession, and prayer went on day and night; then He poured out His Spirit upon the girls, and when this band was so weary it seemed they couldn't pray longer, God poured it out upon the missionaries, until one constant stream of intercession went up to the throne of grace, and those men were bowed under the mighty hand of God. The last three days of that battle were awful days.

There were two young women in our band who were under the mighty spirit of intercession; they scarcely ate nor slept for three days and nights. At the close of the third day one of those young women, not very strong in body, was seemingly passing away under mighty soul travail in the afternoon service. I was called to her and asked that she might be given something to strengthen her; she seemed past consciousness; we could scarcely find the thread of her pulse, and was almost expended under this awful battle with the powers of darkness that was holding sway over those men who were not willing to humble themselves under the mighty hand of God. We carried her home and she lay there; at last she

looked up with a beautiful smile on her face and said, "Oh, I have been to such a beautiful place and I didn't want to come back, but there was One there more beautiful than all the rest, and He said, 'I want you to go back and fight the battle for Me a little longer.' I begged of Him to let me stay, but He told me to come back, and I have come." She stayed at home that evening, and the next morning I said to her, "I think you had better stay at home today; I am afraid you haven't strength for the battle today," but she straightened up her tall thin figure and said, "Mawshi, it doesn't matter about me, but these people must be saved," and they prevailed, blessed be the Name of the Lord Jesus.

These are some of the experiences to which God is leading forth His people, and He has a wonderful power of pouring in His life and lifting us up when our own lives are expended. At one time such a mighty spirit of intercession came upon our young people that hours and hours were spent in prayer. Sometimes as the girls filed in to evening worship at seven o'clock in the evening before anybody could begin to read the Word or begin the message, one and another began to pray, and that prayer often went on until one or two o'clock without cessation, without time for a song or a message; everyone's soul was lifted up to God in prayer. It was a marvelous thing to go around among the people and listen to the prayers.

Finally the Lord said to me, "Haven't you listened long enough? Aren't you satisfied? Don't you believe it is My work? Won't you get to business yourself?" It is an awful thing to be a laggard, but some of us have to confess it. After I had been away for some time, for the Lord kept me out in the field for nearly a year after the outpouring of the Holy Spirit, I returned to find that a mighty change had come over the people. I saw a new manifestation of the power of God that I could not explain by the Word except to call it soul-travail. Those in the institution upon whom the Lord had laid this burden of soul travail gathered together for united intercession. We met every afternoon; there were about seventy-five who came together, it was all voluntary, a private meeting; not a place for the idle and the curious eye. It was a marvelous scene, one upon which angels looked and understood, but none but the Spirit-taught could understand a scene like that, when the soul, and the body, and the mind, and the whole being goes out in mighty pain and heart-throbs for the salvation of a lost world. For days that mighty soul-travail went on. It was wonderful how God wrought in that company for hours, until finally

it seemed that the Spirit who prayed within each one, was satisfied for that time, and then the intercession ceased and praise and joy burst forth, and in a few hours they were again under the mighty burden, having become refreshed and ready for another battle with the mighty powers of darkness.

Can you explain such a thing as that? Oh, yes, it is all explained in the Word of God. Turn to the tenth chapter of the prophecy of Daniel, beginning at the twelfth verse: "Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days." It is coming on still, my friends, that vision.

Then look down at the eighteenth verse: "Then there came again and touched me one like the appearance of a man, and he strengthened me, and said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my Lord speak; for thou hast strengthened me." And then the angel goes on in the next verse and says the battle is not won yet. He says, "And now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come." A mighty battle was on. My friends, when God pours out His Spirit in mighty soul-travail the hosts of God are fighting a mighty battle; and the powers of darkness that have bound their chains about the souls of men and are holding them back from the light and from the truth, and from the power to humiliate themselves and turn to the Lord Jesus, are fighting against the hosts of God who are sent forth to break the fetters that are binding those who are bound by evil spirits and working against the Lord Jesus Christ and His Kingdom.

In Ephesians we are told to "stand fast," and at such times to put on the whole armor of God, and having done all, to stand. That is our position. And as we stand, the mighty power of the Lord Jesus Christ with all His mighty host goes forth conquering and to conquer. It has pleased the Lord Jesus to make us His body; it has pleased Him to yoke us with Himself in this mighty work of bringing people out of the kingdom of darkness into the Kingdom of the Lord Jesus. We wrestle not with flesh and

blood, but with principalities and with powers and with rulers of the darkness of this world. But my friends, the battle is not ours; Jesus is the Victor.

But there is a time element in this. The angel could not come to Daniel for three full weeks, and blessed be God, Daniel had the grace to pray on twenty-one days. He didn't spend his time feasting, he didn't spend his time talking with his friends, not even over religious things. He gave himself to mighty intercession; he scarcely stopped for the necessary things of life until he got the message and was assured that the battle was being won.

That is what God wants us to do. He is calling out a people. He has anointed them with the Holy Ghost, and He is putting His hands upon us. He wants our strength; He wants our intellects; He wants our bodies; He wants everything we possess. He wants our money, He wants us to cut loose from everything, He wants our time, and if He can get a company that is separated unto Himself through whom He can operate, and who will co-operate with Him, then He can do the work that is needed to be done, that He may answer that prayer that has gone up throughout the ages, "Thy Kingdom come."

Are you a candidate? It will cost you something. You may have to give up the daily paper. It is a very polite thing to read the daily paper in the morning or at the breakfast table. You may have to give up those novels you have always been reading. Perhaps you have only read them for recreation, but you may have to give them up. You may have to become a peculiar person. You may have to give up your long visits with your friends, or even perhaps your long conversations on spiritual subjects. You may have to give up a great many legitimate things that are not sinful, that are perfectly upright and honest and true and pure, because you have separated yourself unto the Lord Jesus Christ, to be one with Him in the mighty work of intercession which He is doing in the world today.

This is a special time, a special juncture in this dispensation, and God is calling out a people to finish up, to consummate the mighty work of this age. He wants help. I say it with all reverence. The Almighty, the Always, the Infinite, has been so condescending, so gracious as to link us sinful mortals, ignorant, disobedient, full of stubbornness, wilfulness and selfishness, vileness and pride, always thinking we can do something—yet He has been so condescending as to link us unto Himself in this work of bringing about the Kingdom of the Lord Jesus Christ. Are you a candidate? Are you willing to make the sacrifice? He calls us forth. It means much to re-

ceive the baptism of the Holy Ghost and fire. You are not your own. You are bought with a price. It is not a work of one hour, or of one day. When you have received the baptism of the Holy Ghost you are not a full-fledged Christian by any means; you are only a little weakling. That is all. Jesus has come in, and the Father has come in, and the blessed Holy Spirit has come in, and condescends to dwell in the body of the little babe, and out of our nothingness He will make something over which all the hosts of heaven will rejoice, and at which all the hosts of hell will weep and draw back with shamed faces.

Will it be a true revival? Will it be all Chicago stirred? Will it be all the United States stirred? Will all the idols be put out of the world, and all the idolaters turned to Jesus Christ? Oh, no! Oh, no! That is not what the word says. Read it for yourself. Don't read a verse here, and a verse there. Just take this Book and read it through. The Holy Spirit has divided it aright. Take it right through from cover to cover; read it, the Old Testament and the New, meditate upon it, and ask the Holy Spirit to illuminate it until you get it fixed in your heart and your mind, and understand the plan of God. He will show you. He will not do anything that He will not make known unto His servants, the prophets, and He will teach you what He is doing, and make you one with Himself. He will teach you how to pray, and if you cannot get your mind into union with Himself, He will make your mind a blank, and will take hold of your tongue and pray through you in another tongue, the things He wants done.

This is a wonderful work that God wants to do, but the trouble with us has been, we thought when we received the baptism of the Holy Ghost we had received the consummation of all God had to give, and we sat down so self-satisfied, and said, "Pentecost has come, and now everything is going to happen;" and God brought us down, down, down, and we have had to confess that we were nothing; we have had to confess that we wrought no deliverance in the earth, neither have the inhabitants of the earth fallen.

Oh, my friends, we are nothing but weakness, and we cannot work this thing out according to our own minds and according to our own wisdom, but if we will but unite ourselves with the blessed Son of God in His work of intercession, He will pray through us in some way or other, and He will take possession of these tongues of ours.

God wrought a marvelous thing for us in India. He poured out His Spirit on the little children. They were in the habit of saying what they pleased,

and their tongues had been saying bad things, but they became dumb, and they could not talk anything in their own tongue. Some remained dumb as long as three weeks, not able to speak a word in any language, and thus God taught them the use of the tongue. He taught them what it was to be shut up unto Himself; He taught them the idleness of this tongue; He taught them what separation to God for this tongue means. It was a wonderful lesson He gave to His children. There is no Teacher like unto Him. I remember when the first person was struck dumb we didn't understand it, and we said, "Lord, teach us, show us something in the Word about it," and the Lord showed us how Ezekiel was dumb, and so we found something in the Word to explain all these works of the blessed Holy Ghost.

We have many lessons to learn yet, many battles to fight and there are many powers of darkness to be overcome, but the Lord has promised that He will put them all under our feet shortly, and until then let us be workers. Are we overcomers? "Oh, yes, I do not get angry any more; I do not remember anything I have done that is wrong; the Lord has overcome in me now." But that is not all. If the Lord has overcome you by the power of His Holy Ghost in you, then let that same power of the Holy Ghost *work out to overcome the powers of darkness in somebody else.*

We have a mighty conflict on over there in India. It is the fiercest battle I have ever seen or heard of. All the hosts of darkness seem to be centered in the caste system, and the devil stands over every idol under every green tree; he is working miracles and doing all sorts of wonderful things. He is getting up a society for the protection of Hinduism, and that society has its headquarters in the city of Pandharpur where our young people go to preach the Gospel. They fight us and they stone us. They nearly took the life of one of our ladies; they left her in a pool of blood for dead. God raised her up but she is disfigured. Her bones were broken, but God healed her in answer to prayer, and of the eighty-seven young women who preached the Gospel there at that time not one of them asked to go home. They said, "Let us stay and let us go out again and tell our people who are in such awful darkness, of the love of Jesus." They stayed home until Miss Steen was raised up, and they went out again in bands in that same place and preached the Lord Jesus, and they are still doing it. The leaders in that Marathi country have taken up this battle against us and they say, "We will not let our people, however ignorant or poor, become Christians; they had better die first." They meant

they would put them out of the way, and they do it, too. That is the barrier we have to break through in all that Marathi country. The Mahrattas were the last nation in India to be conquered by the English; they are the bravest, the most fearless, the most stubborn, the strongest, most cruel, most bigoted and treacherous nation in all India. The Mahrattas have not yet been touched by the Gospel. When the Holy Ghost was poured out at Mukti those Spirit-filled young people said, "Now we have power to witness and we will go out and break through these hosts of darkness and we will see a multitude saved," but they have not yet been saved.

Then we all got down on our faces again, and we said, "Oh, God, give us power to witness," and we pleaded, and we waited, and we searched, and God sent a mighty spirit of repentance upon us, and He poured out the gift of tongues. Then we rejoiced and said, "Now we have the power to witness," and we went forth again, and God wrought in marvelous power. He worked some miracles, He healed some of the sick, He gave those young people the spirit of prophecy that set their tongues on fire to preach the Gospel; He gave them fearlessness in the face of stones and abuse and insult, and kept their hearts pure and innocent in the midst of it all. He is a wonderful Savior, and yet we cried out, "Oh, God, where is the power to witness. We are seekers yet."

My friends, let us not stop until this battle is won. It is a mighty battle with the hosts of darkness, and the angel Gabriel and the archangel Michael, and all the hosts of God are united with the Lord Jesus Christ against the unseen powers of darkness. And where are we? Are we on our faces before God? Are we pleading until the powers of darkness shall be broken? That is our part. Are we letting the Holy Spirit travail through us and work in us in His mighty power? It may cause you some sleepless nights. You may have to drop your work sometimes and go off by yourself for two or three days. You may become like Daniel, uncomely in your appearance. Are you willing for it? You may have your names cast out and have them say, "These people are fit subjects for the insane asylum." They said it to us over there. They said that in less than one year Pandita Ramabai would have a lot of her girls in the insane asylum. Four years have passed and not one has gone to the asylum. They never were more sane than they are now. Oh, my friends, it means something to be one with the blessed Lord Jesus.

Turn to the first chapter of Colossians, the twenty-fourth verse: "Whereof I Paul am made a minister; who now rejoice in my sufferings for you"—he



was travailing again in birth; it meant spiritual suffering, it meant physical suffering—"and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake which is the church;" that is it, that the church may be gathered out, that the body of Christ may be completed. The work of salvation is completed, it is finished, but this work of intercession is not yet finished, and this work of affliction and suffering is not yet finished. We are in the throes of birth, and the chrysalis must burst open and the prisoner must come forth free.

This is the message. Let us go on! on! on! So many have received the outpouring of the Holy Spirit, and then they have sat down and said, "It is not good to seek so much! it is not good to go on; you had better let well-enough alone; see these people, how peculiar they have become," and they say it is not good to pray, and it is not good to confess, and it is not good to break your sleep up, and it is not good to wear your bodies away in the service of the Lord. They criticize it, and call it a sin—these dear saints of God who do not understand this working of God. Over there in India the revival swept up and down that land. I remember so well after those seventy-five had the spirit of travail and intercession, and the burden was lifted, we began to hear: "The revival has broken out in this town," and the next day in such a town, and another day in three towns, and

so on it went, from place to place, and we began to hear the wonderful things that God was doing.

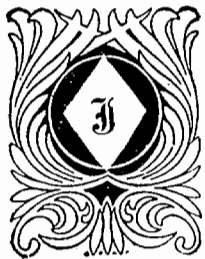
Many missionaries and Indian preachers became offended and they said, "We must have things all proper and nice, we cannot have these unseemly things among us," and the Spirit of God was grieved. He wants us to go on until the people are *one*. Did you ever hear of anybody laying down his life in the service of the devil? What about the drunkard and the licentious? What about the theatre-goer spending night after night in the theatre, and being all dragged out, health soon gone, spending his life in the service of the devil? The world says: Oh, they have just gone to the theatre, that is all right; it doesn't matter if your body is wasting away in drink or in sin; it is all right, the world approves of that, and the church smiles at it. Oh, it is an awful thing. We smile at the drunkard on the street reeling from side to side, when the tears ought to fall from our eyes, and we ought to plead in compassion with the blessed Lord Jesus to bring them to their senses; but we are not willing to lay down our lives for the brethren. Are we willing to give ourselves to prayer? Are we willing to give our time and our strength as He gives it to us? This is the work that God is preparing us to do—TO BE ONE WITH HIS BLESSED SON IN THE WORK OF INTERCESSION.



## First Corinthians, Twelfth Chapter

### A Meditation and a Communion

Miss Elizabeth Sisson, 17 Jay Street, New London, Connecticut



It is a beautiful Sabbath morn! God's white blanket is over all the earth. The trees and shrubs are laden with the bounty of His snow—a white world—emblem of His finished work in regeneration. Matthew 19:28. "Hast thou entered into the treasures of the snow?" Job 38:22.

"My Father, upon what shall I feed this morning?" "First Corinthians twelve." With what a reproachful face its first verse looks up to me! "Now concerning spiritual gifts, brethren, I would not have you ignorant." The italicized word "gifts" I see has been supplied by the translators, yet so obviously implied by the context that we cannot discount it. It is

spiritual gifts of which Paul, or rather God through Paul, makes this chapter speak. Concerning them, what they are, how they operate, God would not have us ignorant, yet through the greater part of the two thousand years of this Christian dispensation, so ignorant have we been that today from commentaries and church history through the ages, we can get no certain knowledge of what they were, those nine gifts of the Spirit here described, or how they were exercised.

To illustrate: when the gift of tongues in these last two years began to make its reappearance, simultaneously there came to me a letter from a missionary in Jerusalem saying, "Let none come here or to any other foreign land thinking to use their 'gift of tongues,' for God tells us in His Word that 'tongues'

were not for such use, but 'for a sign;' and a letter from a prominent Christian worker in London, England, saying, "More credit could be given to this claimed 'gift of tongues' if it fell upon missionaries and workers in heathen lands for their equipment."

Wherein does the "gift of faith" differ from faith in God as we have seen it working throughout the church these two thousand years? Wherein does the gift of "working of miracles" differ from the gifts of healings? and as there are different gifts in tongues are there diverse gifts in healing? (see twenty-eighth verse.) Oh my soul, as these and dozens of other questions arise within me, and no information, no answer, how deeply art thou made to feel thy ignorance, while God has said and been saying throughout thy Christian life, "Concerning spiritual gifts *I would not have you ignorant.*" My Lord! how far I must have lived below my privileges! Apply afresh the cleansing blood before I read on.—Forgiven, blessed be the blood! Cleansed! This comes to me, "He that believeth on Me, the works that I do shall he do also." John 14:12. Would it not take the gifts, yea, all the gifts of the Spirit literally and fully to fulfil that word in me, or in thy people as a whole?

"Oh, yes, Heavenly Father, I remember the day you pressed me to speak on that in a certain church." To elucidate the meaning of those words, "The works that I do, etc.," I asked the Sunday School children together to stand, and inquired of them if in the Sunday School they ever learned anything of Jesus. "Yes," "Yes," "Yes." "In what books?" "Matthew, Mark, Luke, John." "And what did those four books say He did?" As the little hands went up, I called on first one then another; they replied, "He healed the sick," "He cast out devils," "Opened the eyes of the blind," "Multiplied the loaves and the fishes," "Walked on the water," "Stilled the storm with a word" and "Raised the dead." Then as I turned to the congregation of fond fathers and mothers, proud of their children's scripture knowledge, and asked if these children had well answered, if those were really "*the works*" which Jesus did, they also said, "Yes," "Yes."

"Well I remember, dear Father, how then I had to confess before them, that in the sense in which Jesus used the words here in John 14:12, 'He that believeth on Me,' I was not a *believer*, though I had walked in something of the joy and light of Christian life for forty years. In Christ's use of the words I was not a believer, for I did not do *the works*."

But here in this twelfth of First Corinthians is surely the provision for doing the works. *All* the works? Why not? Would not the "gift of mir-

acles" cover all the multiplication of loaves and fishes, of walking the water, of stilling the tempest, and many, many other manifestations of the delivering, providing, sustaining, enabling power of Omnipotence, to which a *believer* would link himself by the little coupling of faith? My God! Is it possible my Christian life has been one protracted libel upon Thy salvation?

"My child, nothing but the constant washing in the blood of Jesus has preserved you from the blood-guiltiness of such shortage—but the day is at hand when some of My own are going to press through the ranks of the enemy, and by faith re-obtain and array themselves in all the plenipotentiary powers of the high court of heaven as ambassadors of God, in Christ's stead and do the 'greater works.'"

"In the feeble beginnings of their faith, I JEHOVAH have begun to appear. Today it is only gift of tongues and mighty healings; casting out of demons and heavenly anthems, but their faith will wax till they will let Me in, with the whole fullness of Gospel provision. In My might, My mercy, My compassion, I am yet once more to be revealed to a sinful race through My people (some of them) before the tribulation dawns. Jehovah Jesus, in some of His people will repeat His miracle life."

"This will be one of the times when many that are first shall be last, and the last shall be first." "How, Lord?" "As when I came in My earthly advent to the Jews, the letter of the Word as they read it veiled Me from their eyes, so now, many Christian workers will abide in what they have, and resist further grace. The Jews for two thousand years had found in the Word a glorious coming of the Messiah as King over all the earth, with whom they were to pass into a victorious earthly reign. Every letter of the Word, as they read it, and every desire of their fleshly human hearts, resisted the Lamb of God in His lowly, suffering guise. Only a very few, a tiny, inner circle of Jews, whose *hearts* came into a new and deeply circumcized relation to God, could let go their preconceived light on the Word, and tremblingly cry, 'Of a truth Thou art the Son of God.'"

"Oh, I see, dear Lord! And only they who have a cross of fire burned into their heart, circumcizing it from *all* to Jesus' blessed, blessed, blessed Person, will be able now to follow Him in His rapidly developing and new filling-out by the Spirit of the letter of the Word." "Even so, My child, behold how crucial the times! Constant touch with Me and Me alone, will enable a soul to keep step with the God-developments of these last days."

"But, Father, will not the present usurper of Jesus' Kingdom in the earth and air, the enemy of souls, fiercely contest this way of Thine?" "Yes, My child; by resistance against it and perversion within it, the battle will be intense. Some of My children will come out dwarfs and others giants. Keep low, and you will go through with Me and miss nothing."

"But fanaticism, my Father, how I fear it!" "*Make Me your fear, and you need fear nothing else.* Because you are foolish, because you are weak, because you are base, despised; yea, because you are *naught* I have called you to be vested with My grace. You *are* naught; it only remains that you let Me make you such in your *own* estimation and all will go well. Satan and fanaticism cannot touch that which is momentarily learning of Jesus to be meek and lowly. Do you now see that these gifts of the Spirit reside not in My people, but in My Spirit, and He, taking possession of My people uses which gift, in whichever person, whenever He wills? 'All these **WORKETH** that one and the selfsame Spirit, dividing to every man severally as He will.' "

"Why Father, that is the very objection our wise and prudent leaders in Christian work make to the gift of tongues, as it is now being made manifest. Its inutility; not a possession in hand like a language learned, but only turned on, upon occasions,—of course, the Spirit's occasions. But those occasions seem to have been frequent in the missionary life of Paul who thanked God that he spake in tongues *more* than they all. 1 Cor. 14:18. I remember, dear Father, on the Day of Pentecost they of seventeen different nationalities cried out, 'How hear we every man in our own tongue wherein we were born?' Do I now see Paul going to all these different lands, Parthia, Media, Elam, Crete, Libya, Arabia, all parts of Mesopotamia, Thracia, Pontus, Pisidia, Phrygia, Mysia, speaking to Greeks, Romans, barbarians, more tongues than they all! He did not tarry long enough to build hospitals and establish schools and colleges—though he left a stirred-up people behind him who did—but he and his colleagues as flaming evangelists in the fire of the Holy Ghost, went from town to town, from land to land, till they could say to Colosse, 'the Gospel is come unto you, as it is in all the world, and

bringeth forth fruit, as it does in you.' Col. 1:5, 6.

"Oh, my Father, is there in these closing hours of the dispensation, to arise another band of fiery evangelists, to supplement all the blessed missionary operations now proceeding, borne on wings of flame from land to land, speaking as they touch its shores in the various dialects of China, swept on shortly to Japan, Africa, etc., knowing neither the language they have last been used in, nor that of the country to which they go, but the Spirit who bears them on, having all tongues in His power, using them as occasion serves, inoculating with the fire of the Holy Ghost those Christians on a lower plane? Oh, my Father! shall it be that the Spirit who caught away the evangelist, Philip—when his work in the desert with the eunuch was over and he was found at Azotus, Acts 8:39, 40—be minded to catch any of these away, from land to land, when He has delivered His message through them? And oh! could it be, Father, that the angel of Revelation 14:6, flying in the midst of heaven, 'having the everlasting Gospel to preach to every nation and kindred and tongue and people,' may represent this glorious nine gift-endowed company, of weak, foolish, base, despised nothings? My Father! my Father! I fall on my face and adore Thee!"

"My child, *let My grace keep thee there, on thy face at My feet.* Thus, and thus only can the events in which I move be discerned by thee. An empty nothing at My feet; thus and thus only canst thou keep step with Me. Thy flight of fancy may not meet Me in my new developments and wondrous workings, but thine attitude of pure abandonment, utter prostration, emptied emptiness, will.

"Dost thou think that the Day of Pentecost, the filling of the Spirit, the tongues to the one hundred and twenty, the forked flames upon their heads, the three thousand then and there converted, were the great Acts of God, or thinkest thou that the works of the Apostles that followed were the thunder of My power? Oh, no! they were but 'former rain' given 'moderately.' Joel 5:23. I will now do all I did under the 'former rain,' and more for 'former' and 'latter rain' doubled together are going to reveal to men God's salvation in these last days. 'I will do a new thing in the earth, now shall it spring forth.' "

"Songs for the King's Business" is especially adapted to Pentecostal Services. There are many hymns dealing with the blood of Jesus and the operations of the Holy Spirit. Several were given in another tongue and afterwards interpreted by the Holy Spirit, and are exceptionally choice. 400 hymns and tunes, 35 cents cloth cover; \$30 per hundred.

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**Notes**

**Chicago Convention**

Stone Church, 37th and Indiana Avenue

IN announcing another Convention, to begin on Thursday evening, the fourteenth of October, 1909, we wish to record again our gracious thanksgiving to God for the blessed Convention that we had the latter part of May and beginning of June. As our readers know, the Spring Convention was called for ten days but so graciously did God bless that it continued for twenty-five days, with services running from half-past nine in the morning to ten, and sometimes considerably later, at night, and a few days with no break whatever between.

We want to ask all our friends interested in the work of God to pray that none of us shall yield to the temptation of thinking that because we had a glorious convention then, we shall have, for that reason, a good one in October, but that they will also join us in praying that the gracious presence of God shall be manifested in our midst in the forthcoming October gathering.

We invite the Lord's people to come and worship with us at that time. We announce only the opening date; we shall set no date for closing. We believe, however, that it will continue for at least ten days, and shall be glad to have it continue as much longer as God may indicate.

We are prepared to say that those who are giving all their time to the work of the Lord will be furnished lodging without any charge to them, by the members of our congregation.

Pray that God will send to the Convention such leaders and teachers as may best fill the purpose in His mind for us at that time, and that there shall be a mighty out-pouring of the Spirit manifesting itself in conviction, salvation, cleansing, healing and baptizing power.

**Has Your Subscription Expired?**

WE ask our subscribers whose subscriptions expire with the present number, Volume I, No. 12, kindly to renew at once, without special word from us. Some have renewed before the year has expired, and we trust to hear from all who began with the October number. The paper will be discontinued to your address unless we hear from you when your subscription expires.

We would further say that those who have received three copies or more without having subscribed, have had the paper sent to them by a friend, and they will in no wise be asked to pay for the copies they have received.

Do not forget to send us change of address when you move, giving both the old and the new address.

We have been sending out a few complimentary copies, and shall be glad to hear from these if they wish the paper renewed.

**Notice to Chicago Subscribers**

If your house number has been changed, you will fail to get THE EVANGEL regularly through the mails unless you at once notify us, giving both your old and new numbers.

**Tracts**

WE call attention to the following tracts: "Six Little Pipers and How They Were Healed." 16 pages.

"The Masterpiece of Satan," combined with "Christian Science and the Bible Contrasted." 16 pages. "The Lord Is At Hand!" 24 pages.

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

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

"Demon Obsession." 8 pages.

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

We also call attention to a tract entitled "How the Lord Miraculously Delivered Me from Christian Science," which can be secured free by applying to the author, Walter Jensen, 6731 Irving Avenue, Chicago, Ill.

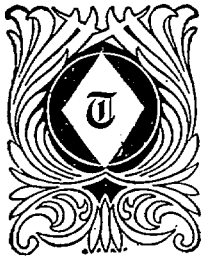
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A Pentecostal Convention will be held at Findlay, Ohio, from October 1-10, 1909. For information write Tk. Leonard.

# The Fifth Latter Rain Lecture

## The Fulness and Effects of Pentecost

Delivered May 30, 1909, in Chicago, by D. Wesley Myland, Columbus, Ohio



HIS afternoon's lecture brings us to the *fifth* division in the subject of the Latter Rain, *The Fulness and Effects of Pentecost* itself. When I left home God said to me on the train, "Tarry in Chicago until Pentecost." I had no idea then of giving these special addresses, but somehow in God's providence they were thrust upon me just at a time to bring us to this phase of the subject on this, the anniversary of the day of Pentecost. Nobody planned this, but all the Spirit's leadings, all my praying, and all God's communications to me have led up to this very point.

### Literal and Spiritual Latter Rain

The latter rain was once literally restored to Israel's land after the seventy years of captivity, but that rain largely ceased. God is bringing it back the second time to the land which is shown by the reports from the weather bureau in Jerusalem. Since 1860 the measurement of rain in Palestine has been recorded very accurately at Jerusalem, and shows a great increase, especially of the *latter* rain. The facts are that from 1860 to 1908 there are three periods of about sixteen years each. In the first period of sixteen years it increased twenty-six per cent, in the second sixteen-year period it doubled the amount of the first period, making about fifty-six per cent increase, and in the last sixteen years it has doubled again, amounting to *one hundred per cent increase, until it is now nearly normal.*

Spiritually the latter rain is coming to the church of God at the same time it is coming literally upon the land, and it will never be taken away from her, but it will be upon her to unite and empower her, to cause her to aid in God's last work for this dispensation, to bring about the unity of the body, the consummation of the age, and the catching away of spiritual Israel, the Bride of Christ. God said He would bring back this latter rain "as at the first" and He is doing it. The *early* rain was for the sowing and the *latter* for the harvest; one for the beginning and the other for the end; one for the introduction and the other for the consummation of the dispensation.

Significant is it also that at this time Israel is turning back to her land; she seems to be hindered and divided in her purpose, but that is because she is not going back God's way; she is taking her

own way, going back through Mesopotamia. Even since this Convention began the news has reached us that the Jews are in a serious way taking hold of Mesopotamia, going in there with their millions to irrigate that country and make a place for the ten million Jews who have been scattered up and down the earth through persecution. Nearly nine million of them are under persecution today; only the million in this land and the few scattered in other lands, principally in the British Isles, have any liberty. I mean the Jews—that part of Israel that has retained its identity, for they never can be mixed with any other people.

There was a different promise to the two tribes than to the ten. The ten are lost; many men think they know where they are, but they are lost. No man knows where they will be brought from; they are mixed up among all the nations of the earth. But the Jews have gone into every nation and yet are distinct from all other peoples and nations. They are buying Mesopotamia for these persecuted Jews, and it is according to God's Word that they will return, but not in His way. It also fulfils another prophecy, that they shall come up out of Mesopotamia, the land of their Father Abraham.

### Joel's Prophecy

All of these are latter rain signs, and in the prophecy of Joel the two are linked together; the latter rain is falling both literal and spiritual; literal Israel and spiritual Israel are coming each to its own possessions.

Peter says: "This is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy." Acts 2: 16-18. Now the beginning and the end of the age are linked together in these verses, and then he said there would be signs in heaven and on earth, blood and fire and vapor of smoke; the sun shall be darkened, the moon shall be turned into blood, in the great and terrible day of the Lord. That is about all that Peter quotes, that which particularly refers to the *beginning* and *end* of this Gospel dispensation. But let us go back now to read the connections in Joel

from the twenty-first verse to the end of the second chapter:

"Fear not, O land; be glad and rejoice: for the Lord will do great things." Great things, wondrous signs, miracles, stupendous manifestations, the dynamics of the Godhead! Oh, I wish you could conceive what these two Hebrew words "great things" mean. You read about them in the Acts, and we are seeing some of them today.

"Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength." The animals that had gone away from Palestine on account of its barrenness are coming back again because the latter rain has returned, and there is food for them now. Travelers will tell you that for centuries the animal life of Palestine has been greatly changed from ancient times, but with the return of the latter rain not only are the people coming back, but also the animals. The land will have again all things that it contained in the days when it lived in obedience to the Lord.

"Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain and the latter rain as at the first. And the floors shall be full of wheat, and the fats shall overflow with wine and oil." That's Pentecost! always overflowing, more than anybody can contain. Somebody must get the effects of it, and if they don't you haven't your full Pentecost.

"And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you,"—"sent" in the sense of *allowed* to come upon you, God's permissive will. God does not let judgment fall on any individual or people or nation but for their good, and when He, through these judgments, has called back His people to obedience and unity with His purpose, He not only takes away that which He allowed to come, but actually wipes out their effects, and then gives *double*. You needn't be afraid of the trial, for when the trial is over God will obliterate even the marks of it.

"And ye shall eat in plenty, and be satisfied, and praise the Name of the Lord your God, that hath dealt wondrously with you: and My people shall never be ashamed." Glory to God for a Pentecost that takes the reproach of Egypt off of us forever, and removes the shame from our faces. Have you such a Pentecost? Oh, God, take the shame from us; remove our timidity and our shrinking! How

quickly Pentecost wiped the shame off Peter's face, and with the face of a lion he stood before the multitude at Jerusalem and said: "His blood is on you, you crucified the Son of God!" A little while before that he was cowed by a young maid, and said in his heart, "I am ashamed of this Man; I am sorry I ever knew Him," and then swore to the maid he never did know Him. Oh when God pours His Spirit on young maidens, little babes and servants, His fulness has come; not riotousness, not lawlessness, not anything unseemly, but a fulness, a sweetness that is the very fulness of the Son of God!

"And it shall come to pass afterwards, that I will pour out My Spirit upon all flesh;" upon both Jew and Gentile, "and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." That occurred at the first Pentecost which was Jewish only; that was upon the "sons and daughters" of the people; Joel was addressing the sons and daughters of the Jews—the Jewish Pentecost at Jerusalem. This same Pentecost ran over, by and by, into Samaria, then into Cæsarea and also at Ephesus, because God meant it to be in Judea, in Samaria, in the Roman world, and in the uttermost parts of the earth. It had to come to these four places in order that Acts 1:8 might be literally fulfilled; you could not have any less than four and no more than four, because it must reach the places Jesus Christ said it would. He is the one Man whose word shall never pass away. It is with Him I keep company; He is the man I stand with, and He it is who stands with me while I preach His Word, glory be to His holy Name!

Now here is where we are in the "latter rain" period, at the twenty-ninth verse of this prophecy of Joel, and there is a binder here like you see put on a load of hay; it is the word "*also*." He is reaching down; "And *also* upon the servants and upon the handmaids in those days will I pour out My Spirit." That means upon us, for we are servants and handmaids compared with Israel—Gentiles always were looked upon as servants by the Jews. If one was to be a part of Israel he had to be taken as a servant, his ear bored through and he nailed to the door for a time. He had to bear the marks of a servant and so did the handmaidens.

Now we are in the Gentile Pentecost; the first Pentecost *started* the church, the body of Christ, and this, the second Pentecost, *unites* and *perfects* the church unto the coming of our Lord. While we are busy getting ready for His return the Jew is busy getting ready to go to the land of his people.

Get that clear: we are "servants and handmaids;"

you cannot be anything more, even if you were once a bishop. And you know God's servant is very blind and deaf; he doesn't see much and doesn't hear much. That is where the servant of the Lord should be—shut away from the things of this world. Oh, I love to dwell where nobody dwells but God, and when I come out I come from the presence of the Lord; I see and hear nobody but God. So we are only servants and handmaidens. That is all God has now. Nobody must think he is going to be a preacher or anything like that. God cannot use anybody now but servants and handmaidens. That is all! And if He does use anybody else they will have to become as servants and handmaidens. All your preaching abilities, gifts and graces must be brought down into the little servant. I am among you as one that serves, for I am among you as one that ministers; that is the Jesus life. "For the Son of Man came not to be ministered unto but to minister," and after He got through a greater ministry than any of us can ever perform, He gave His life a ransom. The best thing at the end of a ministry is to lay down your life at the last, like the old Scotch collie, after he had made three long hunts and had brought back the three lost sheep to the fold, he went into his kennel, laid down and panted out his life in the presence of his master. Oh, if my life must go out on the earth before Jesus comes, let it go out in ministry for others—bringing back the lost sheep. Ah, yes, it's the servant and the handmaid life!

Listen! "In those days will I pour out My Spirit." Peter quotes most of this also, from the twenty-eighth to the thirty-second verses. "And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness and the moon into blood when the great and terrible day of the Lord comes," or "before" if you please, but it means *in that day*.

Now you see right following this outpouring of the Holy Spirit in this "latter rain" time, is the gathering of God's people, the quickening of His people, bringing them into unity for His last work, and immediately following that, comes the tribulation. Don't you see that the tribulation comes before "the great and terrible day of the Lord?" "The day of the Lord" is the *epiphany* when Christ comes back *with* His Bride, having already at the *parousia* come for her. The seven years that intervene between the *epiphany* and the *parousia* are the time of Jacob's trouble, the great tribulation, but the *day of the Lord* is the *epiphany*, the appearing of Jesus, when He introduces the millennium, for one of the Lord's days is a thousand years, according to II. Peter 3:8.

"And it shall come to pass," during this tribulation time, "that whosoever calleth on the Name of the Lord shall be saved." Here that word "saved" means "delivered"; it doesn't mean "converted." It is very doubtful whether many or any will be converted during the tribulation, but those that have been converted before and have not been sanctified and thus made members of the Bride of Christ may, by calling on the Name of the Lord, be delivered.

There are two great sections that are "delivered"; one mentioned in the seventh chapter of Revelation, and the other in the fourteenth; two sections of tribulation saints that come up. They cannot become members of the Bride, but they do receive places of privilege; one is the company of *harpers*, the great orchestra that plays for the Bride of the Lamb, and the other the *palm-bearers*, the victorious company who will march along in advance with the orchestra in the great procession; but the *Bride is with the Lamb*. You will find this in Revelation in connection with the one hundred and forty-four thousand literal Israelites that are saved on the earth at the time Antichrist is manifested. Never confuse the one hundred and forty-four thousand with the Bride; the Bride will number millions of souls. Make no mistake. Don't treat God as though He were a little two-penny whistle. Look at earth's teeming population! Look at the men and women who have fallen asleep in Christ! Look at the multitudes that have died in the redemption of the Lord Jesus! Don't talk to me about the one hundred and forty-four thousand constituting the Bride of Christ. Men were cured of that nonsense long ago. The one hundred and forty-four thousand literal Jews converted during the tribulation are made up of the "twelve thousand to a tribe." Dan is out because his is an apostate tribe, and the double tribe of Joseph is reckoned in, which makes twelve complete tribes. While the devil was stealing one tribe God made another, for He usually makes double to overtake the devil's intervention—*Where sin abounds, grace shall doubly abound*. During the tribulation many shall call on the Name of the Lord and shall be *delivered*.

Now we begin to understand this great prophecy: "I will pour out My Spirit"—literally on Israel, spiritually on God's church, dispensationally to bring in the consummation of the ages and open the millennium, the age of righteousness. To this great point we are converging, and we see enough now that ought to make anybody willing to go through life a continual sacrifice to help hasten that day. I am surprised at men and women who say they believe these things and then hold back their time, their talent, and their

money. If the Lord should burst through the air today with the sound of the trump and the voice of the archangel, many who profess to believe these truths could not go up to meet Him because they are bound down by bank stocks, bonds, and real estate—these are weights upon them. Oh, you must be light; you must have laid aside the weights and the sin that doth so easily beset you—the sin that is so common among us, the sin of unbelief, of not being sharp and quick in our faith. Our questions, doubts, fears and misgivings—let us lay them aside.

“Oh for a faith that will not shrink  
Though pressed by every foe,  
That will not tremble on the brink  
Of any earthly woe.”

“God is able to make all grace abound toward us, that we always having all sufficiency in all things, may abound to every good work.” Glory to His Name! If God has His way, men and women who have come up to these meetings will find new places in God’s earth to serve Him and bring forth fruit. Beloved, will you take time to get a vision of the Almighty? Will you take time to let God project in you, through you and upon you the vision of His purpose for you? If you do, some will soon find themselves in the uttermost parts of the earth. Then there will be people living in Chicago united so closely with those God has sent to foreign lands that they will be living one life, one laboring here and one laboring there; one working here that the other might prosper there. This is the *intent* of Pentecost, that my heart might be bound with men and women in Africa, in Japan, in the fastnesses of Tibet; that my spirit might be bound with men and women in India and we are made one in working out the purposes of God. When we come up to meet Him it will be like one man, developed into the fulness of the stature of Christ, because we have come by the love of the Spirit, into the unity of the Spirit, through the wisdom of the Spirit, into the unity of the faith that works as one, believes as one, labors, and toils, and suffers as one.

### Fulness of the Godhead

Pentecost then is *this*, and “this is *that*.” Jesus is at the right hand of the Father “shedding forth that which ye see and hear”; for He said, “I will ask the Father and He will give you another Comforter,” and I will pour Him out upon you. It was well-pleasing to the Godhead that in Him should all the fulness dwell. Col. 1:19. He is made Head over all things, to the church which is His body, “the fulness of Him that filleth all in all.” Eph. 1:23.

He is Head over all principalities and powers. He can take care of the things that hinder. He is the Head; let Him have the body and He will take care that it shall be full of him. Fulness!

That is how I always like to see Pentecost. His fulness! Pentecostal fulness! If it is a tongue let it be the fulness of the tongue; if it is discernment let it be the fulness of discernment; if it is interpretation let it be in its fulness; if healing or faith, let them all be in fulness; whatever the display, let it be in its *fulness*. We must never stop short of that. But first, Pentecost was the promise of the Father, foretold by Joel, and reiterated by Christ. In Luke 24:49 Jesus said, “Behold!” that is, look for the promise of the Father, I am going to send Him upon you; “but tarry ye in the city of Jerusalem, until ye be endued with power from on high.” He didn’t say, “Behold, I send the promise of the Father on you, but tarry ye at Jerusalem until you speak in tongues!” Now I am no modifier of tongues, please remember that, nor am I a stickler about tongues; you never had any too much tongues for me, but I will not, I cannot, and I *shall* not magnify tongues out of its legitimate place, its scriptural setting, and its value compared with other gifts of the Spirit. Tongues is the least of all the gifts, and subordinate to other gifts, and when it is not kept so, there is some trouble.

Now that is the strongest statement I have ever made on this phase of the subject, but I say again, it is the least of all the gifts and subordinate to the others. And when it is not, there is sure to be trouble. It is least because it is last, and because it is physical, and because it is dependent upon other gifts. Three of the gifts are spiritual, three in the psychical realm, and three in the physical. Satan can manifest all the three physical gifts. They are all gifts of God, but I am talking about the region in which they operate: miracles, healings and tongues are physical, that is, they operate in the natural realm. Satan can imitate each of these three, but he cannot give you wisdom, nor can he give you intuitive knowledge. Satan cannot give you discernings of spirits nor true interpretation of tongues; nor can he give you true prophecy. Satan works from the physical, from the lower up. God works from the spiritual down. The spiritual must dominate the psychical and the psychical the physical; in other words, the spirit must control the soul and the soul the body.

Keep in consonance with all the Godhead and His revealed will and you will never have any trouble. Tongues is a great gift; I will never minimize it, never modify it, but I will give all the gifts their proper setting.



Do not think that all these displays are of the Spirit alone; the Father is there, the Son is there, and the Holy Spirit is there. Whenever God has come to anyone, the whole Godhead is manifested therein; it is the dynamics of the Godhead; the things of the Spirit are displayed in His sovereign working. This movement must be saved from saying that there is never any Spirit until there is Pentecostal fulness, and also after we get Pentecost, from saying it is the Spirit only. It is God! the Father, the Son and the Holy Spirit. Read Christ's own words in the fourteenth chapter of St. John, twentieth verse: Ye shall know that I am in My Father, and ye in Me, and I in you." Twenty-third verse: "If a man love Me, he will keep My words: and My Father will love him, and We will come unto him and make Our abode with him." It is God now in the house, moving around as He pleases, through your eyes, your lips, your tongue, your hands, your feet; it is God dwelling in mortal flesh; "I will dwell in them and walk in them," and speak through them. It is God—Spirit, Son, Father, the fulness of the Godhead bodily.

### The Promise of Pentecost

Now Pentecost is first a *promise*. He charged them that they should not leave Jerusalem, but "wait for the promise of the Father, which, said He, ye have heard from Me." Acts 1:4-5. "Ye have heard about it in My paschal sermon; ye shall be immersed, or submerged in the Holy Spirit and in fire not many days hence. Behold, I send the promise of the Father upon you."

### Pentecostal Preparation

"But tarry ye in the city of Jerusalem until ye be endued with power from on high." Tarry! Wait! That is for preparation; that is not so much that God has a time and that He cannot give it before, but you must tarry for your own *preparation*. Historically, there had to be a completion of the scriptures. The work had to be completed by Christ; He had to go to the Father and get the Godhead power put into Him. Peter comprehended it aright when he said, "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost," (this great fulness of the Godhead) "He hath shed forth this which ye now see and hear." So we have the promise coupled with the demonstration in its realization. Seeing then that Pentecost results from the absolute oneness of the Godhead what oneness and unity ought it to produce in us who have received! It ought to make us as one body, and it will do it. I am one with everybody that is at all one

with God. I simply cannot help it. The only thing that can keep me from being one with others is some work either of the flesh or of the devil. Will you throw away your little scruples and colorings and shades of opinion? When Christ pours out the Godhead fulness upon us, who are we, as Peter said, "that we should withstand God?" This preparation moves us on into one-accordness; and when it is complete through yieldedness, prayer, trust, obedience, and praise, He will flood you; yes, He will. The floods from above will meet the floods from beneath and there will be a blessed shower. Oh, it is wonderful! You will know it is real.

### Position of Pentecost

Then you will know it is "*upon* you." You are immersed into the Spirit. The Spirit is upon you. He has been "*with* you," and has been "*in* you," and now He is "*upon* you." You cannot eliminate from your New Testament these three prepositions, "*with*," "*in*," and "*upon*," and understand truth in its right relation regarding the Spirit. We have seen the *promise*, the *preparation*, now here is the *position*. He is "*upon* you," making you a witness, and thank God, you cannot escape. In this sense the witness is in the "witness-box." You do not fix up things any more, saying—I guess I will do this for the Lord, I guess I will pray, I guess I will give a testimony. The thing goes and it is God. You cannot help it. He has thrust you right out. Everybody sees it. Jerusalem found them with the goods on them: "They spake in *tongues* as the Spirit gave utterance." I wish we could catch more of them that way today. There are lots of people saying, "I have had my baptism," but one that He fully baptizes today shows the sign, and the best of it is, you cannot stop it. Tongues, in one sense, is the advance agent, the tell-tale of Pentecost. That is where it is valuable as a gift when nothing else will do. But you need a baptism of interpretation when you get a baptism of tongues, and some need a baptism of discernment, and some will need, especially the leaders, a baptism of wisdom, and you will have to have a baptism of knowledge and a great baptism of faith to lead this kind of life, or you will have a great deal of trouble. And so when we get all these ministries together we can make some sort of a complete assembly, but, like the Corinthians, we may get too much of the gift of tongues and not enough wisdom to balance it, and then it works weakness. We may have too much "*caution*" also, and so come to neglect even tongues. If we do we shall not see God display Himself in freshness and newness thus subduing the human. Every

little while it requires the outburst of a tongue to subdue things and make us mind our business and look to God. We are too well acquainted with the old English tongue, and we can play fast and loose with that; but not when God begins to talk. The people begin to get near to God and say, "What meaneth this?" How we need perfect assemblies where all the gifts are in operation! I am praying day and night for this. The great deficiency in this movement is interpretation of tongues, and discernment of spirits, and these are the fundamental parts of Pentecost.

### Pentecostal Profusion

"They were all filled," overflowing. Everywhere you find that word in the New Testament it means the "overflow." They were overflowing with the Holy Ghost. That is the first thing that is said about Pentecost, and the second was, "they began to speak in other tongues as the Spirit gave them utterance." It manifests itself through the organs of speech apart from any mentality—that is its profusion, its fulness. And so above everything else, we must look for *fulness, overflow of God in whatsoever manner He pleases*. We needn't know much about it; just enough to take the first step. No "yesterdays" and no "tomorrows," but moment by moment in His will, realizing His fulness.

God, as you read in the fourth chapter of Ephesians, is above all, through all and in you all. Don't forget that the God who is in you wants to go through you. He wants to diffuse Himself through all, and then He will be over all. He is *in you* to reveal Himself, He is *through you* to manifest Himself, and He is *over you* to control you. All these things God will do.

### Penetrance of Pentecost

Then there is that *penetrance* of God which every soul may have, which is mentioned in Acts 1:8: "Ye shall receive power"—*dunamis*, the dynamite, we like to call it, for dynamite is both *explosive* and *expulsive*; it breaks into bits and throws the bits wherever it pleases. But it is also the *dynamics*, and that is the better word, for it is the divine display, heavenly theatricals. It is the *pneumatikos*, the *spirituals* of I. Corinthians 12:1, the *dynamics* of the Spirit. The word "gifts" is in italics, having been supplied by the translators. It might better read "spirituals," a word similar to our "victuals." In this chapter there are nine kinds of "spirituals," which means things of the Spirit, dynamics, outward displays of the Spirit. There are nine of them. Which will you have? Do not seek any more, just sit down at the table; the Head

of the table, who is Christ, the Dispenser, the Baptizer, with the *pneumatikos*—"the things of the Spirit," will give you just what He wants you to have. I sat down at the table and He gave me just what I wanted. I took it and I am thankful for it, as He who distributed also worketh it according to His own will. Don't try to work your healing; don't try to work your faith; don't try to work your wisdom; don't try to work your tongue; don't try to work discerning or interpretation. Listen! Let it work you! Faith will put people to work, and faith works by love. Love is the atmosphere in which love and work live, and if you do not give them a good, big, pure atmosphere, they will soon die, some by disease and some by suffocation; still others will die by perversion. Oh, it is love that is the life of every gift, and without this it dies.

### Purpose of Pentecost

I have shown you that the purpose of Pentecost is to make you witnesses. You cannot help it. Now look here: if one of the courts of Illinois sends down here for me by an officer of the court, and serves a subpoena on me saying that I am to be a witness in a certain case, I must go and witness in spite of myself. It is a very serious thing in this government to be found in contempt of court. It has cost men large sums of money sometimes to get their freedom, and when God wants us as witnesses and pours upon us the subpoena of the court of heaven, immerses us in the Holy Ghost, pours out the power of His penetrance on us, we are going to have a time if we try to get away from being a witness. There are many workers in contempt of court now everywhere because they try not to be witnesses. You had better throw up your hands and obey even if it takes you from Los Angeles to Chicago and back again.

Well, here you are, witnesses, and you cannot help it. What are you to do? "Take no thought what ye shall speak in that hour," for listen! It is a Christian's court. It is not a court of law, but the court of grace—for "it shall be given you in that same hour what ye shall speak." Was that ever fulfilled? Oh, yes, ever since Pentecost was fulfilled in the apostles. Look how they opened their mouths and spoke boldly. Prisons were shaken and men feared. God worked with them in signs and wonders, and works of power, till men trembled in the places of legislative and executive power, and said, "We had better leave these men alone."

"Ye shall be witnesses unto Me." Peter said in Acts 5:32, "We are His witnesses of these things," and in the twentieth verse of the fourth chapter he

said, "We cannot but speak the things which we have seen and heard." "With great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." Acts 4:33. *Great grace!* You won't run out. There will be great grace on those who are called to witness. In Acts 5:32 we read: "And we are His witnesses of these things; and so is also the Holy Ghost whom God hath given to them that obey Him." There it is, the active verb, *obey Him*. In other words, God will keep Pentecost continuous with increasing fulness and power, *if we obey*. It would be a shame if I had not today an increase of the presence and power and fulness of Pentecost, with increased intensity and knowledge over what I had when He baptized me two years and a half ago. I cannot conceive of such a thing as Pentecost running itself out and failing; with me it is an increase of God. "He *must* increase, but I decrease." It should be continually less of us and more of God. You must look at it that way. "We are witnesses, and so also is the Holy Ghost." It means that we are joined together and as we obey, the Holy Ghost witnesses in us and through us. We are witnesses, not alone of something that *has* happened, but I am a witness now because the Holy Ghost this minute is witnessing in me; a new thing every day, every hour. The same thought is in Ephesians 5:18, "Be filled with the Spirit," active verb; *being* filled, keeping filled, being flooded, keeping flooded all the time for everything God wants done—flood-tide. That is His purpose.

### Pentecostal Performance

And God will give the *performance*. God will perform the signs and wonders. We have nothing to do with them. There are five words that we have for miracles in the New Testament, among which are a sign, a wonder, a work of power, etc., all of which are translated "miracle." You have it stated in its simplicity in John 9:4, "I must work the works of Him that sent me." Any work of God is a work of power; any work of God is a miracle, any work of God is a sign; any work of God is a wonder; any work of God is supernatural. "I am a God that only doeth *wonders*." Anything God has already created may go on producing something that is natural, but when God Himself works it is supernatural, for it was

supernatural for God to make the world in the beginning. "He spake and it was done." The devil cannot do *supernatural* work. I wish we would get cured of that idea. That is what has brought forth a lot of confusion in our present literature. Satan cannot do supernatural things; he dwells in the *preternatural* realm. There is only One who can do supernatural things, and that is Father, Son and Holy Ghost.

It is in the preternatural realm that we find spiritualism and all the occult beliefs. God is "*super*," above and better, as well as superior to nature, with the great *goodness* of the Lord added. If the natural man cannot perceive the things of God, how can men and women who have given themselves into Satan's preternatural workings in all lying wonders and seducing spirits and doctrines of demons—how can they ever comprehend the doctrines of Deity? These demons must be cast out of such and the Holy Spirit must enlighten them. God is doing this very thing in these Pentecostal days. He is taking men and women from the lowest depths of preternatural conditions until nature is almost spent, and in a few hours or weeks making them to comprehend the great things of God. That is the God of Pentecost. That is the God that says, "Fear not, O land, for I will do great things." Let us come to Him as children; let us bow down before the Lord our Maker; let us subject ourselves, yield ourselves, abandon ourselves into His loving arms. There is not one of you who does not need a manifestation of the supernatural God in some way every day. You need it with the children, and in all domestic life, to keep you preserved from the evil world that is pressing hard on every hand. Everybody needs this. HE IS THE SUPERNATURAL GOD OF PENTECOST. We must trust Him; we must obey Him. We will give ourselves in obedience to him who is manifesting His power in these last days to make up His body, to gather the scattered members who are yet waiting over in the heathen darkness, to fill up the measure of the sufferings of Christ, to complete the body "until we all come into the unity of the faith" to the full stature of the perfected man in Christ Jesus our Lord.

Let the fire fall while on Thee we call,  
 Send us now the Pentecostal flame;  
 Let the power fall, we are yielding all—  
 O baptize us now in Jesus' Name!



God has a Blessing for you at the October Convention, which is announced on page 12. Arrange to meet your friends at The Stone Church at that time. Let us come together in His Name.

## A Growing Chain of Immortal Links

How God Used One Person = "Only a Girl"

Written by Miss Anna C. Reiff, 3554 Vernon Avenue, Chicago



NE evening in February, over a year ago, a young orphan girl about fifteen years of age left her home on Forest Avenue for a walk. She had no object in view, and as she walked along aimlessly she passed a church from which came the strains of "Jesus Lover of My Soul." She felt peculiarly attracted by the song, and a nameless longing came into her heart, but she went on to her home.

The next evening she said to her foster-mother: "May I go over to that church on Indiana Avenue? They were singing 'Jesus Lover of My Soul' there; it must be all right." An unwilling assent was given and she came, and as she listened to a simple talk on Salvation she realized she was a sinner, young as she was, and needed a Savior. She had gone to church many times, and when asked if she didn't want to be saved, answered rather unconcernedly, "Yes, some time"; but this night a real conviction came upon her, and when an altar call was given she was the only one to respond.

No one felt particularly elated to see only a young girl seeking salvation; young hearts are easily touched, and she seemed such a child, it might be only an impulse; thus we reasoned, and felt as the old Scotch deacon did who took his minister to task because they had labored a whole year and "*only a boy*" was converted. But that boy was Robert Moffat, the great Missionary to Africa, who bore more fruit than thousands of ordinary converts.

"Who hath despised the day of small things? for they shall rejoice and see." She was *only a girl*, and while we were glad to pray for her and get her saved, it never occurred to us that this might be the beginning of a chain of human lives, saved, healed, cleansed and equipped for the Master's service, the links of which are still being added; but such it has proved.

A few gathered around her to pray, and as we looked to God for her salvation the clouds, instead of breaking, seemed to gather. There was a tumult in her soul; Satan struggled hard to retain his hold on her, and as we prayed she seemed to faint away. Realizing that there were demon forces at work, we looked to God and they were rebuked in the mighty Name of Jesus. As the night wore on and nothing seemed to be accomplished, we went home disappointed. It was twelve o'clock, and Jessie, for

that is her name, as she reached home didn't meet with a very pleasant reception; her foster parents had been in suspense at her long absence.

Several nights after that Jessie again came to the evening service, and went to the altar for prayer. Again there was a hand-to-hand fight between good and evil forces for her spirit, and again Satan seemed to win the victory. It was almost morning when, worn out with the conflict, Jessie returned home, unsaved, unsatisfied.

Two evenings after that Jessie's foster-mother, Mrs. Dudley, came with her to the evening service. She came to criticise, but that night a chord in her heart that had not been touched for years responded to the wooings of the Spirit of God. Many months before she had picked up a torn bit of paper from the street giving an account of the wonderful experience God had given Mrs. Piper, and as she read it she said to herself: "That is what I have been seeking." She had hesitated about coming to the church, fearing we were Mormons or Christian Scientists, but the Spirit had often prompted her to come.

In her home the Spirit of God was striving with Jessie; she was under deep conviction, but in order to hide her real feelings from those around her, she acted very frivolous, so that Mrs. Dudley, who had been praying for her conversion for some time, almost despaired, not knowing the conflict that was going on underneath the giddy exterior.

During the week that followed two young girls whom God had graciously baptized with His Holy Spirit felt impressed to call on Jessie and pray with her. Mrs. Dudley tried to argue with them, but permitted them to come in, and as soon as Jessie saw them she ran into the room and got down on her knees. She hadn't eaten anything that day, and every time Mrs. Dudley would leave the house Jessie would go to her room and seek salvation. Her heart-strings were pulling God-ward and all she needed was a helping hand. It was time for the evening meal, and Mrs. Dudley invited the girls to dinner; one prayed with Jessie while the other ate, and *vice versa*. As they prayed, the light came, Jesus stood in their midst, and Jessie got a glimpse of His face, and she burst out:

"Glory I'm saved! Glory I'm saved!

My sins are all pardoned, my guilt is all gone.

Glory I'm saved! Glory I'm saved!

I'm saved by the blood of the Crucified One!"

What a wonderful Savior! He creates the hunger for Himself, and then He satisfies the yielded heart! Mrs. Dudley went out to her husband and said, "Jessie is really saved, through and through."

The sweetness of the Savior's love and pardon was so blessed to Jessie that her heart cried out for more. She felt she must have the baptism in the Holy Spirit and wanted to come to Bethel, the pastor's home, to receive it, to which Mrs. Dudley objected. Consent was given to go to the home of the two girls who had prayed for her salvation, and Jessie started for the car. As she reached Thirty-fifth Street an irresistible impulse seized her to come to Bethel. Not knowing the number, she walked up Vernon Avenue, trusting God to guide her. She saw little Irene out front, and said, "Are you Irene Piper?" "Yes," said Irene. Jessie said, "All right, let's go up to your room and pray." Irene led the way to Mr. Piper's study, and Jessie fairly flew into the room, her body trembling under the power of God. Jessie looked into Mr. Piper's face and said, "Do you think Jesus will baptize me today?" Mr. Piper assured her He would, and down on her knees she went. Soon she looked up and said, "I saw Jesus."

Mr. Piper was at that time earnestly seeking the face of God for the baptism of the Spirit, and her childlike trust and simplicity was like a breeze from heaven, and gave a new impetus to his faith and confidence. After a few minutes she arose and went down to the South Side of the city to seek further for the pearl of great price. As they knelt down to pray Jessie said, "I can't pray. I can only praise Jesus"; so her heart sang praises to her Savior, and all night long she was in the heavenlies, so happy she could not say a word but "Jesus" and "glory." In the Spirit she found herself in China and saw Jesus breaking the Bread of Life to the multitudes of Chinese. Strains of heavenly music fell on her ears, and as she looked up she saw that they came from the lips of the Chinese. During this time, while she was lost to those around her, she spoke in the Chinese language.

For more than a year the doors of The Stone Church had been opened, sometimes day and night, and while many came from all over the city and were greatly blessed, no impression seemed to be made on the neighborhood up to this time. The people in the immediate vicinity were indifferent to the mighty workings of God in their midst. The salvation and baptizing in the Holy Spirit of Jessie was the beginning of the reaping of the seed that had been sown in that locality.

After she had been so wondrously blessed her heart longed that those in her home should have this blessed Holy Spirit. She wanted a burden of prayer for Mrs. Dudley, but every time she went to The Stone Church to pray she was so happy she couldn't get a burden. So she went down on the South Side to a holiness meeting, seeking to be burdened for the mother who was hungry for God. These people to whom she went, while teaching sanctification, were rejecting the baptism in the Holy Spirit as it is being poured out today, and they tried to tell Jessie that she had made a mistake, and that what she had was not of God. But His presence within dispelled the doubts and fears sowed by the hand of prejudice and bigotry, and Jesus continued to reign on the throne of her heart.

The next morning they knelt to pray in the home; the blessing that Jessie had received created such a hunger in the heart of Mrs. Dudley that she was almost beside herself. Every time they waited on God Jessie would be filled with His praises. Mrs. Dudley felt she would never get through to victory that way and remonstrated with Jessie for her joy when she was so miserable; but, while they knew it not at the time, the praises of God on the lips of His child carried Mrs. Dudley nearer and nearer the Spirit's fullness, until one day she went sweeping through.

Before God had completed the work in Mrs. Dudley's life, He laid it upon her to pray for another family, the mother of which was spiritually dead, and the father and three children unsaved. She and Jessie prayed for them for some time before they spoke to them of the blessings Jesus had for them; then they began to work. Mrs. Gillespie, the mother of the second family reached, at first rejected the truth because it didn't come through *her* church, but the sparks that fell kindled a flame in her heart, burned out the deadness, and quickened her spiritual life. Jessie went to see her little girl Gladys, aged thirteen, and told her about being saved. That night when Gladys went to bed she began to cry with conviction. Her mother prayed with her; the next morning Gladys was over at Jessie's house while they were still at breakfast, and said to Mrs. Dudley, "Jessie was over at our house last night and told me about salvation, and I wish I had it." Mrs. Dudley said, "Well, you can get it." "But," she said, as she stamped her foot to be impressive, "I want it right now." They went to prayer and she was saved. Mrs. Dudley tried to tell Mrs. Gillespie about Gladys' salvation, but she could say nothing but "Praise God," over and over again.

A Jewess came into Mrs. Dudley's home one day while Jessie was having soul travail; she turned pale and was convicted. That night the Lord spoke to Mrs. Dudley and told her to take her Bible up to the Jewess, who lived in the flat above, and point her to the sixth chapter of Isaiah. Mrs. Dudley didn't heed the promptings of the Spirit, and the next day as she went down the street the joy in her spirit was not so overflowing, the light was not so bright, and she said to her Heavenly Father, "Father, why is it You seem so far away?" And He said, "You haven't done what I told you; you haven't read the sixth chapter of Isaiah to Mrs. B." He had told her to call particular attention to the verse. "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." She hadn't said a word to Jessie about what God wanted her to do; all that day Jessie had been shut up with God, not able to speak in English. Mrs. Dudley went at once to the home of the Jewess, but didn't take with her the Bible, as the Lord had told her to do; she thought the Jewess would laugh at her if she brought her Bible with her. So she told her she came to talk about God and referred her to the Old Testament where the prophet Isaiah tells of his conversion, and how he realized he was a sinful man. Scarcely had she said this when in came Jessie with the open Bible; she handed it to Mrs. Dudley, and without saying a word, put her finger on the verse: "Woe is me! for I am undone; because I am a man of unclean lips." Mrs. Dudley was struck with amazement at the working of God, for Jessie knew nothing of the leading God had given her, and didn't even know she was there, but she turned to the Jewess and said, "Mrs. B., this is evidence that God wants you. He told me to bring that Bible here and show you that verse, and as I didn't do it, He sent Jessie up with it."

The husband of this Jewess expressed a desire to see Jessie when she was especially anointed by the Spirit. One day when she was travailing for lost souls, he came in, and while she didn't recognize him, she pointed to heaven, and spoke in another tongue. He turned pale and said, "My God, I know what she is saying." She told him his Messiah had come, and unless he accepted Jesus he would be lost. He said she spoke in the Slavonic language. She also sang to him a psalm in Hebrew.

It was moving time, and the Dudleys were going to move. A lady, Mrs. Pickens, came to look at the flat in which they were living, with the idea of renting it. They felt led to pray for her after she

went away, and finding out where she lived, Jessie went over to see her and invited her to come to the services at The Stone Church. She promised to do so, but didn't. Then the Lord laid it on Mrs. Dudley to go see her; she left her work and went over and invited her to the services. Mrs. Pickens said, "Well, God must be there if a woman will leave her work to come and tell me about it." So she made up her mind to go. She was a church member, but had no real experience of salvation. One day she took a young Jewess up to the Dudley home. Mrs. Pickens got saved; then they began to pray for the Jewess. While Mrs. Dudley was wondering how God could save a Jewess, Mrs. Gillespie began to speak in another tongue, and the Jewess was stricken down under the power of God. Then Mrs. Gillespie began to say, anointed by the Spirit, "It's the Messiah! the Messiah! The Jewess told them afterward that at that time she was having a vision of Jesus on the cross. She was saved that day. Mrs. Pickens and the young Jewess both received the baptism in the Holy Spirit a few nights after that at the Stone Church. Mrs. Pickens was also delivered of heart trouble, from which she had suffered for years; she had been living by means of heart stimulants, and could not do her own work; now is able to do it all.

This Jewess had many visions of Jesus. One day she saw Him come down off the cross, and as He showed her His bleeding hands He said, "This is what Israel did to Me," and told her if she denied Him hell would be her portion. It was so real and so awful to her, the perspiration came out on her. He impressed her to witness to her people that He was the Messiah, but she drew back. One night while visiting her mother the power of God came upon her and she became oblivious to her surroundings; they tried to rouse her by ammonia water and other means, but to no avail; God closed her in. While in this condition she talked in another tongue and then in English, saying, "Yes you did, you crucified my Savior, and you crucify Him now." When God was through with her, her mother said she could never come to her house again, but as she went down the street Jesus said, "In my Father's house are many mansions."

She had never read the New Testament, but when under the power of the Spirit God would make the crucifixion very real to her; she heard the pounding of the hammer as they drove the nails into His hands and feet and the coarse voices of the men; she saw the blood flow from His side, and through it all His infinite patience. She had soul travail for her people,

the Jews, and the Spirit would often agonize through her for them. After a time she became cold and failed to walk in the light she received. She had ill-feeling in her heart toward one who had injured her, and while the Spirit was striving with her she would repeat the Lord's Prayer until she came to, "Forgive us our sins as we forgive those who sin against us," and she would stop; she couldn't say that.

One day the power of God came on her and she couldn't hear or talk, she couldn't see or smell, and her body became numb; in this state God showed her, her eyes were not made to look at evil, her ears were only made to hear His voice, her tongue was to glorify Jesus and not to lie, and her body was to belong to Him, an instrument of righteousness, acceptable to Him. But she was not willing to bear her cross and slipped back. Pray for her.

After Mrs. Gillespie was baptized in the Holy Spirit she was burdened for her people. Gladys was baptized; her two boys and her husband were saved. They had all been in the church but if they had ever had salvation they had lost it. They had a number of healings in their home. Mr. Gillespie was healed of neuralgia of the head which he had had for fifteen years, and from which he had suffered intensely, receiving no permanent help from physicians. He was saved one Sunday morning while at home alone, and one night while in bed he awoke praising the Lord; the Holy Spirit came that night to abide in his heart. God is using him as a witness in his daily duties.

A niece from Indiana came to their home, and they talked to her of Jesus and what He was doing in these days. She rejected it at first, but that Sunday afternoon at the church she got saved. The following Monday night she was baptized in the Holy Spirit. A poor distressed woman was walking up the street near their home, searching for something, hardly knowing what, yet utterly miserable and filled with demons, spiritualism, etc. Some Christians brought her into this house and they prayed for her; God used this young girl who had just been baptized to cast out the evil spirits, and she went out of that home rejoicing in Christ her Savior, and that God was her Father.

Mrs. Dudley had a room to rent, and she asked God to send her somebody who was hungry for God, and to whom she could talk about Jesus. One day a man came for the room by the name of Green. As soon as Mrs. Dudley looked at him she was impressed to say to herself, "Saved, sanctified and baptized." The first day he came, Mrs. Gillespie and

Jessie were praying before going out on an errand for God, and Mrs. Gillespie prayed in tongues in Mr. Green's hearing. Mrs. Dudley's heart failed within her, and she said, "Now I've lost my chance; I can never win him now, this is too sudden." But she thought she had to explain this strange manifestation, so she got her Bible and showed it to him in the Word, and said, "Mr. Green, you cannot get away from this," and he said, "I want it." That Tuesday night Mr. Green thought he'd like to go to prayer-meeting. Jessie was afraid he would be disappointed in the meeting, and in her desire to be strictly honest overstepped the mark, and said, "There's nobody goes but old women and they just get down and pray." "Well," he said, "I'm going, that's what I want to do." He had been a Christian, but was getting cold and indifferent. God reclaimed him and deepened his life in Him.

Sometime after that another link was added to the chain of salvation. Mrs. Green came to the city, and Mr. Green kept saying to the zealous souls who were interested in her salvation, "Now be careful! Go slow!" He wanted her saved but was afraid they would be over-zealous. When they invited her to the meetings she was either too tired, or some other excuse prevented her. Finally Mrs. Dudley spoke to her very earnestly and said, "Look here, you must get all that God has for you," and that seemed to waken her up. Sometime after that she went home to her people and told them about the meetings, and they did not approve of her attending the meetings of The Stone Church. Mrs. Dudley spoke of this at one of the services at the church and we unitedly looked to God for her deliverance from that opposition. God answered prayer. In the Monday night prayer meeting, sometime after that, everybody testified but Mrs. Green, and she burst out crying and said she wanted to praise God but she couldn't. The following Monday night she was saved.

Mrs. Furnidge came to visit the Dudley home, and while they were talking and praying, she said, "I have the baptism in the Holy Spirit, I have had it for years." The Spirit indited the answer: "These signs shall follow them that believe: In My Name shall they cast out devils; they shall speak with new tongues," etc. After attending several of the meetings she realized there was a great lack in her life and felt she didn't have the power with God that was being manifested in the lives of those who had received this new outpouring of the Spirit. She afterwards said she had been led away from God through higher criticism. As she sought the Lord anew, He poured out His Spirit upon her in greater measure

than she had ever known. She has been healed of chronic constipation from which she had suffered all her life, and her children have been healed of sore eyes.

One night while Mrs. Furmidge was going home from her church prayer-meeting, she forgot her Bible. On going back for it she found the church doors closed, but a strange man standing there said, "Mrs. So-and-so is very sick with pneumonia." When she reached home the Lord told her to go and see that sick woman. She told Him she could not leave her children. He said, "I will send some one to take care of the children." The next morning the Lord spoke to Mrs. Dudley in her home and told her to go to Mrs. Furmidge's. She felt it was so important that she left her work and went immediately. When Mrs. Furmidge saw her she held up her hands in astonishment. Before going to see the sick woman they went to prayer, and Mrs. Dudley said, "You must take oil with you; the Holy Spirit is saying over and over again 'oil, oil, oil.'" Mrs. Furmidge took the oil and anointed the woman in the Name of the Lord and she was healed of double pneumonia. She had been so low they wouldn't allow anybody to see her, nor let the door-bell ring.

Mrs. Gillespie was praying for her relatives, and a niece who was living in Seattle, Washington, came to the city; she was converted and baptized in the Holy Spirit.

One night Mrs. Pickens brought with her to church a woman with a little baby, whose home was out in the country. The Spirit of God was present in power and during the service the woman, Mrs. Steele, arose and asked prayer for her husband who was in an insane asylum; he had become violently insane. Mighty crying out to God went up in behalf of this demon-possessed man; in the Name of Jesus the demons were exorcised and we have since heard that he has been perfectly delivered and has been dismissed from the asylum. Mr. Piper prayed for the little baby who was suffering with indigestion, and she was instantly healed.

Another link in the chain was the healing of Mrs. Combes, a friend of Mrs. Pickens. She had been suffering periodically with terrible pains in the head. One day she fell over in the bath-room. Her husband picked her up, carried her to her bed, and asked

her if she wanted a doctor. She said, no, there wasn't any use. She felt she was dying and there wasn't any help for her but God. She asked him to send for Mr. Piper who went and prayed for her and she was healed.

One day Mrs. Dudley was looking out the window of her home and seeing one of her old acquaintances walking down the street, called to her. She came in and Mrs. Dudley began to talk to her about what Jesus had been doing in their lives through the baptism in the Holy Spirit. This woman had been a free thinker and a spiritualist, and while, after many years of seeking after God she had joined the church, she had never been able to get free from spiritualism from the fact that while the church with which she had been connected believed spiritualism to be of Satan they didn't know how to help her get rid of the spiritualistic demons that cursed her life and came between her and God every time she sought a deeper work in her life. Satan was willing for her to believe in Jesus as a good man and an example, but when it came to believing in His atoning blood, there was a conflict. He contended for every inch of ground he had held for so many years. At one of the first meetings she attended at The Stone Church Satan manifested himself when she was waiting on God. Immediately the pastor sensed the presence of demons, and in the Name of the blessed Lord who said, "In My Name they shall cast out demons," drove them out. God has delivered her, and she is following on to know Him.

There are many links to this chain, about which we have not written, and they are continuing to be added as those who have been saved and equipped for service, reach out their hands for others. If they remain faithful and the added links join hands in succoring the lost and in winning back the cold-hearted and indifferent Christians there will be a chain of blood-washed saints that will continue to multiply until Jesus comes—all through *one little girl*.

Do you want God to make you the first link in a chain that will reach out into eternity? He can do it if you will obey Him. All He needs is a consecrated soul and a willing, humble heart to obey His leading.

We are in need of a stenographer to help on the Evangel and shall be glad to hear from any young man or woman who would like to come to the city for the teaching and be willing to give his service for board and room. Write to the publisher.