



*The days of Heaven on the Earth*

❖ ❖ ❖ Contents ❖ ❖ ❖

A Heart Talk .....	2
By Brother Robbins .....	2
Miraculously Healed Thirty Years Ago .....	4
Baptized in the Holy Spirit One Year Ago .....	4
A Very Helpful Experience .....	4
A Home for the Friendless .....	10
Operated Through a Life of Trust .....	10
A Remarkable Story .....	10
Judah and Islam Are Uniting .....	14
Will Their Union Produce Antichrist? .....	14
Notes .....	16
The Last Latter Rain Lecture .....	17
The Return of God's Ancient People .....	17
Imminency of Christ's Return .....	17
Songs for the King's Business .....	24

**An International Monthly Magazine**

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

## A Heart Talk by Brother Robbins



OD'S word says, If you will obey His voice and do all He speaks, He will be an enemy to your enemies and an adversary to your adversaries. Now I want to say this, if a man of God will stand the trial and never squirm he will find that the man who does the fighting whips himself, and the real godly man has the victory no matter how things look. The Lord won the victory with you because you didn't do anything. That is the way Jesus done. Jesus never bothered nobody, and yet He stirred everybody in the world. When they spit on Him He never let on; when they fit Him He never took no account of it. He whipped the whole of 'em. You and I will whip the whole of 'em if we jest stand still and say nothin'. They'll jest whip themselves to death.

I never lay my head down on the bed since God saved me that I did not have victory for my soul. I did go to bed one night feelin' sorto' down, but do you know I wasn't in bed two hours, but I jumped out and begin prayin' and was as free as a bird. God showed me what was the trouble. I tried four times to pray and could not pray to save my life, couldn't get my mouth open until I renounced the devil and all his works and then I got free.

He will bring us right into perfect victory over every enemy. I never *tried* to be a Christian for twenty years any more than I tried to be a colored man, not a bit. When I was a sinner I didn't try to sin, there was the thing in me that made me sin, and when God took that principle out of my soul and body, there was a principle planted in me that caused me to walk in the will of God. Everybody near me has tried to get me out of the will of God. You might think that I have had an easy time because I follow God. Friends, I have a good wife, but do you know one night she told me several times if I didn't stay home she would shut me out. One night I went out, God told me to go, and when I cum back the door was shut and she wouldn't open it. There was an old organ box stood behind the house and I turned that organ box up agin the house and crawled in that, and sometimes I would get so cold I could not stand it and I would get out and run around until I got warm and go back in the organ box again. The next mornin' they opened the door, and I went in and never let on anything, and she felt so bad and *just whipped herself to death*. She said she would never do it agin. There is only one way to live and that

is to obey God. Friends, there is not any of you that oughter do things when there is a shadow of a doubt about it; you must always do the thing you can do clear without any shadow of a doubt. Some people think you have to do things. You don't have to do anything. There is only one thing you have to do and that is to obey God. A man came to me one Saturday and said, "You have to work tomorrow." And I said, "No I don't." He said, "I say you have to work." I said, "There is only one thing in this world I have to do and that is obey God. I want to be honest with you, but the Pan-Handle Company never had money enough to git me to disobey God." I said I would not work one minute on the Sabbath day without it was in case of fire or to save somebody's life and I won't. He went back and said, "You just needn't ask that man to work." They told another man to come to work and he didn't and they turned him off. Why? Because he went to a ball game on Sunday. He didn't obey God.

I never asked God to sanctify me nor heal me, but I kept on obeying God, and I kept on walking in the light until I am the wellest man you ever see. The thing that caused the sickness is all gone. You can sow all the flower seed in the town and if you have no ground you will have no flowers. You get that entirely out that causes sickness and you won't have any sickness.

One of my boys went to get on a train, a man said it was running at the rate of forty-five miles an hour; he made a mis-grab and went right under the car. He grabbed the foot-step with one hand and the cars dragged him over forty rods. They took him to the doctor's and he put a plaster paris boot around him, from his waist up to his neck. His lung was busted, and they fetched him home. My wife was scared to death. I sat there in the rocking chair, didn't pray a word; never asked God a thing about it, but in my soul I was glad He would keep all I had committed to Him, and I knew it was all on God's altar. My wife done everything, but I sat there like a statue. I wanted to see what God would say. My wife was crying and walking and wringing her hands. God said to me, "Drive her right out of the house." I said, "Susan, you go out of the house for a little while, God can't do a thing while you are walkin' the floor." She went out and in another minute my boy was well. God not a bit more went back on me when I was there without fear or trembling, not a bit more than nothin'. He had pledged Himself. Wouldn't it be an awful thing for you

to pledge to do a thing for me and you not do it? He pledged Himself to keep me in perfect peace. I bless God that He stayed my mind and He stayed it on Him and on Jesus and on all He promised. And furthermore I had asked Him to keep all I had committed to Him and He is able to do that while I obey Him.

And when the Lord lifted my boy up, my wife went down and cried, and said she would take all back she had said. She whipped herself; and friends when we say things we shouldn't say we are not hurtin' men and women, we are whippin' ourselves. When you judge anybody you do not judge no man or woman, you judge yourself. Whereas you judge you shall be judged with the same judgment.

Just a little while after that when I cum home my wife was down on the floor, and it looked like she would die any minute with gall stones. I didn't feel excited, I couldn't feel like doin' anything, I just stood and looked at her. The devil said, "You have lost all the love you got for your wife." I looked up to God and said, "Lord, have I lost all the love I got for my wife?" And He said, "This poor man cried and the Lord heard him and saved him out of all his troubles," and then said, "When all of anything is gone is there any more of it?" Then she was well, and after that she went to the Lord herself when she got sick.

When God asked me to go to Ireiand I never said a word to my wife or children until I knew the day I was goin' to start. I went home and told my wife on the second day of February I was goin' on the tenth of March, and such a racket. Just as sure as I would get on the train she said she would have me arrested. The day before I started God showed me wife wasn't fittin' me at all she was fittin' Him, and my wife didn't put her hand on me.

God had asked me on the fourteenth day of November seven years ago whether I would go to Ireland for the salvation of one man, and I told Him anywhere in the world, but He must tell me when He wanted me to start, so on the second of February He told me I was to go on the tenth of March. I went and God led me right to the man's house, in spite of all the opposition. I found a woman there who was all unjinted all over. She couldn't move one jint about her, couldn't feed herself or do nothin'. I only taught her God's Word and showed her her privileges in Jesus. The third day while we were at prayer God gave her the use of herself, her arms and limbs; she went to the table and helped herself in every way, peeled her potatoes, buttered her bread, poured her own tea and drank it like anyone else; I just taught her the mission of Jesus to this world,

and she at once got the use of her limbs, was able to comb her hair, and wrote a letter to the man who gave me her address. There were three women and one man healed under my ministry while there, and two men and one woman saved.

A woman living about forty miles from Columbus had a cancer in her head. It manifested itself in her left ear. It was swelled as big as it could be swelled, and red as a beet. She came to me to pray for her, but the Lord revealed to me she wasn't in no condition to be healed. I said I will teach you what I know about divine healing in the Bible, and I will pray with you every day until you get right, then I'll pray for your healin'. She said, "I am a Christian and have been ever since I was thirteen years old," she was forty-five. I said, "I can't help how much of a Christian you are, you are not in the place to be healed of cancer." Five doctors had give her up to die, no cure for that cancer. I taught her one day from the sixth and seventh of Romans; the next day she came back, and I took her to my daughter, and I said to her, "Here is a woman that has a cancer in her head, and I want you to agree with me in prayer that God will make this woman see her heart. I don't want you to pray for anything else." We got down all three of us by the sophy, and we just prayed for this thing, that God would make that woman see her heart; finally that woman throwed up both her hands, and began to thank God that He never healed that cancer. She said, "Lord, if you had healed that cancer I would have died and went to hell with this black heart." In less than twenty minutes that woman went out of that house healed, and you never would have known she had a cancer. Now the thought struck me, where was that cancer located? What was the cause of that cancer? That woman didn't ask God to take that cancer away then. She had been seeking God for three years to be healed, but she got healed the very minute she saw what the trouble was. I tell you just how I got this. One day I was looking at a flower pot sittin' in a winder, and the Lord asked me how long that flower would live if you took the dirt out, and the Lord showed me that was the way cancers and all these things get cleaned up. Get the heart right clean from all manner of sin and all manner of diseases has to die. The Lord showed me that. He couldn't reach me like some of these here big fellers. He has to show me by things we every day see. You know some of these fellers they can look at nothin' and see somethin' in it. The Lord doesn't need any great learnin' or wisdom for you to be healed, it is the simple act of believin' God, and takin' God just at what He said. I was thinkin'

while my brother was a-prayin', about the idea of man bein' in Jesus Christ. Now mind you, that is not close by, but that is *in*, and just what Jesus said, "I am the vine and ye are the branches." My friend you just take into consideration how close that branch is to that vine and where that branch draws its life from. Get these things right down and see where you stand. If I am in Jesus Christ I have the very same life He has; I have the very same kind of virtue He has. After God saved me and made a crank out of me twenty years ago, He healed me. I would have been in the grave if it hadn't been for Him, but I

know something about divine healin', and then after I got it I saw it in the Word, that that was God's work and God's purpose in sending my Jesus into the world to destroy the works of the devil, and when He does that you are well. I don't care if you have consumption, and if you were plum full of cancer. I saw a woman in Columbus, they operated on her and took out one cancer, and sent her home to die; that woman was instantly healed of cancer by God, and she went back to the hospital and they said, "In the name of God, woman, is this you?" And she said, "I am the woman you sent home to die."

## Miraculously Healed by the Lord Thirty Years Ago Baptized in the Holy Spirit One Year Ago

Told in The Stone Church by Mrs. Carrie Judd Montgomery, Beulah Heights, California

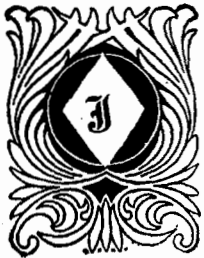
NOTE—Fifteen years ago this month our mind was first strongly directed to Divine Healing. Soon after that we heard of a remarkable case of healing through faith in Jesus that had occurred about as many years previously. It was the healing of Carrie Judd Montgomery.

We then scarcely expected to have the joy of meeting our sister and never even imagined that her story would appear in any paper we had anything to do with, but God's providences are strange and blessed.

On Sunday evening, September 5th, we had the joy of welcoming our beloved sister in the Lord to the platform of The Stone Church, to listen to her marvelous story of healing and Spirit baptism, and also the pleasure of a brief entertainment of her in our home. She appears, as she says in this talk, to be at perfect rest in every sense in the Lord. Her words were a great blessing to all who heard.

Hers was one of the very early healings of recent years, occurring, as it did, thirty years ago. She and her husband have just returned home from a world tour. Her experience in seeking and receiving the baptism in the Holy Spirit will prove helpful to many who are seeking the same blessing from God. Her healing brings in two important links in Divine Healing. She learned of healing through a colored sister, Mrs. Mix, of Connecticut, who had come into that experience through a sainted man of God, Ethan Allen, of Springfield, Mass. We believe if all the links could be found that an unbroken chain of healings could be traced to apostolic days.

Mrs. Montgomery is the editor of a monthly magazine entitled, "Triumphs of Faith," which she has published for twenty-eight years. Her little book, "The Prayer of Faith" has been a great blessing to thousands.



N the third chapter of the Book of Zephaniah, from the eleventh verse on we read the expressions, "in the midst of thee," and "out of the midst of thee," and from these we want to draw lessons as to who and what occupies the central place. You know how

in the past many of us have prayed and prayed for more of God; we look back to our experiences in the past days or years and we remember the awful hunger which came upon us when God first wanted to cause us to be utterly and entirely separated from all the world unto Himself, and He, our jealous God, jealous because of the wonderful love He bore us, began to draw us from all unto Himself. And we remember that as we prayed, at first it seemed our prayers were not answered, it seemed as though things grew worse, and for a time He was far away from us, and we grew almost distracted with all the strange experiences we went through, but the central part of this verse ex-

plains God's dealings with us. "For then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain." Before God can fill us with Himself He is obliged to take away that which is "in the midst," that which occupies the central place, the prominent place, the throne-of-God place in our hearts and lives.

I look back to a time long ago when as a young girl God first sought to woo me with His wonderful love, fully unto Himself. With that longing which only His Holy Spirit could cause, and with that hunger and thirst after righteousness which He alone can put within I cried for Him, but oh how little I realized what was within my heart, and what had to take place before He could occupy the central place. My school studies occupied such a prominent place, and I was so ambitious, going on with such delight in my intellectual pursuits, that when this disturbance came, it seemed as though I was losing my equilibrium. I could not study as I had and I did not know what

was the matter. God was pressing His claims upon me, and at last one day, so hungry that no words could describe it, I went home after school, and turning away from the dinner which my kind mother had prepared for us, I went to my room, threw down my books, knelt by my bed and prayed a prayer which God put into my heart.

I had been brought up in the Episcopal church, I had been confirmed when I was fourteen years old, and as our dear Bishop Cox, one of the most spiritual bishops we had ever known in our church, laid his hands on me in prayer, I had endeavored to give myself up to God, to renew my covenant vows that had been made for me by my parents, the best I knew, and God had met me. But I had never mingled with people of other churches, I did not know anything about the wonders of God's grace; and so I think it was all the more wonderful that God was seeking to draw me unto Himself.

I did not know such a doctrine as sanctification was preached in all the world, but I found in our Episcopal services one day these words, "Vouchsafe O Lord to keep us this day without sin," and I said, "If God could do that one day, He could do it another day, and if He could do it another day, why couldn't He do it all the days?" Then I said, "But nobody believes it, even my own dear father and mother who are such beautiful Christians. I am sure they do not believe it. I think it must be put in the prayer-book just to sound nice, and just to take us in a sort of prophetic way to the time when that will be true in heaven. But God was causing me to cry out in my soul for Him. St. Augustine has said, "Thou hast made us for Thyself, O God, and the heart never resteth till it findeth rest in Thee."

That day as I knelt by that bedside, I didn't know how to pray. I didn't know any words to put the longings in, only the words of a little song came to me, so familiar to us all, and with great depth of yearning I cried out:

*"Nearer my God to Thee,  
Nearer to Thee,  
E'en though it be a cross  
That raiseth me."*

When I had said that I was almost frightened because immediately the Spirit seemed to show me the cross, and said to me. "A cross means the nail prints in the hands and feet, a cross means agony, a cross means death;" and then it seemed as though God spoke to me, and said, "Do you mean what you just repeated?" The Bible says to the hungry soul every bitter thing is sweet, and I said, "If there is no other way, then I choose the way of the cross." Then God began to speak to me and show me two ways. You

remember in one of the Psalms it says: "Be not as the horse, or as the mule, which have no understanding, whose mouth must be held in with bit and bridle." It says also in the same Psalm, "I will guide thee with mine eye." I did not know about that Psalm, but the Lord showed me two ways. He said to me, "Will you give me everything?"

Now again I must say I didn't know anything about full consecration as we talk about it now, but the blessed Holy Spirit knows how to teach any soul, and he taught me without calling it that, that I must yield to Him for everything, and so He asked me for this thing, and that thing, and the other; and I said yes, yes, yes, until He put His hand upon one thing that was very, very precious to me, and that I felt I could not say, "Yes" to, and I said, "No." I could not understand why I had to give it up. I said, "Lord, it is a good thing," and it was. From my earliest childhood I had loved to compose, and I had composed little poems, most of them were religious. Even before this, God had even helped me to write a poem, that I felt was divinely given, and when people praised the poem of the school-girl, I would go and tell Jesus about it and say, "They said so and so about the little poem, but Thou didst help me write it, and so, of course, the praise belongs to Thee, and not to me, and so I give it to Thee." I could not see how I could give up that talent for writing, but I didn't know that everything, good and bad, has to go down into death with Jesus, and the only thing that is ever any use, even if it is good, is that which comes back from the grave in the resurrection life of Jesus. He gave that back to me long after it had been surrendered. He gave me back that gift which I had given to Him, and He uses it now for His glory; not in the old way, because He never lets me write except under divine inspiration; only as I ask God, the Holy Ghost, to write through me can I write anything, and so He uses the talent which has gone down into death, and which He has raised again into a new life.

But at that time I would not give it up, and I said, "If Thou must have it, put it away from me, but I am going to keep my hands on it, I am not going to give it up. If Thou must have it, pull it away," and I made it so hard. Whatever we keep from God and ask Him to wrench away from us, He is going to do it, and we are torn and bleeding in the conflict. The other way is, "I will guide thee with mine eye." He wanted to take me the blessed way He takes me now, and wanted me to ask Him what His blessed will was for me, and let Him guide me by His blessed eye, but because I would not yield, God had to deal with me. He had to take my pride out of the midst, to take myself out, before Jesus could come in. He had to

deal with me like a mule because I acted like one. Beloved, if you act like a mule He will deal with you that way. He doesn't want to deal with you as though you were a mule, but if you will be one, He will put the bit in your mouth and put on the bridle. If down in your heart you want to go God's way He will take you, though it will be hard. I wish I might tonight keep you from going the hard way, and show you how to go the blessed way with Jesus and be guided with His eye. He allowed afflictions to come upon me; the bit and the bridle sometimes means sickness. That is what it meant to me; sometimes it means something else.

I had a fall and injured my spine. I kept on going to school, dragging myself there, could scarcely speak when I got to the top of the stairs, but I would not give up my beloved study. When I was finally compelled to give up I went down with a crash, and I had the most awful spinal inflammation, and suffered such agony in my head that I could hardly live from one moment to the next. I will not try to describe the awful weeks and months and years that followed. I will only tell you enough about them to make you realize what God did when He healed me. From the spine there proceeded the most frightful hyperæsthesia; that word is composed of two Greek words, it means oversensitiveness which extended to all my large joints. It was just as though the nerves were laid bare, and every noise or jar that was unusual in any way would strike on these nerves in these large nerve centers with great force, and there would be a terrible explosion in these joints. It would strike first in the ankle, then run up into the knee, where there would be another explosion, and all the flesh seemed as if it were turning into millions of nerves; and then it would run up into my hips, and there would be another explosion. Then these awful vibrations would go to the spine, and for three hours after I would have to lay as still as death, which was the only way I could get any relief from the frightful suffering caused by any unusual noise. This had made my joints like cartilage. I could take my foot and turn it up on either side as though there wasn't any ankle. I suffered so with my head that the soft pillow felt like a rock. It grieved my loved ones to see me rolling my head slowly from one side to the other, very slowly, but keeping up the motion continually, and they said, "Why do you move your head in that way?" and I said, "Because the pillow is pressing so against my head that I must constantly relieve the pressure in one place by moving it to another."

What I suffered no words can tell, and all the time God was talking to me, and I thought, "Well I am shut away from all my friends in this darkened, noiseless room, and I am suffering and trying to be patient,

and after some discipline of this kind I will surely be good." I did not understand that He alone coming in would change me and change my whole being, and after I had been sick about a year, I thought very little had been accomplished. I had been very patient, so they all said, but I knew that inside I was just the same, and I was very sad about it. It went on another year. I was taken down when I was eighteen, just in the very freshness of my girlhood. There in that awful sickness, God was talking to me and had taken away from me all thought of those ambitions. I laid them all down, and it was not until a year later—I had been perfectly helpless for over two years—that God brought me to the place where I could say, "Take my will; I will give Thee my will, and I will ask Thee to work in it Thy will." He is so good to meet us at any point He can, and He began to work. Wasn't it strange that I was so long understanding? In that awful helplessness which was almost worse than the suffering, God had a great lesson to teach me, and all the time I was being brought closer to Him through the path of suffering. The suffering was like a plow that breaks up the hard ground and gets it ready for the seed.

At last the dear Lord led us to hear about a colored woman, a Mrs. Mix, who had been healed of consumption in answer to the prayers of dear old Ethan Allen, of Springfield, Mass. The little piece in the paper which my father read telling of her healing, said this lady was praying for others and they were being healed. Of course, we didn't know it was anything more than a newspaper story, but my father grasped at it as a drowning man at a straw for my two sisters had died at about the same age as I was then. When I heard about it I said, "Yes, I know God can answer prayer, but I have not the faith, and she is too far away; she is away off in Connecticut and I am here in Buffalo; if she were only here perhaps I could have the faith." Then God spoke to me and said, "But I am not far away; I am here. I can give you the faith," and He began to encourage me. My sister wrote to her, and she wrote back a wonderful letter that I believe was inspired by the Holy Spirit, and she told me of the promise, "THE PRAYER OF FAITH SHALL SAVE THE SICK, AND THE LORD SHALL RAISE HIM UP." I did not remember ever seeing that promise before, and she said, "That promise is for you, as though you were the only person living." That seemed wonderful to think the promise should be all mine; it made it very real to think the Bible all belonged to me. She told me to give up the medicine and the doctor and trust the Lord alone, and gave me some other instructions, and told me to begin to pray for faith. Some people tell you not to pray

for faith, but in the sense in which she meant it, it was very blessed, because the Holy Spirit does come to us and energize us and enable us to believe. Jesus is the Author of our faith, and He is also the Finisher of it. I was really only asking the dear Author of my faith to come and perfect it so I would not fail God. She had set a day in which there was to be a prayer-meeting at her house and they were going to pray for me at that time. She told me afterwards it was so stormy no one came, but she and her husband prayed for me.

As the time drew near for special prayer for me, my dear mother went into another room to be alone; I had two nurses, one of them, the more spiritual one, stayed with me. She began to read a little out of the Bible. I had it all fixed up that after she had read the Bible she would kneel down and pray with me. I didn't understand the way of faith, but was going to see if I felt better, then I would believe God was going to do something, and if I felt a little better for a whole year, that was going to be a miracle, and so it would have been, but I had no idea of the marvelous way God was going to work.

Mrs. Mix had said in her letter, "Get up out of bed and begin to walk." As my nurse was reading some passages on healing, all at once the Lord's light seemed to touch and illuminate the Word and there seemed to come a wonderful thrill of life-giving faith, and I didn't wait to have her pray. I began to be satisfied that some wonderful faith through this Word was taking possession of my heart, and I thought it was about time to act on that faith without waiting for prayer or anything else. So I spoke to the nurse. I had been so I could scarcely speak even in a whisper, but the Lord had blessed me the day before and I felt a little better. I told her I wanted to get up. Any other move that was made for me, she would take the bed clothing off entirely that she might not drag it over those sore nerves, they were just as though they had been uncovered. The nurse came and drew back the covers, she had a good deal of faith, but the enemy was trying to pull me down; at the same time God was trying to lift me up, and it seemed there was a siding with God instead of the devil. There's a great deal in that, beloved. If you will side with God instead of the devil, you will be on His side. I sided with God, and He gave me the power. As I sat there I felt such a blessing all through my whole being; it seemed I could not stir I was so happy. She began to pray and put her hands on my shoulders without thinking. Those nerve centers had been so sore, but she pressed with some weight, not thinking what she was doing, and my first thought was, "Oh she doesn't hurt the nerves in my shoulders." When

she got through praying I said to her, "If you will help to stand me up on my feet I will walk to that chair over there." As she put me on my feet it seemed to me I was dying, and the most horrible, awful fear took hold of me; then Jesus spoke to me. I hadn't been able to hear the voice of Jesus before, and He said, "Are you going to look at the winds and the waves 'or are you going to look at Me?"

Then I learned the first great principle of faith, *that we must not look at the things that are seen but the things that are not seen*, for the things seen are temporal, but the things unseen are eternal. He works for us an exceeding and eternal weight of glory but you will never get the exceeding and eternal weight of glory while you look at the seen things; but if you ask the Lord to keep your eyes on the unseen He can work it out for you. I said, "I will look at Thee, Lord," and as I looked the waves went down and the winds were still; in other words, that awful feeling in my body all passed away. I went over to a chair and sat down. Presently my mother came in. She was a real Christian. When I was a little girl and used to go to church by her side, I used to listen to see how she said her prayers. Your children are watching you all the time to see whether you adorn the doctrine of your Savior or not. I would listen and look up into her face to see how she said her prayers, and although she had her prayer-book, she said them in the power of God. I have my mother yet; she is eighty-seven years old, and she has the wonderful quickening life of God, the Holy Ghost in her body, and is growing younger every day.

I had never heard her pray a prayer that was not in the prayer-book until that day, and then she prayed out of the fulness of her heart, and oh what a prayer. It was like the holy of holies in my dear mother's heart. I had been so white that I looked like alabaster. Somebody said to me the other day, "I wonder if you ever did look sick." Bless His holy Name, I never had so much of His life as I have today! I do not know a bit of strain in my being; I am absolutely at rest from the top of my head to the soles of my feet.

I had been so white, but the color began to come through my whole body until it became normal, the veins had been like the tiniest threads, so wasted away, but they became wonderfully full of new blood. I had not been able to eat anything, but right away the Lord gave me a wonderful appetite, and *in three weeks I gained twenty pounds*. I had been so emaciated that I was just a living skeleton, but my cheeks rounded out, and my flesh came back. It says in the Bible, "His flesh shall be fresher than a child's," and it was so with me. I have just that kind

of flesh. I am filled with the life of Jesus, that is why. "Even the young men and the youths shall faint and fall and be weary, but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, shall walk and not faint."

My whole being was changed under the mighty power of God and my body became filled with the resurrection power. I was almost dead so God had to do a miracle. I was filled with glory and I would call on the trees and tell them to clap their hands and help me to praise God, and call on the little birds and ask them to help me praise God. Since He has filled me with the fulness of God, the Holy Ghost, I never can find words enough to praise Him, but I have learned to say "glory." I never used to know how to say that word, but that just expresses it these days. It is just a little foretaste of the glory to come.

In that blessing that I had at that time God gave me a wonderful insight into His Word. I was only twenty, but God taught me in the scriptures. People who heard about my wonderful healing knew very little about the Bible or healing. Mine was one of the first remarkable healings in our country, and was a great wonder in the land. People came to me with all sorts of hard questions, and I didn't know how to answer them, but I reasoned that God knew, and I let Him answer. He gave me answers out of His Word that surprised them.

"I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." You see after He takes the pride out He leaves the poor and afflicted people in the midst, and they know how to trust. Then we read a little further, "Sing, O daughter of Zion; shout, O Israel: be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, He hath cast out thine enemy: the King of Israel, even the Lord is in the midst of thee: thou shalt not see evil any more."

Now here after the poor afflicted people that know how to trust in the Lord and have their names cast out, are left in the midst then there comes into the midst when He is invited to come, the King. We lift up the everlasting doors, and the King of Glory comes in just as He came into my poor heart, and then He says, "Thou shalt not see evil any more." Oh how God has changed our spiritual eyes, and when anything looks evil, our vision is so anointed by God that we cannot see evil any more. We just see good, and when it looks like evil it is all working together with something else for God, because the King is in the midst. "In that day it shall be said

to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty: He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing."

The years wore on and God blessed me, but I came to the place a few years after my healing where I was looking out for more of God. God came to me, the Spirit wrought a marvelous work in my heart and brought me into a wonderful place of victory; but now, a few years after comes a greater cry, a longing cry that I might be filled with all the fulness of God. I didn't know what to do only to cry. You know when He comes in you have to cry, you cannot help it. I wrote to a dear brother who was wonderfully filled and blessed to pray for me that I might be filled with the Spirit. He prayed, and I only seemed to get more hungry. Finally I went farther east and went to a dear sister's home, and said, "Oh pray for me that I may be filled with the Spirit." We went into a room and waited on the Lord a little while and all at once there came the most wonderful outpouring of God, His wonderful power and quickening life in my body which I never felt before. I had been wonderfully filled with His health and strength, and had been equal to any duty or emergency, but this was a new quickening and filling. Then came a knock at the door and this brother whom I had asked to pray for me was there. I told my friend with whom I was staying it seemed as though I could not leave that spot; I must have communion with God for a little while, and so I waited with my heart all filled, with His presence all around, and I felt as though I had been conducted into the very presence of the King. He spoke to me and said, "Which is more delightful to you, to be here in My immediate presence, feeling the sweetness and life of communion with Me, or if My will is something different, to do My will?" And with my heart true as the needle to the pole I said, "To do Thy will, Oh God," and until we get there we are never ready for any battle. Then He said, I want you to go down stairs and meet that brother." So I went down and talked with him, but it was all so sacred I could not tell him about it, and instead of telling about my experience I began to talk of Him who was uppermost in my thoughts. He was full of Jesus, so he talked of Him too. I had never told him I had been filled, and he didn't know when all this had come about, and so he looked at me and his eyes got bigger and bigger as I poured out of the fulness of my heart the words that exalted Jesus, and finally he said, "When did you receive this wonderful baptism of the Holy Ghost?" Now how did



he know? I hadn't told him. It was because the Holy Ghost exalted Jesus, and He will do it every time.

I am quite sure that God at that time wanted to take me into the most marvelous experience of my life; in fact I always look back to that time as a wonderful miracle of my life, but that was only the beginning, the first little showers. Every time I would get alone in prayer with this friend the showers would come down, and all my being was filled with God, excepting *that the top of my brain didn't get under*. What was the matter? I thought I had to superintend the job. I could not fully trust Him, and so I was keeping this brain of mine busy and was delighted with all He was doing, but I was looking after it to see He would do it all right.

It is a sad thing, that although God has blessed me all these years, I have been deprived for many years of the fulness of blessing through that very thing, in fact it was so wonderful that the waves of life that were all through my being were in the most intensified way going all through my tongue. I am sure I would have spoken in tongues if I had let my brain go under. Sweet as honey to my taste was that experience; my tongue didn't move, but the power was all around me. Because I didn't know how to yield fully, gradually the blessing faded. I didn't know how to depend wholly on Him, for I was looking at manifestations, so after the glory had all gone I was so homesick I didn't know what to do. He still blessed me, every time I had a meeting He opened the Word, but I was hungry for the manifest presence, and I said to the dear people in whom I had perfect confidence and whom I knew had received the Pentecostal blessing in this Latter Rain Movement, "If ever God gives it to me again I will be sure it is *baptism by immersion*. I will be sure my head goes under. I remember when Mr. Simpson literally baptized me in the Atlantic Ocean, I dreaded the water and was afraid of those big waves, but I was bound it would be a thorough work, I said, "If my head begins to pop up, be sure to stick it under," and that was the way I felt about the Spirit's baptism. I wanted God to put my head under, and He did, and now the dear Holy Spirit is in my mind as well as in the rest of my being, and I do not have to think. His peace keeps as with a garrison my mind. I have the utmost repose in my whole being, and He, the King is in the midst. It was a year ago last June that I received the Spirit's fulness.

I had attended a few meetings in California which were most unsatisfactory to me; I had seen a few manifestations which I knew were of God, but I had seen so many things which I knew were not

that I felt as though I would rather not go to meetings. I said, "Father, I believe Thou art doing a mighty work, but I believe also that the enemy is there and at work to counterfeit and hinder," and I said, "Father if Thou hast anything more for me I want it, but if it is Thy will please take me in some quiet place away from all excitement, and let nobody ever have any opportunity to say that it ever came about through excitement." I had to ask Him to take away all fear. One day Jesus said to me, "My precious blood will keep you from every evil, from everything that is not of God." That satisfied me. Coming East and going to Cleveland for one meeting I saw a dear precious friend that I had known since she was five years old and followed her Christian career with a great deal of interest. She had received the baptism in all its fulness, and her friends would say, "You know how blessed she used to be; now it is simply indescribable." I asked her and another friend to lay hands on me that I might receive the Holy Spirit. I knew the time of the latter rain was on. The Bible says, ask of the Lord; ask and *believe you receive*." I asked, and I said, "I believe I receive into my whole being, into His temple, God the Holy Ghost in all His glorious personality." Then I said, "I believe He *has* come in." Then there was only one thing to do, just to acknowledge He was in and then worship Him in His temple because if this was His temple and He had come in, I had only to turn and worship, and I worshipped Him in His temple with the Father and with the Son. The first thing He began to do was to quicken my mortal body with His streams of life, as I hadn't experienced for years.

I kept praising Him; the next day I came to Chicago and went to Oak Park. Then the Lord put a hush and a tarrying spirit on me. I didn't believe in tarrying; in Galatians it says, "that we might receive the promise of the Spirit through faith." God never told them to tarry but once, and that was before the Spirit was given and before the blessed Jesus was exalted at the right hand of the Father. The blessed Jesus had to receive Him for you and me; we have only to receive and believe and take the promise as I did through faith. Then as God put a hush and a tarrying spirit upon me those days, I left everything I could and got to Him because I could not help it. He called me to His side and said, "Be occupied with Me. Let me have your attention."

I waited on Him and I praised Him for six days, and He grew increasingly precious, but still there was an unsatisfied feeling like a little babe crying for its mother, but I said, I am under the blood, and the oil has come upon the blood, and so I will just

praise Him. One day I was praising Him and something very funny happened to my throat, it became closed up and I could not say a word. I tried again to sing a little song, and my throat again swelled up and choked me. I said, "What is the matter with my throat," and my friend said, "I think the Lord is taking away your English tongue that He may give you another tongue." Then I thought of that word in the last of Mark, "These signs shall follow them that believe \* \* \* they shall speak with new tongues," and I said, "I have taken all the rest by faith. *I will take the new tongues by faith;* thank you Father, for the gift," and all at once there came the impulse to say something that I knew sounded

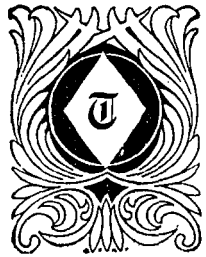
strange; I thought if He would just say a nice language through me I would say it, but I didn't want to say anything that sounded foolish, but He gave me grace to yield and let Him say what He would, and about five little syllables came first, then He had perfect control and the words and the language and the song that burst out of my mouth for two hours were beyond description. My head went under. It was delightful! It was wonderful! The cry in my heart became satisfied, and I have been satisfied ever since. He that drinketh of this water shall never thirst. I say it reverently; I do not know what it is now to thirst, the source of supply meets me every instant, and I know He is always within.



## A Home for the Friendless—Winnipeg, Manitoba, Canada

Operated Through a Life of Trust—Mrs. L. B. Crouch, Superintendent

A Remarkable Story told by Mrs. Amelia Yeomans in Apostolic Messenger



HERE has been in existence in Winnipeg a work about which it has long seemed to those who have watched its developments, that some information should be given to the Christian community at large. The knowledge of it should not be the privilege of the few, but the comfort of the many, stimulating in faith to God and love to humanity, and especially proving through a resident object lesson that prayer reaches God and comes back to earth in blessings not only spiritual but tangible.

I refer to the "Home of the Friendless," at 590-592 Furby street, and because I have been with it, from its beginning ( a very humble little house at ten dollars a month rental, on Juno street) and remained a weekly visitor until my departure from Winnipeg in 1905, I feel that I should be considered a competent witness.

I am glad that Mrs. Crouch (to whom came the original call thus to work for the Master) superintendent of the now large work, has at last consented that the history of the Home should be told, as far as so wonderful a revelation of God's power can be described, and that she gives me the privilege of telling it while she supplies what is lacking in my personal knowledge about it.

The work of the Home now occupies four buildings; 590-592 Furby street is a large building in fact

two houses thrown into one, with a large addition in the rear. A next door dwelling is used for the homeless little boys; another twelve-roomed house at 622 Maryland is used for both girls and children; also a large fifteen-roomed house at 293 St. John's avenue has just been opened for little homeless girls. The only means employed to feed children and clothe all these needy women and children numbering now one hundred and thirty-five, pay rent and other expenses, is prayer. In everything by prayer and supplication with thanksgiving requests have been "made known to God" and He in whose hands are all human hearts has faithfully answered.

During the past nine years of its existence, almost one thousand persons have passed through this Home. All kinds and phases of distress have found admission and help. The female "repeaters" of the police station, the betrayed and degraded, old age and helpless infancy, children deserted by natural guardians, every variety of the tale of sorrow has had its illustration under that roof. And there constantly has been lifted up before them the sympathizing Jesus, and many have had their sorrow turned into joy in personal consciousness of Him as their Savior and unfailing friend.

The monthly expenses of this work now amounts to from \$600 to \$700. These have been met by donations solicited not from man, but from the All-Father, and He who regards the humblest of His creatures and has said, "Ask and it shall be given

you," has supplied all the need through putting the impulse to help into the minds and hearts of His children; many of them quite unknown to Mrs. Crouch, her helpers or any of the Home inmates.

A special place in the basement is set apart for a prayer room; into it the workers (now eight in number, but soon to be reinforced on account of the additional Home on St. John's avenue) enter at 9:30 each morning and remain until about 11. Every need, the interests, physical and spiritual, of each inmate, and of the work as a whole, and of the need of special spiritual equipment for the workers themselves is then brought before the Lord. Thus each soul enters into the spiritual frame which enables her to pray without ceasing and realize the communion with God which is the Christian's vital breath and "native air." In times of stress and testing when Satan has suggested discouragement and despair the fruit of this daily waiting upon the Lord has lifted up "the standard against him" which has always brought victory and deliverance.

The following answers to prayer are Mrs. Crouch's own personal experience written by herself and given to me:

The testings have often been very severe; for days not able to send off a letter because we hadn't a stamp or two cents to buy one, yet through it all we have been calm and trustful and leaned hard on His eternal promise, keeping the needs continually before Him. 1 Peter, 3:12.

One day the last of coal was put in the furnace and not a cent in the treasury; all that day we obeyed the command: "When thou prayest enter into thy closet and when thou hast shut the door, pray to thy Father in secret, and thy Father which seeth in secret, shall reward thee openly." All day no answer, that evening we prayed earnestly and told our Lord over and over that He promised never to fail us. About 10:30 that night a young man, corner of Alfred and Main, saw one of the workers and asked if it would be all right to send two tons of hard coal to the house next morning. She said, "Yes, I believe it would be very acceptable." Early next morning the coal arrived. Our hearts were filled with praise and thanksgiving. God had fulfilled His promise. Isa. 65:24. Another precious deliverance. One day our purse was empty, no flour, etc., stores closed at 6 p. m. All day we waited on God. In the afternoon we grew more and more in the spirit of prayer. We could not see any person—we were shut in with our blessed Lord, telling Him of our great need. Just at 5:45 p. m. the 'phone rang. A gentleman had been out of the city and was returning between Brandon and Winnipeg. As we were

praying to the Lord in our room in Winnipeg, the Lord was telling him on the train of our needs. At first he endeavored to put the thought from him but more and more the spirit impressed him that at the Home in Winnipeg we were needing food. The voice grew so near and kept telling him so often, that he was troubled. He looked at his watch and saw if he waited till the train reached the city it would be too late to order any groceries. The train soon stopped at a small station; he called up our 'phone and asked if we were in need. The worker said she wasn't at liberty to tell him (but she knew at the moment we were on our knees pleading for flour or money, etc.). He said, "Well, I think you are, so go to the store quick, and order what you need and tomorrow at 10 a. m. call at my office, corner Martha and Alexander avenue and I will give you a check for \$25. The worker thanked him graciously, dropped the 'phone, made connections with our grocer and ordered flour, etc., just five minutes before closing time. These marvelous answers to prayer encourage us to trust Him more. Up to the present moment, our Father in heaven has never failed us, though He has tested us. I thank Him for the testings; we expect them, for if there were not crises and critical hours how could there be critical deliverances in wonderful answers to prayer? Our confidence is not in friends or donors or worldly circumstances, but in the living God, who says of Himself: "I am the Lord, I change not." *God permits us to call on Him while He answers sometimes not a word—Matt. 15, 22, 23—both to test our faith and importunity, and to encourage others who hear of His dealings with us.* So we continue to trust Him whether we have nothing or plenty. IN LEANING UPON THE LIVING GOD ALONE, WE ARE BEYOND DISAPPOINTMENT AND BEING FORSAKEN BECAUSE OF WANT OF MEANS, OR BECAUSE THOSE WHO HAVE GIVEN GROW COLD TOWARDS THE WORK, OR GET INTERESTED IN OTHER WORK. These things do not move us because our Almighty God has said, "They that trust in the Lord shall never be confounded." Another time had help not come in an hour the breakfast next morning would have consisted of dry bread, as we had no rolled oats, butter, sugar, etc. We had not ceased praying all the day and our hearts were heavy with the burden, and while in pleading prayer about 6 p. m., the 'phone rang and a grocer on the corner of Tache and Horace, Norwood, said he had been thinking about the Home all day and wished to know if we needed rolled oats, butter, sugar, etc.? Oh, how precious to wait on God. He touches the hearts of men. The following breakfast we deeply appreciated. One month we had asked often for the

\$45 to pay the rent. Two weeks had passed and the money did not come. One day while in prayer the voice whispered so tenderly to us, "Mr. and Mrs. —, at 812 Wardlow avenue, will send the money." We endeavored to put it aside but it would come to us over and over. Days passed and we got more and more burdened for rent. On the last day of the month the above parties sent us a check for \$50 and said that for two weeks they had been thinking about us and now they were glad to send us the check. *Though God delays to answer us and the appearances seem that He had forgotten to be gracious—we rejoice because it is only appearance and not reality.* The above parties who were so used by God to pay the rent that we had been so burdened over, knew nothing of the matter mentioned, only that they aided us at a needy hour. Many times in the past four years have they been used by the Father above to graciously relieve a heavy burden resting upon us. Many times while in a state of poverty and "looking unto Jesus continually" to remember us, a check of \$50 or \$25 has been sent us from 557 Wellington Crescent and from many others whom we have never met. Several times while in special need, \$10 or \$5 would come all the way from British Columbia.

Another rather different case I mention to the world to prove that distance has nothing to do with faith in God. One day we were being tested and while in prayer some hours a loving Voice said to me, "Mr. —, of Manitou, will send you \$50." We felt sure of the Voice but still we prayed until such a sweet assurance came into our heart and we went about other duties, still conscious of the interview with the Lord. Two days passed and the morning of the third day a letter arrived with a Manitou postmark. At once our hearts thrilled with joy, instantly the sweet Voice whispered, "Your answer." On opening the letter we found it read thus: "Two days before while wife and I were having morning devotions the Lord told me to send to the Home \$50. After prayer I spoke to the wife and she said: "Well, I guess He does, because I felt the same in prayer." It was like good news from a far country. Another case still farther away: While in a state of poverty the Lord spoke to a young lady out in Seattle, Wash., to send \$50. Not being acquainted with our situation, she stated, she felt we were in need. From that day until the letter with the check enclosed arrived, we had very small means yet plenty to sustain strength and no murmuring. On the day the check arrived we hadn't two cents to buy a stamp, no flour, no rolled oats, nor the rent. These are precious answers to prayer and

they do increase our faith and cause us to lean hard on our blessed Father.

The largest sum we have ever received in answer to prayer was \$1,000 from a friend who only knew us slightly and only the Lord could have given her the confidence in us. We had been praying for a sign if the Lord wished us to enlarge that He would put it into some one's heart to send us a check for \$1,000. About three months from the date we began to pray a young lady from 499 Wardlow avenue, called and handed us a check for \$1,000, and said she felt we ought to enlarge our quarters. The free manner in which she gave us the check impressed our hearts much. She gave it as freely as if it had been a dollar. We held it for a few days to see if she would be sorry she gave so much and when we called her up over the phone and said the same to her she remarked: "Oh, no, I haven't the slightest regret, but am real pleased to help on the good work." It made a great impression on us. What could we not do through prevailing prayer, if we faint not? (Luke 18, 1.) Dear Lord, teach us how to pray. For two years, each month, the same lady, with her sister at 503 Wardlow avenue, have not failed to remember the little, humble work on Furby street. The Lord graciously reward each giver, not only in this world but with the eternal riches that will never fade away.

The past year has been a long one of deep poverty. From September, 1907, to March, 1908, the long spell lasted, the most severe testing we ever were permitted to pass through. We pleaded the promise, we fasted, sometimes four or five days at a time, we would pray all day and up to 11 p. m. Then we would retire for a few hours' rest with a prayer for the Lord to awaken us at His hour. Sometimes at 2 a. m., sometimes at 3 we would rise and again pour out our hearts unto Him who hath said: "I am their God and will hear them." These days and weeks and months continued but we were confident that He would hear us. Morning after morning it seemed we would have to close the doors, and a sweet, comforting Voice would whisper: "I will help thee, I will not fail thee." Some days \$1, \$2 or 50c, etc., would be given, but still the heavy burden continued. We would take new courage and pray more fervently, if possible, and so the months passed. Seldom a friend, during those seven months of severe poverty, ever said an encouraging word yet so often the same faithful Voice would comfort, and I thank my precious Redeemer that He truly permitted me to pass through this dark Gethsemane experience alone with Him. They were precious days and nights spent

with Him in behalf of the friendless and homeless of Winnipeg and Manitoba. Yes, we often wept and wept as if our heart would break, and cry: "Oh, my God, my God, why hast thou forsaken me?" Then would whisper that precious Voice, "Fear thou not, for I am with thee." We heartily thank Him for the privilege of passing through dark places with Him. As all true, earnest prayer is answered by God some time, and the spirit of importunity in His child honored, so our prayers were answered by an order of groceries, canned goods, etc., to the amount of \$83 from 116 Market street, followed by checks by same party to the gracious sum of \$250. This token of the Lord's love and power to answer prayer—like Peter—broke our heart, and we wept, but for joy that He kept us in the long spell of temptation without even hinting to a human friend for a cent, but waited on God. The doors were not closed and are wide open to all that are really destitute and friendless today. During each month of this spell enough came in to pay rent, light and to live with small meals. Even during the Christmas season less money came in and also other necessary food, but we didn't feel discouraged, but were deeply grateful for every cent that was sent in. We wish to thank every precious one that was specially used at that time, for their assistance to the work. After the spell had been broken the Lord touched hearts for several months and then again we were permitted to pass through three months of severe testing. Each day it seemed the doors must be closed for sure, but we would still bring the case of the inmates up before the Lord like Moses, and plead and plead for their helpless position and to answer prayer speedily. One evening in June a gentleman called from 116 Market E., and handed us a letter; on opening the same it contained two checks of \$50 each, another proof of our heavenly Father's care. Through all these trying days we never felt like giving up the life of faith. We knew God would not fail us.

Another precious answer to prayer is a lovely drop-head Singer sewing machine, which had been very much needed for some months. Continually we asked the Lord for one, and one morning the bell rang and there stood a man who said he had a sewing machine for us. When he brought it in we found it nicely crated and had been sent from 606 12th street, Brandon, from a friend we hadn't heard for months, so she could not have known only from the Lord impressing her that we needed a machine. We called some of the workers to see what the Lord had done and several of them were overcome and said: "Isn't it just wonderful!" "Whatsoever ye desire (or need) when ye pray believe that ye receive it and ye shall have it." One morning the whole family was taking

breakfast—workers and all—without sugar in tea or porridge, and felt pleased to do so. We had prayed the day before specially for sugar or money and while finishing breakfast the bell rang and a gentleman from 607 Beverley said he felt impressed to call early and give us \$5. Thus our prayers are answered and the work is blessed by us taking every thing to the Lord in prayer and remaining there until He answers.

Never since we have been in the work has the enemy tempted us like he has the past six months about fuel. Early in July he tempted us so severely that we could only bear his thrusts by falling on our knees and with God's eternal word plead for strength and for the tender Father to supply every bit of the fuel needed. We had been praying for some weeks and grew strong in faith that our family would not be cold when suddenly that promise came to our inmost soul: "The earth is the Lord's and the fulness thereof," therefore, the coal mines are His also, oh, it was such a sweet experience and the Father above has kept His promise for He has caused fourteen tons of coal to be sent to the Home by O. H. & N., corner Main and Portage avenue. Our God does break the power of Satan as he tempts and tries those who put their trust in Him.

*The life of faith is not child's play, but when one is called to it by Him it is sweet to obey and see His wonderful power manifested upon the hearts of men.* One day we had been earnestly pleading with the Father that we had no potatoes nor money to buy them with. That day for dinner we did without potatoes, but still kept the matter before the Lord. Early the next morning we locked our door and prayed earnestly for Him to hear us and send us potatoes for dinner. The enemy would whisper, "It's no use asking for potatoes for no one will send them." We continued to pray and plead the promises. About 10:30 a team drove up to the Home and the man said he had fifteen bushels of potatoes for us from 116 Market street E. Our hearts were full of thanksgiving and praise because our Father had again defeated the enemy and given us just what we asked for and needed. At the beginning of this year we were in need of nearly \$400, and for weeks before we had constantly reminded our Banker above that we would need that sum. Between Christmas and New Year's a letter came from 116 Market street E., with the sum of \$165 besides over \$100 worth of groceries. God richly reward the donors. A day later a check for \$100 from R. M. T., 363 Main street; also another \$100 check from M. W. A., 818 Main street, lifted the burden.

Some say: "Oh, they have a good backing at the

Home, that is why they can enlarge." We wish to state that we have no earthly backing behind us, but only the Infinite Almighty God of heaven and His word to go to in every hour of need. We have only three friends that give monthly, and they reside at 503 and 499 Wardlow avenue, and corner of Martha and Alexander avenue; the Lord uses others from time to time, some whom we have never seen, to supply our needs. We are sorry that such reports get circulated because it robs our God of the glory due Him. The work has no earthly backing behind it. God touches the hearts of those whom He can trust, and many times have we had to pray and fast for several days for the needs, when some person would give and say they had felt for some days they should give, but just put it off. Ah, friends, many a worker's life is shortened by some failing to promptly obey His voice, and the worker must pray and fast that much longer.

Another answer to pleading prayer was in last November when we were in great need of flour. We were greatly burdened for weeks. One night after having retired to our room the burden still remained and while in prayer the spirit whispered, "Sell two pieces of wearing apparel to get a sack of flour with next morning." We gladly obeyed. Nothing is hard to do that our Savior requests. The articles were sold and next morning we ordered the bag of flour—100 pounds. In two days after four bags of flour and one of rolled oats came from O. M. Co. and a \$50 check from the manager, H. A. B. Next day four bags of flour and two of rolled oats came from the L. of W. M. Co., relieving the heavy strain as it takes 2,000 pounds of flour a month to supply our family in bread, but our Father says of Himself, "The earth

is the Lord's and the fulness thereof," therefore, our confidence is in Him, and our heart does not fear. One day last October we were needing a range for the little boys' Home. It came from the Lord per M. W. Co., Market street. The stove furniture came from 332 Main street. While in great need of money last October a \$25 check came from Thorold, Ont., which was a special blessing in a special hour of need. In November we were needing \$25 to pay the rent for the little boys' Home when one afternoon a check for \$25 and a case of soap came to the home from the R. C. S. Co., 289 King street. "Oh, Thou that hearest prayer," we thank Thee that Thou dost remember the little work on Furby street. Difficulties interpose, but disappear before the power of prayer. We looked to God for coal all day and in the evening about 8:30 a lady from 662 Crescent Road, called us up and said they were sending us a ton of coal next morning. It was such a special token of the Father's love. Next day the matron from the little ones' Home came and told me they must have coal at once. In just about half an hour the ton of coal arrived, which proves that one of the precious names of God is a "Father of the fatherless," and that He has a special care over the little friendless ones who doth "always behold the face of their Father in heaven." In closing we wish to say that these are only a few out of thousands of special answers to prayer and also that the work is His work and we wish Him to always control it, and whether we expand or contract in the future, let it be at His bidding. His will is our will. We are humbly grateful to all who have been, through the Lord, led to assist us in caring for the friendless.

## Islam and Judah Are Uniting Will Their Union Produce Antichrist?

An Editorial from The Herald of Truth, Carleton Place, Ontario



EVENTS of prophetic importance are moving rapidly in these days. One of the most significant as well as the most startling is the alliance of Israel and Islam. Wonderful changes are taking place in Turkey, and these changes are having a marked effect upon the relation which has hitherto existed between Islam and Israel. That these two great systems are being drawn nearer to each other, and that

mutual tolerance is ripening into open alliance no one can doubt who is carefully watching the course of passing events.

It is a fact that Israel from the first recognized Mohammed as a true prophet to Arabia (see Jewish Encyclopedia, art. "Islam."), and "Islam," says Dr. Zwemer, "is nothing more nor less than Judaism plus the apostleship of Mohammed." This seems rather overdrawn since Islam is a religion in which there is no blood atonement; however, the fact remains that there are certain principles which are alike,

and this is drawing Jew and Mussulman closer to each other, and a desire for mutual co-operation in the development of Palestine and adjacent countries which are under Turkish rule is daily increasing, especially among Turkish officials.

Turkey wants the Jew, and is now ready to welcome all that will come with open arms. Surrounded by the high Moslem prelates of the Turkish Empire, the Sheik-ul-Islam, the supreme Mussulman in Ottoman lands, recently addressed the Chief Rabbi of Turkey thus: "The principles of our religion coincide with yours. I wish that no barrier should any longer exist between Mussulman and Jew, and I am anxious that they should love and help one another like brothers. Promise me that you will help to this end; you may rely upon my co-operation."

Last month we published an extract which plainly shows how earnestly the Young Turk Party desire the immigration of Jews, especially those who have means, into their country. Turkey needs money in order to be able to carry out the great reforms and improvements which the new form of government has at heart. The Jew is the only source from which this can be largely drawn, hence the warm invitations which are being sent out to Jews all over the world to come and settle upon the rich lands which are awaiting tenants, both in Palestine and in other parts. Is this not a startling thing which is taking place before our eyes? The Jews have been driven from their own land for nearly two thousand years, and for many long centuries no Jew could own land in Palestine. Now all this is changed. He is welcomed with open arms, and the result is that thousands are returning to the land of their fathers, and yet this is but the beginning.

In view of the present attitude of Turkey toward the Jews, it would not surprise us at any time to hear that the site of Solomon's Temple, on Mount Moriah, was restored to its rightful owners. It is reported that a Galician Rabbi has solicited the good offices of King Edward with the Sultan to secure the rebuilding of the Temple at Jerusalem where the Mosque of Omar now stands. If this is true no one can tell what may take place in the near future. It is a well known fact that the Jews have for many years been preparing material for the rebuilding of the Temple, and if they once gain possession of the site, it will no doubt be quickly erected, and on a scale of magnificence which will surprise the world. The immense amount of wealth which they have been accumulating will be freely used for this purpose, and with the announcement of the possession of the ancient

site there will begin such an exodus of Jews from every country of the world to the land of their fathers as will completely throw in the shade the exodus from Egypt.

How solemn to be living in days when such momentous events are even hinted at! How much more solemn when we consider that they are imminent, and are likely to take place at any time. Barriers which for centuries hindered anything of the kind from taking place are being one after another removed so rapidly that no surprise need be felt if the last one remaining is also removed, and the way cleared for the national restoration predicted by the prophets.

It is a startling thing to think of, that men are at the present time planning to erect a building in which Antichrist will perform his diabolical exploits. It is also a very startling thing to realize how near at hand this brings the coming of our Lord, and the dreadful days of the great tribulation. Well might one remind Israel of their rejected Messiah's own words, "Daughter of Jerusalem, weep not for Me, but weep for yourselves and for your children." True as it is that this had a fulfillment in the dreadful destruction of Jerusalem when Titus captured it and burned up their beautiful Temple, there is a far more dreadful and appalling fulfillment of it coming, for, although they know it not, the withered fig tree is unconsciously preparing for the reception, not of Christ, but of His supreme foe. "If another shall come in his own name, him ye will receive," said the Lord to them on one occasion, and everything is now rapidly preparing the way for the complete fulfillment of these words. At the opening of the first Zionistic Conference, the Jews desired to return to their own land in a peaceful manner with the consent of the Sultan, and they said they would look upon him, if he would have them, as *their Messiah*. All this is very significant now when the Turks are so warmly inviting them to return, and are so willing to form a mutual brotherhood between them and the Jews. It is only a short step from this for the Jews to receive and accept as their Messiah, anyone whom Satan may choose to bring forward and present to them for their acceptance. This will be the beginning of the sharp agony of "Jacob's trouble," the awful horrors of which will culminate in the advent of the Rider on a white horse, followed by the armies of heaven, to take vengeance on the blasphemous, daring and apostate foe. Only the faithful remnant who had been previously sealed out of the twelve tribes of Israel will then escape, along with those Gentile nations who will have believed and accepted their testimony in those days—the sheep of Matt. 25:33-40.

The Latter Rain Evangel

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Notes

WE wish to thank our subscribers who have renewed their subscription, and at the same time remind others that their subscription has expired, and that we are trusting to hear from them promptly. We do not want to discontinue anyone's name, BUT WILL DO SO IF AFTER NOTIFICATION WE RECEIVE NO RESPONSE FROM THOSE ON OUR SUBSCRIPTION LIST.

With the help of the Lord, we shall during the coming year use our best efforts in making the paper all He would have it, and shall use the columns of The Evangel to encourage, exhort, warn and inspire our readers to lives of godliness and usefulness, "so much the more as we see the day approaching."

We shall be thankful for suggestions whereby the paper may be improved, and shall be glad for articles containing helpful teaching or experience, and interesting accounts of God's dealings with His children.

We are very grateful for the kind words our contemporaries have said regarding The Latter Rain Evangel, and for the subscriptions which have come in from these sources as a consequence.

That the paper has been of His right hand planting is evidenced more and more. Many of the copies have been remailed again and again. One sister writes us she lends hers out so often she has to sew it together. A brother who has a tract distributing depot and has spent many years preaching the Gospel in this way, sends for fifteen copies a month, and mails them with instructions to return them to him and then remails them and does this until they are completely worn out.

If you want to work for God, yet have not been called to stand on the platform or minister in a public way, here is an open door for you. Send out the message.

A dear sister who is an invalid and a great sufferer, gets fifteen copies each month, and sends them out. Who knows but some of these may fall into the hands of a Whitefield, a Wesley, or a Moody! Earth may credit the sheaves he garners, to him, but heaven looks back to the efforts of the suffering invalid, and in the book of remembrance that is being written up there, she will not be forgotten.

We may never be known to the public eye, but the eye of our Heavenly Father will see the hand that gives the tract and the paper in His Name, and the Great Recorder will write it down. Some of the greatest men in the Christian church, John Wesley, Richard Baxter, J. Hudson Taylor, John Huss, and many others were converted to Christ through reading a tract which was handed to them by someone who is today unknown. It is said that seventeen thousand people owed their conversion to reading the tract, "What is it to believe on Christ?" The willing hands that distributed this will share in the rewards when they are given out, not only in the seventeen thousand which have been reaped, but in the great numbers which will be reached through their influence.

The great results that have followed the conversion of J. Hudson Taylor, founder of the China Inland Mission, which has carried the Gospel into eleven immense provinces in the interior of China and sustains over six hundred missionaries, may be duplicated through you if you will sow the seed. Believe for it and let faith and works go together.

Pray for The Evangel that the power of the Holy Spirit may be shed forth through its pages, that it may be fruitful in winning souls to Christ, that believers may be strengthened and established, and that through its teaching a great multitude may be led into the victorious, overcoming life, and prepared for the Marriage Supper of the Lamb.



A missionary in China who received the baptism in the Holy Spirit last spring in Canada, was praying with a Chinese teacher for his healing. The Holy Spirit spoke through her in most perfect Chinese: "Look to Jesus for your healing." She had not learned this language, but the teacher understood her.



# Literal and Spiritual Latter Rain Falling Simultaneously God's Ancient People are Returning to their Native Land

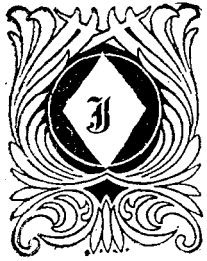
Imminency of Christ's Return thus Indicated

Last Latter Rain Lecture. D. Wesley Myland, Columbus, Ohio, U. S. A.

NOTE—This lecture ends the wonderful series by Brother Myland on the absorbing subject of the latter rain. THE EVANGEL readers have been highly favored to get these scriptural expositions. No man could have thought these lectures out; they bear the imprint of heaven's teaching. How marvelous a book is the Bible; its treasures are deep and lie hidden except to the mind of the Spirit who reveals them to whomsoever He will.

In our study of theology we have found nothing which in uniqueness and originality equals these expositions in the blessed latter rain truths. How our hearts burned within us as we listened to their unfolding in our glorious twenty-five-day Convention in the Stone Church, May-June, 1909.

A sister wrote us last week that at first she found these lectures too deep and therefore uninteresting, but went to God on her knees and asked Him to illuminate them to her, and then she found they were just what she needed. Now they are the first thing she reads when the paper reaches her, and she reads them over twice. If any of our readers have not enjoyed them it is because they have read them too hurriedly.



In this last lecture we take up the sixth and seventh divisions of this subject. In the sixth place, we shall deal with *the Return of God's Ancient People—the Jews—to their native land, and the Beginning of Christ's Millennial Reign*, and in the seventh place, the most important of all, we shall see that it is *The Evidence of Christ's near return and the preparation of His body, the Bride, for that event.*

## Israel's Return to Palestine

I will read a passage in Isaiah 32:13-18, and although the *word* for latter rain is not there, yet it evidently refers to it:

"Upon the land of my people shall come up thorns and briars; yea, upon all the houses of joy in the joyous city: Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens forever, a joy of wild asses, a pasture of flocks; until"—that's the saving word, "until," just as it is a saving word to say that sin abounds in the heart *until* the grace of God comes in—"until the Spirit be poured upon us from on high." Then what will happen? "The wilderness shall be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field." "Remain,"

Great is our gratitude to God that He directed the latter rain lectures to appear in THE LATTER RAIN EVANGEL.

As speedily as possible these lectures will be embodied in neat book form.

In the next issue of this paper will appear an article under the caption, "In Deaths Oft," which will be a detailed account of Brother Myland's seven-fold miraculous escape from death through Divine Healing. These personal experiences, together with his exposition of the Twenty-ninth Psalm which has already appeared in this magazine, will be incorporated in the book with the latter rain lectures.

We believe the book will receive a large circulation, and do more to sweep away Pentecostal prejudice than anything thus far printed. What a wonderful God we have! Literal latter rain falling upon Palestine, God's literal Israel returning to their native land, and spiritual latter rain falling upon God's spiritual Israel all at the same time. Brethren, these things mean the speedy return of our Lord. "Look up for your redemption draweth nigh!"

that is abide, continue without any interruption. "And the work of righteousness shall be peace; and the effect of righteousness"—when peace shall be established—"quietness and rest forever. And My people," that is Israel, "shall dwell in a peaceable habitation, and in sure dwellings," never be removed again, "and in quiet resting places."

Again in Ezekiel thirty-fourth chapter, from the twentieth verse to the end of the chapter, we read:

"Therefore thus saith the Lord God unto them: Behold I, even I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle." God is speaking of the nations that have pushed Israel aside and have persecuted and afflicted them, until many who are God's "diseased" people have lived more like cattle than human beings, as for example the Jews of Russia and Rumania. One of the saddest stories in history since the dark ages is the persecution of the Jews, who constitute the larger portion of Israel. I am speaking now of the Jews who are distinct among every other people—not the lost ten tribes. You cannot mix the Jews, according to the Word of the Lord. The ten tribes cannot be found, and the two tribes, Judah and Benjamin, cannot be lost, though they are scattered among every

nation. That is one of the marvels of prophecy, and is sufficient in itself to make the Bible supernatural. Today Israel is a great credential to the supernaturalness of prophecy, a living witness in the earth.

God says, "I will set up one shepherd over them, and he shall feed them, even My servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and My servant David a prince among them; I the Lord have spoken." This cannot refer to the restoration from Babylon because David did not then become shepherd over them; there is a day coming when David will again be a prince of Israel, but he will be the resurrected David, just as we shall have a resurrected and glorified Lord and Savior. David will be a *prince*, but Jesus will be the *King*, of whom David was but a type. Remember David as king conquered all the enemies of Israel, and laid tribute on every nation to help supply the means wherewith to build the great temple of Solomon. Solomon who built the temple was not a man of war, but of peace. David will come back in the days of the Millennium and organize Israel again into a great nation of the earth; every people will be subdued under Israel again, and Jesus Christ, the antitype of Solomon, will reign in peace and righteousness, simultaneously over the *celestial* bride, the raptured portion of the church, and over the *terrestrial* bride, Israel, and David shall be prince in the earth. The mouth of the Lord hath spoken it. It is here in this scripture.

"And I will make them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods." That means they will not be afraid. The children will go all over the land, as Isaiah tells us in the latter part of his prophecy, "they shall not hurt nor destroy in all My holy mountain," and again comes that declaration, "for the mouth of the Lord of hosts hath spoken it," and when His mouth speaks a thing it shall come to pass. There will be no ravenous beasts in that day; a little child can play on the hole of an asp and it will never sting, for there is no stinger, the lion and the lamb will be of the same spirit and the bear and the ox shall feed together. There will be no carnivorous animals in the earth in the millennium, and as men and women come into that state now they cease their carnivorous life and appetites largely. We are supposed to be a type in microcosm now, a little world of that which the whole world will be in the millennium. God is out after types now.

"And I will make them and the places round about my hill a blessing." Here is the latter rain connection, it is relative teaching because the latter rain has come and produced this. "I will cause the shower to

come down in his season; there shall be showers of blessings," that is, latter rain blessings. That is what it literally means. The land will have its latter rain constantly; never to be interrupted again.

"And the tree of the field shall yield her fruit, and the earth shall yield her increase," a rule under the latter rain, "and they shall be safe in their land, and know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid." Literally, they shall sit under their own vine and fig tree, as Isaiah says in another place. You will be just as safe in the wilderness and as safe in the woods in the middle of the night as in your own parlor. That is where God is going to bring this earth. These are tremendous truths. Do you think this earth is always to be trodden down by Satan, "the god of this world?" Do you think it is always to lie in the lap of the wicked one? No. The days are being numbered, and his time is very short. Hallelujah! Look up! your redemption draweth nigh, and following that, the redemption of this whole earth.

"And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel"—that is united Israel—"are My people, saith the Lord God. And ye My flock (that is Judah—the Jews of today) the flock of My pasture, are men, and I am your God, saith the Lord God." It is men, the people of Israel, He is talking about. He is going to gather the men, then form them into a nation and deliver them from the nations of the earth.

Now I have read this in connection with the latter rain references because this Latter Rain Movement is the great sign that these things are speedily to be brought to pass. If you were members of the Zionist Society instead of Christians, and I told you about this, your hearts would be very glad. Baron de Hirsch when he died left forty-five million dollars in a bank here in Chicago, and put it in the hands of Mr. Zangwill, the head of the Jewish Territorialist Organization, and Mr. Schiff, one of the great bankers of this country, for the purpose of bringing Israel back to their land. These two have that fund in their hands. Mr. Schiff is now in Europe and they are appointing a committee to go and look over the land of Mesopotamia, which is capable of sustaining ten times the population of the land of Egypt, for it is more fertile than any other land in the world, except

Palestine. Palestine has the advantage of receiving the rain from heaven, both early and latter, while Mesopotamia has to be irrigated. Mesopotamia is not a land of the latter rain any more than Egypt, but Palestine is. Palestine is again getting "the days of heaven," and so has this Convention; we have been getting a little of "the days of heaven;" we have sought that, and God has been true to the spiritual aspect of the Latter Rain Covenant just as much as He is to the literal aspect. Glory be to His Name, He has been giving to us a little of the warmth and light, the liberty and love, the joy and peace of "the days of heaven on the earth." You wouldn't know you were in wicked Chicago, for we are breathing the atmosphere of heaven. We are in Beulah land.

And so they are turning their attention to the land. The Ica Society, which is the special inner half of the great Zionistic Movement is the beneficiary of this will of Baron de Hirsch. They have at least five million dollars more from other societies, making fifty million in all. The new prime minister in Turkey has just told the Jewish Rabbi that Israel might return to Mesopotamia and that Turkey would give her a free grant to that land and she could have her own home government. They have accepted this and now all they require is to have the old irrigation opened up. It was irrigated once but has been stopped up. Bagdad, the leading city of Mesopotamia, has now not more than one hundred thousand inhabitants, but the whole land could support fifty million easily. They expect to put in there one hundred thousand agricultural Jews at once; they are going to take all those persecuted Jews from Russia and nearly a half million from Roumania, and put them back in Mesopotamia, and up from that country like Father Abraham they will come into the land of Palestine in due time. Now the Lord said by the mouth of His prophet they would return, but in their own way, not in His way. They are going around in their own way and by and by Mesopotamia will not be able to keep them any longer, and they will go into Palestine. Now while we have been holding this Convention in Chicago, these very things have been transpiring. Those Jews have been working out the literal phase of the Latter Rain Covenant while we in this Convention have been working out the spiritual side, and when the *literal* and the *spiritual* come together, then is brought about a third phase, the *dispensational* aspect. That is why I traced this covenant historically, spiritually and dispensationally. We have literal Israel returning to their land at the same time that the literal latter rain is coming to its normal fall upon that land. This together with the spiritual latter rain falling upon God's spirit-

ual Israel today, betokens in a remarkable way that the closing days of the Dispensation are upon us.

I esteem it one of my greatest privileges as I near the end of thirty years of studying the Gospel and teaching it, that I am here during this twenty-five-day Convention, to enjoy the *spiritual* phase of the latter rain, and see the *literal* aspect of it confirming everything we do, thus proving the *dispensational* order and fulfilment. We will never forget these days, and after we have gotten home to heaven and walk the golden streets of the New Jerusalem we will talk about them and praise our Lord forever. "Why," you say, "you talk like a man that had some authority." Of course, I have the best authority in the world. I have read to you three times in this passage today, "FOR THE MOUTH OF THE LORD HATH SPOKEN IT." Oh yes, I believe I know the line I am running on, and I have no fear of collisions or side-tracks. I think this line will lead into the Great Union Depot of the Lamb's glory.

### Imminency of Christ's Return

The last division of this great subject is: *The evidence of Christ's near return and the gathering of His people unto Him.* Now we come to two passages that have the very words "latter rain" in them. The first is in Hosea 6:1-3. Here is a passage of scripture that all Bible exegetes and commentators have had a good deal of trouble about. You can go to all the commentaries you can find and read the first three verses of this chapter and you will find very little light on them. I never got any until God baptized me in the Holy Spirit, and I began to go through the Word on the Latter Rain subject, and when I came to this place it was all illuminated by the Holy Spirit. Every scripture must be interpreted by scripture, under the illumination of the Holy Spirit, to get its deeper sense.

"Come, and let us return unto the Lord." Now the Lord is not saying that, but the people—the Zionistic Society, so to speak, are saying, "Come let us return to our land," and the many Jews that are being afflicted and being made spiritual, are saying, "Come, let us return to the Lord," because God is getting a remnant according to election and grace. They are really returning to the Lord, although they do not know it. "Come," they say, "and let us return unto the Lord, for He hath torn, and He will heal us;" the Spirit is saying this, telling what will happen to the people in the time of the latter rain, and it is happening now; it is a sign of the near-coming of the Lord. "He hath torn, and He will heal us; He hath smitten, and He will bind us up." Well, how

will He do it? "After two days will He revive us; in the third He will raise us up, and we shall live in His sight."

"Well," they say, "that is prophecy concerning the death, burial and resurrection of Jesus." That is what some commentators tell you. It has no reference to that. It doesn't sound like that at all. I never knew a preacher to use that as a text for a sermon on the resurrection. Of course, resurrection is expressed in it, but listen: "After two days will He revive us; in the third day He will raise us up, and we shall live in His sight. THEN SHALL WE KNOW IF WE FOLLOW ON TO KNOW THE LORD." Now resurrected people do not do that, they do not follow on to know the Lord because they will see Him as He is. We shall be like Him.

This passage first of all has application to literal Israel, and then to the spiritual aspect of the Lord's coming. "Then shall we know if we follow on to know the Lord." How will we know? What is this realization, this diffusion of knowledge about the Lord? Why the Lord begins to come forth, to return. "His coming forth is prepared like the morning." How is the morning prepared? By the dark night. In the twenty-first chapter of Isaiah we read, they called to the watchman on Mount Seir and said: "Watchman, what of the night?" And what does he say: "The morning comes," but before the morning, he says, "cometh the night." God prepares for the morning through the night. God is preparing Israel for her morning through this long night, but thank God the night is nearly passed, which is evidenced by the latter rain coming on the land, the people turning back to the land, and the latter rain falling on God's spiritual people. I tell you the night is nearly passed, the day is at hand. The morning star has arisen, and the day star will soon be seen. Jesus will soon come back. Yes, "prepared as the morning and He shall come unto us as the rain, as the latter and former rain unto the earth." He shall come in His *epiphany*, visible, "as the rain;" that is the way He will come to Israel. He will come to spiritual Israel, the Bride, in the *parousia*, secretly, to catch them away. Spiritual Israel won't know much about the dark part of the night, that will come in the time of Jacob's trouble, the seven years, but Christ will come at the end of the seven years in His *epiphany*, forthshining according to Revelation 1:7. They will look on Him whom they pierced, they will see Him, they will mourn, they will wail because of Him. They will say as in the ninth verse of the twenty-fifth of Isaiah, "This is the Lord; we have waited for Him, we will

be glad and rejoice in His salvation." We will accept Him now. "He shall come unto us as the rain, as the latter and former rain." "After two days will He revive us." After the two captivities God will revive them once for all. Both Judah and Israel had a captivity, one the Babylonian, the other the Assyrian captivity. Then Judah fell into the greater Roman captivity (their second captivity) when their temple was destroyed and their nation disorganized, and they were scattered up and down through the earth, until they are no longer a *nation*, only a *race*, but distinct even as God called them to be. In the Covenant with Abraham He called the "Hebrews" as a *race*; the Davidic Covenant as a *nation*, "Israel;" the Latter Rain or Mosaic Covenant as a *people* and *land*, "Jews." So we may say: "Hebrew" *race*, "Jewish" *people*, and "Israelitish" *nation*.

God's Covenant with Abraham cannot be broken, therefore He has kept them a distinct *race*, though *politically* they are lost; as a *nation* they forfeited their rights, but *politically* they are connected with the land. The land lost its blessing because it broke the Latter Rain Covenant, and because Israel broke the Davidic Covenant she has lost her position *nationally*. God said to Abraham He never would break that Covenant, and it has to hold. That is what makes it the greatest Covenant in the Bible, because in Abraham both the *literal* and *spiritual* seeds were called, and if God allowed the literal to break, the spiritual also would break. We are all the children of Abraham *spiritually* through faith in Jesus Christ. The *literal* seed of Abraham is symbolized by the *sands on the sea-shore*, an *earthly* type, but the *spiritual* seed is symbolized by a *heavenly* type, the *stars of heaven*, and so type and antitype correspond.

Now God is holding His two brides together just as Abraham held his two, just as Jacob held his two and served for them; one is *terrestrial* and the other is *celestial*; the last comes first and the first last. Israel, the natural branch, is cut off, and we are grafted in *spiritually* into the olive tree. Since He was able to graft you in where you did not belong naturally, how much more shall the natural branches which were cut off through unbelief, be grafted in, that both the natural and the spiritual olive branches shall be grafted into the old tree, the *Abrahamic Covenant* and thus God will be glorified.

Now we come to the closing passage, the one passage referring to The Latter Rain Covenant in the New Testament, James 5:7. The Greek word *opsimos* means, "the rain in the latter day, the *second* or *latter growth*," and it covers only the second-

growth Christians. It will not cover and remain upon people who are simply saved or justified; it will not cover simply the *ekklesia*, the called-out ones, but it is for the *eklektoi*, the second-growth people, the people in whom God has wrought a *second* work of grace. Those who have gone into the crucified life, the sanctified life, the spirit-filled life, into the life of self-renouncement, the life that has laid down the self-life, the life that has lived the sacrificial life; it is for those.

"Do not those who are just saved and merely justified get the baptism?" you ask. Yes, they may, but in a *mixed*, extreme way, and usually if they do not immediately go on into the "crucified" life, it becomes perverted, and they fail. Get the "normal" order the scriptural way, if you want to *stand*. The only *abiding* life is the *crucified*, the *overcoming* life. The priestly life had not only the blood upon it but the oil also, and not only the oil, but also had the "residue" of the oil poured on it. How can anybody conceive that we have none of the Spirit till we are baptized in the Spirit? If you study the type a moment you will see that after the application of the blood in the thirtieth of Exodus the oil followed, three applications of each, corresponding to the work of the Father, the Son and the Holy Spirit, all united. The blood was put on the tip of the right ear, upon the thumb of the right hand, and the great toe of the right foot, following that the priest applied the oil to the same places; then he took the "residue" of the oil and poured it on the head of the sanctified one, as well as cleansed one, and he became in a peculiar sense, a priest unto God. God's anointing oil was placed upon my brow in Pentecost, bringing everything into captivity and obedience to Christ, and oh how smooth within my soul the wheels are turning now. Pentecost does that. It is one thing to have rest in your *spirit* but it is another thing to have the *mind* of Christ, and live in mental obedience to Him, so your mind is not questioning or doubting all the time. God will control your intellect so it will move along quietly in obedience to Him, without any strain at all; that is what Pentecost will do for you. This is "*homo-thumadon*," the "one-accordness," all minding the same thing. It is not hard to get *hearts* to desire the same thing, but it is awful hard to get *minds* to think and speak the same thing. It is blessed to be saved from the wear and worry of thinking. What a restful life that is! God can so anoint your mind that the machinery of your whole being runs so smoothly that it calls no attention to itself.

The thirteenth verse of the fourth chapter of James is where the apostle really begins to deal with this

subject. People say they are going to have their own will. It were better to say, "If the Lord will, we will do this or that." The first kind of people in the thirteenth verse are the people that are going to have their own will, and the second kind are the ones who are going to have all the world they want. God says to the one, "You don't know what shall be on the morrow, your life is likely to be snuffed out in a moment," and to the other He says, "You rich men, go to now, weep and howl." The rich man is having his own way now, but things are going to change around. God's word says, they can get their own way just now, and heap up riches, but by and by the gold will rust on their hands. They are heaping treasures together for the last days; not *in* the last days, but *for* the last days. Then James mentions a third class and says, "Behold the hire of the laborers who have reaped down your fields which is of you kept back by fraud, crieth," as though this heaped-up treasure were the hire of laborers, and it is, for that is the curse of this generation; the larger portion of wealth today is the accumulation of undivided profits that do not belong where they are heaped. These heaps of gold, these stocks and bonds are making prayers to heaven, because the owners are not praying and the laborers are not praying. We cannot get the poor man into church much easier than the rich man. We are handicapped on either side in the Gospel. The rich man has gone one way and the poor man the other, but the Word of God stands between and cries to each. This heaped-up wealth that is gotten by fraud is praying to the God of justice and of battles, "and the cries of them which have reaped have entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter;" that is, become fat as swine that are fattened for butchering day. I was going to liken them to calves, but such a comparison would be too good, because some rich people really do live like swine. I do not say that critically or harshly, I say it because it is truth. Many of the places where they live, though gilded, are like the pig-sty, filled with rottenness and corruption of the flesh. The scenes in high life are the worse for they have hedges about them. The poor fellow in the brothel or the saloon cannot help himself, and will tell you right away he is a miserable sinner, but we poor preachers cannot enter the gilded palaces. God said it would be so. It is not the iniquity of the low dives and dens that is crying out so much today as the iniquity of the boulevards; that is what is making the tribulation of the last days. Don't forget it. James, the Lord's

brother, is talking about it by the mouth of the Holy Spirit, and he knew.

Then he says to these poor laborers, the down-trodden people, "Be patient," and calls them "brethren." Be patient, you that are workers, be patient, laborers, it won't help your case to strike. I say it with all soberness of thought; I have followed and studied the effect of strikes. There never was a strike on the earth that paid. History proves it. John Mitchell, the President of the Labor Union, has said it more than once; I heard him say it myself. He said, "Men and brethren, strikes do not pay," but he also said this when they were so desperate during the anthracite coal strike, "but under the circumstances what else can we do?" Well there is something else we can do. John Mitchell with his organization doesn't live in the Bible. God has appointed an arbitration committee; it is composed of the Father, Son and Holy Ghost, and they are going to fix things exactly right; and after strikes have come and strikes have gone, and combines and leaders of the great organizations, industrial and capital, have passed away, we are going to live under a new *regime*, we are going to live in another kingdom and another world.

It is the people that reckon with the future that come out right. Some people say, "Oh I don't care, I'll just do the best I can now, and the future will take care of itself." Nobody ever adjusted himself properly to the conditions of the present except in the light of the future. If the future, and faith in the future, do not govern the present, we would have a poor present and no future at all. And so it is with God. He tells us that we are to look beyond and set our affections on things above, and that will glorify the present and make it right.

"Be patient, therefore, brethren, unto the coming of the Lord. That is the *parousia*, not the *epiphany*. Four Greek words are rendered "coming" but they are different events. This one is *parousia*, which occurs seven years before the *epiphany*. The *epiphany* is sometimes rendered the *forth-shining*, every eye shall see Him; but the *parousia* is a secret coming; nobody knows it but those who are ready; they hear the voice, and they hear the blast of the trumpet. They that hear shall live; so says Paul in the fourth chapter of first Thesalonians, and also in the fifteenth chapter of first Corinthians. God says, "Be patient unto that time." It is coming! It is near! When the latter rain is on it is very near. Why? Because the latter rain is to ripen the *spiritual crop*, the Bride, as well as ripen the fruit of the land, and ripen God's literal people. "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for

it, until He receive the early and the *latter* rain. Be ye also patient;" the word "also" ties our patience together with the patience of the Husbandman. Turn back to the fifteenth chapter of John; this tells you that the "Husbandman" is the Father, and He wants to get all the branches put on this vine, that the great tree of God's purpose, the body of Christ, may be complete. Be patient unto the *parousia* of the Lord, the secret coming of Jesus, the catching away of the branches, living and dead, asleep or awake. Now the Father who is the Husbandman of this is "waiting"—the Pentecostal word. What for? Till the earth receive the early and the latter rain. The early rain started it, and the latter rain shall complete it, just as it does the crop in Palestine, just as it did the Jewish nation, so it is going to complete the body of Christ, and why any student of the Word with any spiritual-mindedness does not observe the signs of the times, is a mystery, but it is due to a lack of spiritual-mindedness; that is the trouble.

For what *kind* of fruit is the Husbandman waiting? "The precious fruit," the fruit that ripens *first*. Out of this fruit comes the Bride of the Lamb. Turn back to Malachi 3:16 and you get a hint of it there: "Then they that feared the Lord spake often one to another;" they came together often, ten days won't be enough; they will extend it, and that won't be enough, they will extend it again until the ten days run on to twenty-five. "They spake often one to another," and it was so good that the Lord came down and listened to it; and He has been harkening today here, and that was not enough. He said to the great stenographer of heaven, "Get out your book and put it down; I must have a book of remembrance written about these things for them that fear the Lord, reverence Him, worship Him." Why does He want a record kept about them that fear the Lord and that reverence or esteem His Name?—"thought upon His Name;" the literal translation is, had reverence, or highly esteem His Name, the Name of our coming Lord. Why does He want a record? Because He says, "they are mine;" that kind of people are mine, they are a special enrollment, they are put down in a special book; it is the book that contains the list of invitations of the guests to the Marriage Supper of the Lamb, and we are helping to send out the marriage invitations; we are little messengers sending out the invitations to the Marriage Supper of the Lamb. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels," my *special treasures*, my crown of glory in heaven. "I will spare them as a father spares his first-born." He is "waiting for the precious fruit of the earth, and hath long

patience for it, until He receive the early and latter rain. Be ye also patient," He says; "stablish your hearts," get your hearts fixed on this thing above everything else, that you may be ready for the *parousia* of the Lord; "for the coming draweth nigh." The latter rain is on. "The *parousia* of the Lord draweth nigh." Twice it occurs here, preceding and succeeding the passage about the Husbandman waiting until the latter rain comes. God is gathering a spiritual people and establishing our hearts. Why? Because as Paul says to Titus, we are *looking* for that blessed hope, the glorious appearing of our God and Savior. Again, Paul says writing to Timothy in the last moments of his life, "I am now ready to be offered, and the time of my departure it at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only, but unto all them also that *love His appearing*." You must not only *look* for it, but you must *love* it. I do love to go home and see my two boys, I love to go home to see my flock, but I love one thing more than anything else; I love the coming of Jesus. I left home with that in view. I haven't a thing that would trouble me if Jesus would come. I keep all things settled. I don't owe anybody anything but love. I have lived for twenty years with respect to the coming of the Lord.

A brother said to me two years ago at Findlay, Ohio, "Brother Myland, are you here? what are you doing? still preaching four-fold Gospel?" "Yes, more than that," I said, "I have something more on top of it now. How is it with you?" I saw right away he had backslidden. He said, "Oh when I first heard about the Lord's coming I thought it was a wonderful thing, but the Lord has not come. I thought He was going to come right away." I said, "Got tired?" "Yes, got tired." "Now let us see, how long have you waited? The Lord says in the third chapter of second Peter, 'one day is with the Lord as a thousand years, and a thousand years as one day.' According to that you have waited these thirteen years about nineteen minutes, and you got tired." "The Lord is not slack concerning His promise, as some men count slackness; but is long suffering to usward, not willing that any should perish, but that all should come to repentance." He had been waiting according to the way the Lord is working, nineteen minutes and got tired. Is he worthy of a place in the Kingdom of God? The Lord will come at a time when you think not. "When the Son of man cometh, will He find faith on the earth?" Oh

heart that has been weary, that waited and He did not come, and thought that it was too long, what is a few years in the working out of the great dispensation of God? Jacob served seven years and missed it, served seven more to get his wife, and they were as but a day to him. Why? Because of the *love* he had for that dear woman. And do you love your Lord and cannot wait fourteen years, twenty-one years, fifty, a life-time? Oh bless God, I'd be of the same mind if He tarried and I lived, another hundred years. My heart is not tired because the nearer it comes the bigger the pull, like the boy said about his kite. A man said, "What is that you are holding on to?" He said, "A kite." "I don't see any kite. How do you know there is a kite up there at the end of the string?" He said, "I know it is there by the way it pulls." The kite had gone so high he could not see it, but because it was up high the "pull" was greater than ever. I love Jesus and He pulls on my affections. "He that hath this *hope*;" that is a mighty incentive; "He that hath this hope in him purifieth himself even as He is pure," and beloved, "now are we the sons of God," therefore the world doesn't know us, "and when He shall appear, we shall be like Him."

As Jesus Himself said in the twenty-fourth of Matthew, we shall see men's hearts waxing cold, men's hearts failing them for fear; watch and pray that ye may be counted worthy to escape all these things that are coming on the earth, and to stand before the Son of Man. "When ye see, He says, "these things beginning to come to pass," the beginnings of sorrows, "lift up your heads, your redemption draweth nigh." Praise God the time is so near.

You see what it all means and why these things are coming to pass in these days, for while men are saying in amazement, "What is this Latter Rain Movement? I do not understand it," we are saying, with the Bible in our hands, with the light of the Holy Spirit shining on it, with the love of Jesus constraining our hearts: "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. And I will show wonders in heaven above; and signs in the earth beneath; blood, and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved."

## Songs for the King's Business

**T**HIS book is now on sale; we are filling orders for it daily. Those who have examined it express themselves as being greatly delighted with it. It contains nearly double the number of musical compositions found in books heretofore occupying the field, yet without advance in price beyond the usual rates.

We call the attention of our readers to the following specimen verses from hymns, which are interpretations of what the Holy Spirit gave in a tongue, and which are set to inspiring music in this book:

Glory, glory, hallelujah!  
Christ has come to earth again,  
Not upon the plains of Judah,  
But within the hearts of men.

He is seeking empty vessels  
And will put His power within.  
Oh believe, accept, receive Him,  
He will cleanse your life from sin.

Tarry, tarry, for the Spirit,  
And you will not wait in vain,  
For the Father comes to bless you  
With His glorious "latter rain."

\* \* \*

There's a Pentecost for all the sanctified,  
Heaven's witness true, which cannot be denied,  
And the Spirit's gifts are being multiplied  
In God's holy church today.

There's a Pentecost for every trusting soul;  
Of your life the Spirit now will take control,  
Filling, sealing, quickening, healing, making whole  
By God's holy power today.

Oh, I'm glad the promised Pentecost has come,  
And the "latter rain" is falling now on some.  
Pour it out in floods, Lord, on the parched ground,  
Till it reaches all the earth around.

\* \* \*

God in heaven, Thou dost see us,  
Bowing humbly at Thy feet.  
Thou dost hear Thy children calling;  
Thou wilt send the answer sweet.

"Art thou hung'ring for My fulness?  
Child of Mine, leave all to Me;  
I will satisfy thy longings;  
I am working now in thee."

"I will heal thee;" yes, 'tis Jesus  
Saying, "Child, bring all to Me,  
For I bore thy every sickness  
Long ago on Calvary.

We also feel that the hymns given below in part, are especially adapted to these days of the display of God's power:

Lord, Thy ransomed Church is waking  
Out of slumber far and near,  
Knowing that the morn is breaking  
When the Bridegroom shall appear;  
Waking up to claim the treasure  
With Thy precious life-blood bought,  
And to trust in fuller measure  
All Thy wondrous death hath wrought.

Praise to Thee for this glad shower,  
Precious drops of "latter rain";  
Praise, that by Thy Spirit's power  
Thou hast quickened us again;  
That Thy Gospel's priceless treasure  
Now is borne from land to land,  
And that all the Father's pleasure  
Prosper in Thy pierced hand.

\* \* \*

We are waiting for the Promise of the Father,  
We are seeking while the Lord is nigh;  
He has bidden us to tarry for the blessing;  
We are waiting for the power from on high.

We are telling of the Promise of the Father,  
We are calling while the Lord is nigh;  
Claim your portion in the promise of the Father,  
And be clothed with the power from on high.

Tarry, tarry for the power from on high;  
Come while the Lord is nigh,  
Wait for the Promise of the Father,  
Tarry, tarry for the power from on high.

We do not believe this collection of 400 hymns can be surpassed. It includes the choicest compositions of the great hymn writers of the world, among whom are Dykes, Haydn, Cowper, Wesley, Newton, Watts, Mason, Faber, Doddridge, Hastings, Lyte, Excell, Gabriel, Bliss, Simpson, etc.

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