



# The Latter Rain Evangel



*The days of Heaven on the Earth*

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**An International Monthly Magazine**

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

## "They Two Went On"

An Address Given in The Stone Church, September 21, 1912, by Pastor A. A. Boddy, Vicar of All Saints, Sunderland, England



I WAS glad to hear a sister in your morning meeting emphasize the study of the Word of God. There is a New Testament League known to many and every one who belongs to it undertakes to carry with him everywhere a New Testament. I heard a young man in one of our Pentecostal meetings say he never felt properly dressed if he hadn't his Bible with him. (Perhaps some of you this afternoon feel you are not properly dressed.) One of the proofs that the Pentecostal Movement is from above is its use of the Bible. When the Baptism of the Holy Spirit has come into a place many Bibles have been bought. In my town of Sunderland it has been so. Let us love the Word of God with all our hearts. If you traveled in Spain you would find that it is a dangerous thing in some places for a man to possess a Bible or to read it. Sometimes it is as much as his life is worth; in other places he is boycotted by every one. In this free land you have the great privilege of reading unmolested the Word of God. If any of you have grown slack in reading, determine from this afternoon, God helping you, that you will faithfully read God's Word and take every opportunity of encouraging others to read it. When you get a blessing from the Word pass it on.

When I was in the Holy Land the first time, years ago, I stood by the Dead Sea. It looked like a Scotch loch, lying there in the bright sunlight surrounded by the hills of Moab which turned to wonderful hills of glory as the sun went down. It was all beautiful, but it was *dead*. Not a fish can live in its waters for a moment and it is even more saturated with salt than it was in the days of the Lord Jesus. That is because there is no outlet; always receiving but never giving out, it is "dead"—the Dead Sea. You journey sixty miles north and you come to the beautiful Sea of Galilee. It might be called the Sea of the Lord Jesus; it might also be called the Sea of Life because at the south end there is an outlet, the beautiful clear water is always running out as it is running in. If there was a barrier across this south end it would become like the Dead Sea, salt and dead. Oh, let us determine, we who have the privilege of receiving blessing, straightway to pass on the blessing, or

we will become a stench, as it were, in the nostrils of God. We will become dead and putrid and corrupt; instead of being a blessing we will become a curse. God wants those who receive the Word to pass it on. Let us talk about holy things one to another when we have a chance, talk about them in a comforting, helpful way. There is such a different way of talking to people. I think it is such a good thing each morning to say, "Lord, bring me in contact today with those to whom I can be a blessing." The Lord does it. Perhaps not many minutes after a prayer of that kind you are amazed how some one is brought to you in the right frame of mind, and you are both talking naturally about the blessed Savior, and then instead of becoming putrid and corrupt, you become a blessing. In some Pentecostal circles there is too much gathering together "to have a good time." Thank God for the good times, we all experience them, but the Lord wants us to go out and evangelize. The only way to keep fresh and bright is to pass on the blessing. If we preach the Gospel in love, God will bless the message to our own souls also, but if we shut up ourselves and don't give out the blessing, some lives may be wrecked by strange things not of God. We must pass on the blessing and live on the Word. Never turn to anything else. It is the only safe guide. If I had charge of a meeting, I would silence any one who said, "I have had such a wonderful experience in the Holy Spirit, God gives me all I need without going to His Word." I would simply say, "Sit down. This Book is the final message. We will not listen to anything unless it is completely in accord with the Word of God."

I was talking to a brakeman on one of your Pullman cars, and he said, "Well, sir, I believe there is a God, but I do not believe the Bible." I said, "My dear brother, if you had in your heart the Spirit that is in the Bible, then you would believe the Bible, you would love it and you would find it satisfied you. What you need is to have the same Spirit in your heart that is in the Bible, then your heart will respond to the Bible, and you will find it such a Book as you have no idea of." It solemnized this young man, and he said he believed what I said was right and would think about it. We do not love the Bible unless we have God's Spirit, but when we have the blessed Spirit in us, it responds to the

same Holy Ghost that has written this Book and speaks through it.

I will read from the second chapter of the Second Book of Kings, verses one to fifteen.

We have here two types: Elijah, a type of the blessed Lord Jesus, although it differs in some things. We have Elijah ascending up to heaven. The Lord Jesus ascended up to heaven, where He was before, but Elijah had never been in heaven. The Lord Jesus came forth from the Father and went back to the Father. He was with the Father before the foundation of the world. "In the beginning was the Word (the Lord Jesus) and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." He was God from all eternity. The Father, Son and Holy Ghost in holy council said, "Let us make man in our own image," and when Satan tried to wreck that image, they said again, "Let us make man in our own image." The Lord Jesus came down from heaven and was incarnated in the Virgin Mary and became man, lived out the holy, perfect life, and above all, far above all, paid the price of our redemption. Bethlehem's white walls should never overshadow the Green Hill outside the city wall. It is Calvary from beginning to end which wins our redemption and brings us the precious gift of Pentecost.

The Lord Jesus went *back* to His Father. Elijah could never go back, but he was one of those whom God saw fit to translate. He walked with God, like Enoch, and one day he "was not." He went across Jordan and went home.

Then if Elijah is a type of the Lord Jesus in a measure, Elisha is a type of the undiscouraged saint of God who presses on in spite of discouragement. He is determined to press on and get God's best. Elijah said, "If you see me when I am taken from you then you shall have the older son's blessing." In the East if there were five sons there would be six portions, and the oldest son would get two portions, a double portion, the others each a single portion. Elisha asks for the older son's portion, a double portion, a Pentecostal outpouring of the blessed Holy Spirit which worked so mightily in pre-Pentecostal times in Elisha and others. And Elijah said, "Yes, if you see me when I am taken." Oh, it must be a vision, and in these days of the outpouring of the "latter rain" there comes a wonderful vision to those who press on with the Lord Jesus, this same Jesus who has gone up

into heaven, who has shed forth this which we now see and hear. Ah! the Holy Ghost comes to glorify Jesus. He doesn't come to get our minds fixed on Himself. The blessed Holy Spirit comes that we may continually have a vision of Jesus. Have we not seen reflected in the faces of saints upon whom the power of the Holy Ghost has come, the beautiful light of the indwelling Jesus? How ordinary faces have been lit up and become angelic and glorified and like the Lord Himself as they got a vision of Jesus! The best type of the Baptism of the Holy Ghost which we get today is a Baptism which shall make us see the Lord Jesus, give us a vision of Him. I have seen the Lord Jesus in our gatherings standing there with outstretched hands, looking this way and that on those whom He was going to bless. Others have seen Him also and doubtless you, too, have seen the Lord Jesus. Some have seen Him going through the agony of Calvary, and they have shuddered when the soldier came with a spear to pierce His side, the picture was so vivid. Most blessed of all are those who, with the eye of faith, have really seen the face of Jesus.

"If ye see me when I am taken from you, it shall be so unto you." So we have Elisha pressing on. They said, "Oh, don't trouble, Elisha, your master is going to be taken away." "But I am going with him. I am going for the blessing." Group after group of these people meet him, but with no encouragement. "Know ye not that your master shall be taken today?" met him everywhere he went. The discouraging sons of the prophets, at Jericho and at the Jordan, said, "Oh, he is going to lose his master;" but Elisha said, "Oh, Elijah, I am going with you and I am going to receive the blessing." Elijah was permitted to discourage him a little, but he continued to hold on. Religious people might discourage him, the Lord Himself might permit discouragement to strengthen his faith, but he went on. Oh, beloved ones, do not falter when the Lord begins to work with you. I used to see pools of tears on the floor and on the seats after the meetings, people were kneeling on the floor, bowing before God, crying their hearts out. The tears were evidences that we were in earnest in seeking God through the winter of 1906, and God knew it. We held little prayer meetings nearly every night, continuing from eight and nine o'clock until midnight, sometimes in the dark and cold. We cried out to God for blessing and could not tear ourselves away. We heard of the way He was blessing over here on this side,

and oh, how glad we were! We praise God that He met us in the same way, but it was because we were in earnest. Some of the old sailors down by the sea, old retired mariners, talking among themselves could not understand all this. One said to another, "Why, they tell me that up at his church yonder they actually pray for hours." They had never heard of such a thing and it impressed them. Of course, we prayed for hours, we were glad to pray all night at times, and where there is a praying and a tarrying people God will meet them, and so he met us.

So Elisha pressed on, and you notice when the mantle of Elijah came down upon him he rolled it up and made it into a wonder-working staff. It came down upon him and clothed him with power from on high. There is a difference between having the Holy Ghost and the Holy Ghost falling on you. We find this distinction in the New Testament. You can have the Holy Spirit in a great measure. The people of Samaria were converted under the preaching of Philip, as told in the eighth of Acts. No doubt they were born again of the Spirit, and had a good measure of the Spirit in their hearts. They could never have been born again as they were unless the Holy Ghost had come in power, but it says, "as yet He was fallen upon none of them." The expression the Lord used was, "Tarry ye at Jerusalem until ye be clothed upon"—coming down like a mantle—or, in other words, the Lord says, "Ye shall be baptized in the Holy Ghost not many days hence." The beautiful figure of immersion in water is a type of the Baptism in the Spirit. We need immersion in the Holy Ghost. You fill a vessel with water and place it in a stream; the water is in the vessel and the vessel is in the water. We have the expression "filled with the Spirit," immersed or baptized in the Holy Ghost, endued or clothed upon with power from on high. This is the greater manifestation of the blessed Holy Spirit, the intensive work of God the Holy Ghost. He is with us all the time. When we are born of the Spirit we begin to know a great deal of His power, and probably He is in us in a measure, but when there comes this mighty Baptism we are immersed in Him. The falling of Elijah's mantle upon Elisha was a picture of the coming of the Holy Spirit, the Pentecostal baptism.

Now notice what a change came into Elisha's life. The very first thing that met him was Jordan. He wouldn't have received his baptism if he hadn't gone through Jordan. He went through Jordan with Elijah, and that is surely

a type of what God means all of us to do, to go through Jordan, the River of Death. "If one died for all then all died." We must ask the Holy Spirit to teach us what that means and make it a tremendous reality; to be done with the old things, which have passed away. When the Lord Jesus said, "It is finished," it was finished for us if we trust Him. We have died to the power of Satan, we have died to the power of self and sin; we have been to our Jordan, the stream of death, the place where we died to the old things. We have gone through with our Lord Christ. Elisha went through with Elijah. It is very important. If we are to have a pure Baptism of the Holy Ghost there must be the true death; the real act of faith in Calvary, the crisis, and then the continuation; continual death union and life union.

It is the secret of the Pentecostal work, the true death to self. God can trust us then, when we stand in that place.

But now see what a change comes. Elisha is able to drive back the waters of Jordan; Elisha is able to make the bitter waters sweet; to make the iron axe to float, when it was the only axe the sons of the prophets had, and it was borrowed. Wonderful miracles! The King of Israel, the King of Judah and the King of Edom were fighting against the King of Moab. The armies were in the wilderness and they were in danger of being destroyed because there was no water there. They sent for Elisha, the prophet of the Lord. He called for a minstrel and as the minstrel played the Spirit of God came upon him, and he said, "Dig ditches, dig deep ditches, troughs for the water; in this desert every one may drink," and as the minstrel played and Elisha prophesied, the Lord sent water in that barren, awful desert, and they drank, and as the sun shone upon the water it looked red, and the King of Moab thought it was the blood of his enemies and that the kings were surely slain. So they went forth to take the spoil and were smitten, and God got glory.

Look again at Elisha, coming to the Shunammite's son and lying upon that dead body, eye to eye, mouth to mouth, hands to hands; walking to and fro and going back and lying on the body. The boy sneezed seven times and Elisha gave him back to his mother.

Look at Elisha saying to the mighty man, Naaman, "Go and wash in the Jordan seven times and thou shalt be clean." He could say it in power because the Holy Ghost filled him. Wonderful miracle! He filled the widow's vessels

with oil and she had plenty to sell and pay her debts. There is not another character in the Bible that could work more miracles, when he had received his baptism.

And notice one thing: When God took his spirit home, He didn't take his body up. He had some use for it on earth. It was buried in a certain grave. In the thirteenth chapter of Kings we read that in after years the land was being disturbed by bands of Moabites, and as they came over the hills they met a funeral procession. They were carrying a man of Israel to his burial; the solemn procession on its way to the graveyard was suddenly startled by the Arabs. It meant death to meet them, and what should they do with the body of the dead man? They spied Elisha's sepulchre, and through an opening they pushed the dead body. As it fell down on the bones of Elisha, notice what a wonderful thing happened. This man who received the double portion, even his bones still retained the wonder-working power, for as soon as the body of the dead man touched Elisha's bones he revived and stood upon his feet. What a wonderful man God made of Elisha! Ah, if we could be something like that! God wants dead people who shall quicken others. Paul said, "Death worketh in us, but life in you." We often talk about being dead, but we need every day to ask the Lord to keep us in such a place of death that we may be used mightily to quicken others. I do not think people need to get up in meetings very much and testify about being dead. They had better say it when they are tempted to ill-temper, when they are tempted to unholy thoughts, when they are tempted to answer back, to be snappish in their homes. Then is the time for us to show the grace of God, the wonderful power of the Holy Ghost. The Lord can keep His people in the place of death, and as death works in any of us, it will mean life to others. The sort of testimony I would like to suggest in some of our meetings is that the wife might get up and testify what a loving husband she has since Pentecost came, that the husband get up and say what a blessed wife he has since the Holy Ghost came and changed their home. I have heard husbands praying about their wives and their daughters when they were not there and I could have gotten up and shaken them. By their manner they were congratulating themselves they were so good and their wives and daughters needed so much. It is a shocking spirit to pray about your relatives openly or to pray at one another. When the Holy Spirit

really comes He doesn't use prayer as a vehicle of our insulting one another. It seems awful and almost like blasphemy, and it is very difficult for those controlling meetings to deal with such things. Be careful in praying about others. It is better to do it in silence. You should pray very earnestly about them in private but not in public.

Elisha was a transformed man because of the power of the Holy Ghost. We turn away for a moment from Elijah and Elisha and we look up at the Lord Jesus coming out of the Eastern Gate with His beloved disciples. Passing down by Gethsemane over the summit towards Bethany to a hollow some of us know so well, He lifted up His hands and blessed them, and as He blessed them the laws of gravitation ceased to have any claim on Him. The laws of the heavenly kingdom are His now. The earthly life was over. They looked up adoringly, and as He passed up, the cloud received Him out of their sight. They were not disappointed. It was all over, you would think they would shed bitter tears. They had lost their best Friend, that wonderful Friend with whom they had walked hand in hand; they had sat beside Him in the boat on Galilee's waters; they had supped with Him at the small tables in the white cottages. Now that He had gone, why didn't they weep? They returned to Jerusalem with great joy and were continually in the temple, praising and blessing God. They had seen Him as He was being taken from them, and they knew what He had said was true, "Tarry ye at Jerusalem until ye be endued with power from on high." Those wonderful ten days went by; they were sometimes in the beautiful temple worship with its magnificent ritual, and oftimes at the little prayer meeting with the women, Mary the mother of Jesus and others, and on the Lord's Day the Holy Ghost came to them as Jesus said He would. They were full of joy now. Peter had run away from a maidservant, but he was a brave man now. They marched through the streets of Jerusalem with a new courage and new light. The chief priests wanted to know what it meant and summoned them. They were filled with a new light and new power. God gave them a wonderful sign, spoke through them and they magnified Him, and now they were going to walk with the Lord Jesus hand in hand until He should take them home.

"And they two went on." "They two stood beside Jordan." It is to be a life of wonderful fellowship with the Lord Jesus, this Pentecostal life.

“When we walk with the Lord,  
 In the light of His Word  
 What a glory He sheds on our way.  
 When we do His good will,  
 He abides with us still,  
 And with all who will trust and obey.”

Trust and obey, two things. Don't trust without obeying, don't obey without trusting. “They two went on.” It is to be a walk. In Ephesians it says, “Walk in love;” in the epistle of John we read, “Walk in the light.” We are to walk in love, and this is a point we ought to pray about a great deal. I do not know that you are very much troubled with it here in this place (God grant it may not be so), but when Satan could not hinder the outpouring of the blessed Holy Comforter in our midst, which he attempted to do, he then tried to turn the children of God against each other, by one emphasizing one phase of doctrine and another emphasizing another, going under different leaders who insisted on trying to stir up strife. It reminds me of what happened in Jerusalem after the Lord Jesus was taken home. There came a terrible siege, about the year 70, and around Jerusalem the Roman armies gathered. Inside the city walls the poor Jews were starving to death, and as they ran out, the Romans caught them and nailed them to crosses of wood. These they placed all around the city and on the Mount of Olives. Thousands of that nation which crucified the Lord met death in the same way and place where He was crucified. They said, “His blood be upon us,” and it was a terrible time of retribution. But notice this: As the Romans were around the walls you would have expected God's own people, if they were going to fight to the death, would be united, but instead of that there were two parties in Jerusalem, the High Priest's party and the Zealot's party, and they fought one another and hewed one another with the sword relentlessly; women were ripped up, men and women killed by the sword, and Jerusalem was filled with blood, so that the Romans could get in and conquer it easily. The holy and beautiful temple was torn down and not one stone left upon another, because there was division in the camp.

Is there any division in the Pentecostal camp today? With the devil and the world and the flesh against us, beloved ones, ought we not to stand firm? “Little children, love one another.” If from today the dear ones here would determine, God helping them, to minimize differences instead of magnifying them, and would try to see things from the other's point of view and not

their own, to forgive any hard things that are said by the other side, and to remember they have sometimes said hard things—if each side would bear the bigger burden of blame in this matter of division and controversy, and close their mouths, instead of letting the devil use them—then the past might be put under the blood, and God might again smile upon His people.

When I was out on the Pacific Coast, I found the Pentecostal people in Los Angeles were just about tired of shaking fists at one another, and beginning to want to shake hands instead; they were getting very much disgusted at all this division and wondered how it had ever come about. The gathering to which I was invited gladly endorsed this resolution which I now wish to read to you. It was given to me one Sunday morning at the Holy Communion; I was kneeling in an Episcopal church in Los Angeles, and God seemed to give me these words and led me to write them down. I went back to my hotel, wrote them down and submitted them at once to the gathering at which I was speaking, and they gladly and thankfully endorsed them. They said, “Oh, we thank God that He has sent you with that message to Southern California.” I would venture this afternoon to read it and we will see if you like to endorse it:

RECOGNIZING THE GREAT NEED OF UNITY in the Body of the Lord (see Cor. 12:25 and 11:30, 31), and noting the opportunities Satan is getting through sad divisions, We by the help and grace of our Lord do undertake individually and collectively to refrain from condemning one another on the matter of the question known on the one hand as

“THE SECOND WORK OF GRACE”

and on the other as

“THE FINISHED WORK OF CHRIST.”

We also undertake to do all we can, in love, to dissuade our beloved Brethren and Sisters in Pentecost from giving way to a spirit of harshness in those matters, allowing each one to be fully persuaded in his own mind.

(The Resolution was passed cordially by a large congregation assembled at the Stone Church.)

“They two went on.” Pentecostal people must go on or they will lose much blessing. There should be no standing still; that leads to retrogression and downfall. We will go on, *we two*, the Lord and I.

Union with our Almighty Savior, who saves

to the uttermost! Union with Him in His Death unto sin! Union with Him in His Life unto God! Union with the Giver, rather than the craving for gifts apart from Him! The Blessed Holy Ghost has come to glorify Him—our Christ.

Father, we beseech Thee ever to strengthen us

with might by Thy Spirit in the inner man, that Christ may dwell in our hearts by faith, that we, being rooted and grounded in love, may be able to know the knowledge-surpassing love of Christ, that we may be filled with all the fulness of God (Eph. 3:19).

## God's Directive and Permissive Will

### Lessons from the Character of Balaam

An Address by Ira E. David, in Chicago, July 28, 1912



AFTER reading the twenty-second chapter of Numbers the speaker said: We find here that this prophet, Balaam, living in heathendom, using divination, went with King Balak to the places where Baal was worshiped and God came in supernatural power and spoke four times through him. You will notice in the revised version these messages through the lips of Balaam are all poetic in form and prophetic in character. Some have been fulfilled already, while others yet remain to be fulfilled.

In the beginning of this talk I would like to give you a little outline that has been upon my heart, containing four scriptural expressions:

- I. The way of Balaam, II. Peter 2:15, Num. 22.
- II. The error of Balaam, Jude 11.
- III. The teaching or doctrine of Balaam, Rev. 2:14, Num. 31:16.
- IV. The end of Balaam, Num. 31:8.

A person reading the account of Balak's call for Balaam and the visit of Balaam to the Moabites would naturally conclude that the whole story ended with the twenty-fourth chapter of Numbers, and that Balaam went back home and behaved himself the remainder of his life. He had had marvelous meetings with God as recorded in the twenty-third and twenty-fourth chapters of Numbers, and while he sprung from heathendom and had lived all his lifetime surrounded by heathen people and idolatrous worship, and while he had been using divination and enchantments to get supernatural information, yet there came a time of great crisis in his life when God's people were made the subject of consideration and when God Himself four times over met Balaam and wonderfully spoke through him.

Now, at the close of the twenty-fourth chapter of Numbers Balaam goes to his own place and King Balak went his way, but that is not all we know of Balaam, for there are side lights on

his story. The New Testament tells us in Peter 2:15 of "*the way of Balaam.*" It tells us in Jude of "*the error of Balaam,*" and in the Book of Revelation of "*the teaching of Balaam,*" and back in the book of Numbers we read of "*the end of Balaam.*"

Now, the *way of Balaam* was a love of the wages of unrighteousness—"forsaking the right way, they went astray, following the way of Balaam the son of Beor, who loved the wages of unrighteousness," or, as the revised version has it, "who loved the hire of wrong-doing."

Israel had come out of Egypt through the wilderness and had gone south of the Dead Sea and was now about to enter the Promised Land from the east, instead of from the west as would naturally have been expected. Og, the king of Bashan, had been conquered, the surrounding tribes had been conquered, Israel was encamped on the borders of the Moabites and the Midianitish king, Balak, had become desperately frightened and sent for Balaam with the idea that enchantment might be used to prevent the defeat of the Moabites. Balaam wanted to go but waited for a message from God during the night. God said, "Thou shalt not go with them; thou shalt not curse the people: for they are blessed." Accordingly Balaam stayed where he was, but presently more messengers and more honorable princes, those higher in authority in the Moabitish kingdom, came to him with inducements of large honors if Balaam would come. He should have answered at once that God had given him a message not to go but, instead, he toyed with the temptation; he lingered over the opportunity to get rich dishonorably and so he said to this second company of messengers, "Tarry ye also here this night, that I may know what the Lord will say unto me more."

Here is an important lesson for every child of God to learn. First of all, not to love the hire of wrong-doing, the wages of unrighteousness, but in addition to this, here is an exceedingly im-

portant lesson: Don't tease God for things He has said you ought not to have. The Bible contains sixty-six books and several thousand rich and precious promises. It honors God for us to stand on these promises and claim the things that God wants us to have, and whenever a soul makes bold to reach up the hand of faith and take that which is promised in the Word of God He is pleased, He is honored. But, on the other hand, when God has said, "Thou shalt not," to tease Him, to be determined to have one's own way, is self-will and it is obnoxious in the sight of God. The worst thing that can happen to a man or woman is to be able to have his or her own way. Human nature likes to have its own way. From the cradle to the grave we see it. The mere infant in the cradle wants to have its own way. I see it in my own children over and over. When we have had little babies I put them in the hammock or in the crib, and a child nine or ten months old will stick its head up at one end and its feet up at the other and howl to have its own way, and unless the father and mother are pretty strong characters it *will* have its own way. Well, that is human nature and you can see it at any stage; and while probably the worst thing that can happen to a man is for him to have his own way, the best thing for him is to bow the neck and take the yoke of Jesus Christ, which is the will of God, and learn meekness, steadfastly refusing to have his own way.

Some one has defined sanctification as "a steadfast determination never to have your own way," and that is a mighty good brand of sanctification. That is the kind of people you like to live with. The people that never give up their wills are, of all people, the hardest to get along with, but it is heaven to live with people who are sanctified in this, that they have a steadfast determination never to have their own way.

Balaam wanted his own way. He sought riches and honor and authority, and fellowship of kings and princes and honorable people. If he could only go this way! But God had said, "Thou shalt not." Balaam teased the Lord and the Lord said, "Go ahead." If you do the same He will say the same to you. He will say first, "No, that is not in My will; that is not My plan for you, My child;" but you keep on asking and God will say, "All right, go ahead."

Balaam started and he came straight against the angel of the Lord with a drawn sword in his hand. God had said, "Go," but as he went the angel of the Lord met him. The ass he rode turned aside into an open field and he whipped

her back. The angel of the Lord moved on and stood in the path where there was a wall on either side and when the ass saw the angel she crept up close to the wall and crushed Balaam's foot against the wall. By and by the road passed through a narrow defile and there was no chance to move to the right or to the left; then the ass lay down under her master and he whipped her again. This man, bent on having his own way, became so blind he could not see even as much as an ass could see, and so over and over it is with those who will go their own way. They become spiritually blind, stupidly insensible, until they cannot see as well as the beasts that perish. Balaam said, "I will go back," but God said, "No, you are bound to go, so go ahead, but nevertheless, only the word that I shall speak unto thee shalt thou speak." And so it was, for as Balaam went on God took such possession of him in this crisis in the history of God's people, Israel, that he had to speak what God said. It is a marvelous case. Four marvelous messages! At the time of the first one King Balak and Prophet Balaam climbed to the top of the hill. Seven altars were built, victims were offered on each of these altars and Balak withdrew a little, but Balaam said, "How shall I curse, whom God hath not cursed?" Another site was chosen, seven other altars were built, seven offerings were made, and this time Balaam had to speak the message, "The people are blessed." Again another site was chosen, seven altars built, and Balaam got a message from the Lord that Israel were to be *marvelously* blessed, blessing poured out as water poured from buckets that were overturned; everybody that blessed Israel was to be blessed and everybody that cursed Israel was to be cursed, for God had taken charge of the situation and His people were saved.

That is a sweet lesson for us to learn. If God's people walk with the Lord, then the world, the flesh and the devil may try to withstand them, may try to curse them, but nevertheless, they are blessed. If you are steadfastly bent on going God's way, on choosing God's will, nobody can successfully cross you.

Now Jude tells us of the *error* of Balaam; about wicked men that privily got into the church and were turning the grace of God into lasciviousness and that were a dishonor and a continual trouble, and he says that these people run in the way of Cain and run greedily or riotously in the *error* of Balaam. As you study the chapter closely you will see that the *error* of Balaam is that of judging, only Balaam was judging Israel



without knowledge and understanding of the atonement. He saw the failure of Israel and judged Israel could be cursed, but God was judging or dealing with Israel under atonement. He had dealt with them concerning sins and they manifested contrition; the morning and evening sacrifices were being continually offered and once a year the great day of atonement was celebrated when confession was made of the sins of the people and when blood offerings were made for all the people; and because of this God was dealing with Israel entirely from the standpoint of the vicarious atonement, the vicarious sacrifice. Balaam didn't understand this. He considered them only from a standpoint of natural morality and this was his error. In one of these messages that God gave him we find these words: "He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel." You have said, perhaps, when you have read it, "What a strange statement to make! I thought God was always dealing with Israel for her sins, and here we have an inspired message which says, 'He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel.'" It is a strange but blessedly true message, and when you understand it your heart bounds for joy. He had dealt with Israel for sin, they came in contrition, they had accepted blood atonement and now they were covered so that no longer were their sins visible. God was looking forward to the suffering of His Son, He was looking forward to the day when Christ their passover should be sacrificed for them and those who came under blood atonement were covered, they were free. Thus God deals with Israel and deals with individual believers in private for sin. You may have had a session this morning with the Holy Ghost for some sad failure and you may have come to the place of contrition where you have cried out:

"Jesus, Thy blood and righteousness  
My beauty are, my glorious dress,"

and God would say, "Yes, My child, I cover the contrite heart with the atonement of Jesus Christ. I no longer see iniquity in thee." When it comes to God's public dealings before the world and the devil concerning contrite hearts, He says, "I see no iniquity in them." Oh, praise God, though you may have been a deep-down vile sinner, rolling in the gutter, groveling in the slums; you may have been a self-righteous moralist, obnoxious in the sight of heaven, but oh, at last having come to the place of contrition and having accepted the sacrifice of Jesus in your stead, God announces

to the world and the devil, "I see no iniquity, I behold no perverseness." There will be times when He will deal with you in secret concerning some failure, but in public He says, "It's settled; a contrite heart is covered by the blood of Jesus." Balaam couldn't see that.

God said, "I have not seen iniquity in Jacob, nor beheld perverseness in Israel." Oh, how sweet! I wonder if your heart really takes it in. Are you a crooked stick? as crooked as Jacob was? Jacob was one of the most crooked of people. He was as slippery as an eel. You put your hand on him and he wasn't there. He slipped around almost any way and every way to have his own way. A crooked, perverse sinner was Jacob, the father of a crooked and perverse people; but God the Almighty got hold of that perverse nation and brought them through heart repentance into a renunciation of themselves and acceptance of the way of the Lord and they were covered with blood atonement. Then He says, "I do not see any fault in them." He says the same to you and me. Oh, how our hearts ought to leap for joy. Perhaps you say, "Why, Pastor, you call me a saint! I am afraid to call myself a saint." If you are a contrite heart under the blood of Jesus, God calls you a saint.

Now look at the *teaching of Balaam* at the close of the twenty-fourth chapter of Numbers. He goes on his way, but he hungers for those honors; he itches for that money, and though he has gone home he cannot stay there. Happy would it be for him if the curtain of his life had been drawn with the twenty-fourth chapter of Numbers and left him in his home; but all the time there was such longing for this honor and this fellowship of kings he concluded to go back, and according to the Book of Revelation, the last book in the Bible, when he got back he taught Midian to sin, he taught the Midianites to entice the Israelites to sin. He said in effect, "Let your most beautiful women dress in their most beautiful garments and deck themselves in their most beautiful jewels and call the princes of Israel to idolatrous banquets, and when the idol meat is offered and the idol worship is going on, invite Israel to feast with you." And so these beautiful women invited the Israelitish men and didn't stop their blandishments until they went into awful corruption. By and by there came boldly and gaily into the camp of Israel an Israelitish prince with a beautiful princess, the daughter of one of the foremost men of Midian, hanging upon his arm, and these two guilty lovers entered into a pavilion in the sight of all

Israel, as the congregation were weeping at the tent of meeting, because of God's judgments upon them, for the plague had struck Israel and twenty-four thousand Israelites lay dead. And then Phinehas, a man of God, picked up a javelin and, in the sorrow of his heart and anger against sin, he followed this guilty pair into the pavilion and thrust them both through and killed them on the spot. And God said, "Phinehas hath avenged Me of this sin," and because one righteous man dared to stand against sin, God stopped the plague. Oh, for men and women who dare to stand against sin, men that hate sin in themselves when it appears, that judge it if it steals into the corner of the heart or has any place in the mind! God wants men and women that will take part with Him against sin, and no matter whether sin is in us or in other people we need to stand against it. Not to stand against sinners, mind you. God loves sinners while He hates sin. God loves sinners because He hates sin and knows that sin will ruin them. God's condemnation is always against the sin. An infinite God wants His people everywhere to rise up and judge sin.

"Vice is a monster of such frightful mien  
That to be hated, needs but to be seen,  
But seen too oft, familiar with her face,  
We first endure, then pity, then embrace."

As I walk the streets of Chicago or ride on the street cars and see sin in every direction, I have a continual fear that God's people seeing it too oft will first endure it, then pity, then embrace it. One of the things that I cannot be reconciled to, as I ride from the West Side to the South Side on Sunday, is that all these stores are open—grocery stores, dry goods stores, furnishing goods, saloons, almost everything. I rode over here today from the West Side and I saw only one place of business that was closed against traffic on the Lord's Day. In just one single window I saw this sign, "We close all day Sunday." But I saw other signs, "Open for Business," in abundance and the doors were wide open. Sin is a monster, "but seen too oft, familiar with her face, we first endure, then pity, then embrace." The first thing you know you will get out of bread or milk and the children will be sent to the store on the Lord's Day. Endure it, suffer these places to stay open, and by and by if you do not look out you will be enticed into compromise with it.

The last sin of Balaam that we are talking about is his teaching, and he taught the Midianites this lesson: "I cannot curse Israel because they are with God and God blessed them, but if

you Midianites will get the Israelites to compromise with you, if you will get them to come to your idolatrous feasts, if you will get them to join in the dance and the music and the frolic of idol festivals, if you will get them to join in the nudeness and fornication of Midianitish worship, then Israel will be degraded to your level and they will be cursed." That is the teaching of Balaam and there is a mighty leveling power in it. As long as individuals, families and churches will work for God and choose His way, they cannot be cursed, but the moment the world, the flesh and the devil get in, the moment God's separated people will compromise with worldliness, then their security is broken in upon. If you let the world into the church, into your home, into your heart, then do not be surprised if the curse comes. But as long as you walk with God in separation, like Abraham, you will be blessed.

Now the thirty-first chapter of Numbers, eighth verse, tells us of the *end of Balaam*. Balaam ought to have been at home. Instead of that he came back for the money and the honors, and when he came back he pitched his tent among the Midianites. God was so grieved with the sin of the Midianites that He instructed Moses to commission an army to go against them and exterminate them, and when this army went against the Midianites they killed the kings of Midian, and the eighth verse adds significantly: "Balaam also the son of Beor they slew with the sword." If Balaam had been at home he would have been spared, but he was out of the will of the Lord having his own way. He had started against the angel with the drawn sword and he never stopped until the drawn sword had taken off his head. And so it will be with those who have light. It is possible to go against God until you lick the dust and punishment is meted out. Oh, may it not be so with us here this day! God has sent me here today to urge you to hate sin. It is one thing for God's people to talk about the love of God and the grace of God; it is blessed and exceedingly important, and it cannot be overdone, but on the other hand, it is just as important that God's people should hate sin, and if you do not hate sin, then you are not a proper follower of the Lord Jesus, for it was said of Him in the forty-fifth Psalm and it is said of Him again in the New Testament, first chapter of Hebrews, "Because Thou hast loved righteousness and hated iniquity, therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." If we would walk in the footsteps of Jesus, if we would be anointed with His

Holy Spirit without measure, as was Jesus, we must hate sin and love righteousness. Nothing else will do in a child of God. This is what God looks for. This is what the angels do, what God Himself does. This is what God calls every believer to, a love of righteousness and a hatred of iniquity. Are we there today? If not let us get there, for the times are hastening to the consummation. God alone knows where we will be a week from today. This is the day of our opportunity. Have you embraced it?

### With the Women of Egypt

Sarah Smith, Cairo, Egypt

PERHAPS it is not well known to people in America that the Latter Rain is falling in Egypt, even in this wicked city of Cairo, although the mission work is new here. It started with several missionaries on the field and excited quite an interest among the natives. Alexander Paul, the intrepeter, got interested and came into the Mission to live, and he and his wife now trust the Lord for their support just as the other missionaries do. Some of the missionaries who first came to the field have left for America, but three others—Brother Townsend and wife and daughter—came in their place.

We do not know just the number of souls saved here, but God has been pouring out His Spirit and quite a number have received their baptism and many more in Assiout. Ten missionaries have recently come to Assiout where Brother Brelsford and wife are, and we understand they are scattering to the villages round about where there is a blessed field for labor. The village people are hungry for God and it is very interesting to see how they will follow the missionaries, inquiring the way of life and bringing their sick for prayer.

When I was in Cairo last summer a certain part of the city was much on my heart. The people there were hungry and when I distributed Arabic literature, they read it with interest. This summer I felt led to come back here to Cairo as the work among these poor downtrodden women lay nearest my heart. It is away from the mission, but the Lord opened the way to rent rooms here right among the native Coptic people and the mission workers will help me all they can. Already some of the women have called to see me, and though our room is not ready for meetings, yet some of the missionaries have been here several times and we have had blessed seasons

of prayer. The Lord is wonderfully with us. Some of the people around here are looking to the Lord for healing and call on the missionaries daily to pray for them. We have also taken in a native baby of fifteen months from the orphanage at Assiout, while Sister Lillian Trasher, who started the orphanage, is in America for a few months. The child is quite an attraction, both to the missionaries and natives.

This is my third year in Egypt. Brother Moll, who is now on his way to British East Africa, was also here about the same length of time and for awhile we were the only Pentecostal missionaries. How often, when our eyes were on the hardness of the fight, our Heavenly Father reminded us that the battle was not ours, but the Lord's, and all we had to do was to obey and praise, as in the case of Jehoshaphat in II. Chron. 20:15-21. God's promises never fail us when we trust Him. He is with us today as when He spake through Moses saying, "The Lord shall fight for you and ye shall hold your peace," or through Joshua, "One of you shall chase a thousand, for the Lord your God He it is that fighteth for you as He hath promised you."

The part of Cairo where the mission is located is called Christian, but alas! very few know Jesus as their Savior from sin. Dear Christians at home, do not forget to pray for this dark Mohammedan country where even the professing Christians have many heathenish forms still clinging to them and ceremonies that are distressing to witness. We are sure God is hearing prayer for Egypt and we praise Him for answered prayer.

I am happy in the work God has given me here and pray that He will bless the dear ones in America.

\* \* \*

In losing all the gifts with all their supports, I found the Giver. In losing the sense and perception of Thee in myself, I found Thee, O my God, to lose Thee no more in Thyself, in Thy own immutability. Oh poor creatures, who pass all their time in feeding upon the gifts of God, and think therein to be the most favored and happy! How I pity them if they stop there, short of the true rest, and cease to go forward to God Himself, through the loss of those cherished gifts which they now delight in. How many pass all their lives in this way, and think highly of themselves therein. They never enjoy God in His fulness, which is a loss that cannot be perfectly known in this life.—G. J. W.

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**Notes**

WILL the readers of THE EVANGEL who are in arrears kindly renew their subscriptions? We are grateful for the renewals that are coming in, but there are a large number that are still outstanding. Many of our subscribers do not wish us to discontinue the paper on its expiration, so we are continuing to send it to all unless otherwise notified.

When your subscription expires your wrapper is stamped "Your subscription ends with this number;" you are also notified by a blue cross on the editorial page. If you do not wish to have the paper continued, kindly notify us at once and your wishes will be complied with.

We trust you have been sufficiently blessed through the columns of THE EVANGEL to welcome its visits in the coming months, and that we shall hear from you to that effect.

\* \* \*

OUR people in The Stone Church were much blessed by the ministry of Pastor A. A. Boddy of Sunderland, England. He spoke in the afternoon and evening of September 22nd to large and appreciative audiences, and ministered to a number of afflicted and needy ones at the close of the afternoon service. Part of his afternoon address, entitled, "They Two Went On," is given in this issue.

Pastor Boddy is a Rector in the Church of England, yet he and his people are fully identified with the Pentecostal Movement, they having re-

ceived a blessed outpouring of the Holy Spirit in 1907-08 and are still enjoying the blessings of Pentecost.

Pastor Boddy edits a paper entitled *Confidence*, which is now in its Ninth Volume. This is a neat and interesting monthly paper of twenty-four pages, subscription price 50 cts. per year. The current issues contain interesting accounts of Brother Boddy's visit to America. Write to Hon. Secretaries, All Saints' Vicarage, Sunderland, England, for sample copy. We will be glad to accommodate our readers by forwarding their subscriptions for this paper to England, if they so desire.

We are expecting Brother Boddy to be with us again Lord's Day, October 13th, for the afternoon service.

Beginning October 13th we are planning (D. V.) to have a series of meetings conducted by Pastor James Ostema of Mattoon, Illinois, and continuing for at least two weeks. Brother Ostema will hold his first service on the evening of the 13th.

We ask the prayers of our readers that God will give us a real revival and a mighty outpouring of the Holy Spirit in our midst.

**Notices**

An Apostolic Faith Convention will be held at 1006 Penn Avenue, Wilkensburg, Pennsylvania, November 17 to December 1, 1912. For information address T. E. Float, 1104 Belmont Street, Wilkensburg, Pennsylvania.

\* \* \*

George E. Berg of South India has moved from Bangalore to Ceylon, feeling he could superintend the work under him better from this point. His address in future will be—George E. Berg, Peradeniga Post, near Kandy, Ceylon.

\* \* \*

Robert Atchison, returned missionary from Japan, has settled his family in Los Angeles for the winter. God opened the way for their return from Japan, after an absence of eight years, and they are now living at 6313 Meridian Street, Los Angeles. Brother Atchison is visiting the Pentecostal centers and laying the needs of Japan before his hearers. He wishes prayer for the work in Japan which is in charge of a brother missionary during his absence.

We cheerfully forward money to missionaries. If you have some money you wish to give for the conversion of the heathen let us forward it for you.

## Miracles of Healing in Dallas

GOD is truly working in a wonderful way in Dallas, Texas, in the meetings conducted by Mrs. Woodworth-Etter and the pastor, Mr. Fred. Bosworth. During the first week in September about fifty were baptized in the Holy Spirit, besides many bright conversions and miraculous healings.

We quote the following from a private letter received from an eye-witness under date of August 22nd:

"There are about five thousand people in attendance every night, and on Sunday nights many more. The sick and afflicted are coming from all parts of Texas, and some have come from Oklahoma, Alabama, Georgia and Louisiana. They are coming on trains, covered wagons, and every way they can. Oh, the pitiful sights! How they make my heart ache! Sometimes it is more than I can bear when I see as many as four or five in one service nearly eaten up with cancer or consumption and given up by all earthly aid, and as a last resort they come to the Lord.

"The first night I was here, there were four brought in on cots in a dying condition, several in roller chairs and many afflicted who were able to walk. I saw two on cots get up and walk when prayed with. Some who were thought to be dying have jumped right over the end of their cots, leaping and walking and shouting all over the tent after the prayer of faith was offered. I will mention one or two remarkable cases:

"A woman here in Dallas, dying from a double affliction of cancer of the stomach and tuberculosis of the lungs, a living skeleton, given up by all the best physicians of this city, was brought to the meeting on a cot and thought she would die before Sister Etter could get around to her. When prayed with she was healed instantly of both afflictions, arose from the cot and shouted and praised the Lord. She is coming to the meeting every night and testifying. She is still very thin, but the disease is killed and she is gaining every day.

"A boy, brought from Beaumont, Texas, several hundred miles away, suffering from epileptic insanity, was healed instantly and a few days afterwards a business man from that city, coming to the meetings in Dallas, testified that the boy was sound and well.

"A lady from Cleburne, Texas, came to the meeting last Sunday with a cancer on her nose. It was mostly eaten away. She had not been free from pain for ten years and had not eaten anything but liquids for three months. Sister Etter prayed with her at the morning service. Instantly the pain left and she went out and ate a hearty dinner. She came back that night to the meeting and testified that she was healed, no pain for the first time in ten years, and oh, how she praised God!

"A little waif, a newsboy on the streets of Dallas, strolled into the meeting with one arm paralyzed and the other broken from jumping off a street car a few days previous. Oh, how deserted and pitiful and dirty

and forlorn he looked! It says in the Word when our father and mother forsake us, then the Lord will take us up, and He truly did that little fellow. Sister Etter laid her hands upon him and prayed, and he was instantly healed. With the arm that had been paralyzed he began to tear off the splints and bandages from the broken arm without any one telling him. He threw both hands towards heaven, raised them high and shouted and praised God, and I have seen him in the services nearly every night since. He testifies before that large multitude and has two perfectly well arms to show what the mighty power of God can do.

"A man thirty-six years of age came from Oklahoma, born deaf and dumb; he was instantly healed when prayed with and began to talk, repeating what Sister Etter would say. There have been at least a dozen cases of deaf and dumb, many of them born in that condition, healed instantly, and they are learning to talk by repeating what they hear others say. They are educated in the deaf and dumb language, but don't know how words sound; they have to learn, but they learn very rapidly. A little girl, deaf and dumb, was healed a few days ago and had a vision of Jesus coming. Under the power of the Spirit, she exclaimed, 'I see Jesus coming on a white cloud.'

We also give the following clipping from the *Dallas Daily Times-Herald* of September 7, 1912:

Hundreds in Dallas and all over Texas and many other states have already been healed in this meeting of all manner of diseases and afflictions by the power of God, in answer to "the prayer of faith." Many have been brought over one thousand miles and have been wonderfully saved and healed. The lame, the blind, many deaf and dumb, the palsied, the paralytic, consumptives, those suffering with cancers, tumors, fistulas, pellagra, operations, many with epilepsy, and invalids for years are praising God for healing for soul and body.

Perhaps never before was there such a scene as that witnessed by the great audience Monday night, when three deaf and dumb mutes, fifty-four, thirty-four and seventeen years old, all strangers to each other, hugged, kissed, wept, shouted and praised God for perhaps twenty minutes, because He had opened all their ears, gave them their voices and saved their souls. Sinners look on and weep and make their way to the altar. Sunday, God came in slaying power and twenty-one, like Saul, were struck down by the power of God and lay from one to eleven hours. They had wonderful visions of heaven and of Jesus and all got up with shining faces, filled with the love of God. The tent looked like a battlefield for "the slain of the Lord were many." This power has continued all the week and sinners have been struck down in their homes several miles from the tent. Hundreds in Dallas have been filled with the Holy Ghost as at Pentecost. Perhaps in no other place in the world is God so wonderfully displaying His power at the present time.

Mrs. Clay E. Martin, 2124 Cabell street, Dallas, one of the deaf mutes who was healed, gives a written testimony as follows:

"I am now fifty-four years old. My father and mother were first cousins . . . Myself and two sisters were born totally deaf and dumb. I was born at Jonesville, Lee County, Virginia, educated at Staunton, Virginia, under Prof. J. J. Covell. I was teacher in Prof. Van Nostrand's deaf and dumb school at Austin, Texas, at the time my uncle, Ben D. Martin, was state senator under Governor Coke. On Wednesday, July 31, 1912, I went to the wonderful meeting in the large tent at the corner of Parry and Fletcher streets. When Sister Etter put her finger in my mouth at the root of my tongue and then in my ears, commanding the 'deaf and dumb spirit' to come out, God instantly opened my ears and gave me my voice . . . Oh, it seems so wonderful to hear everything."

The meetings are increasing in interest and power and being attended by people from Minnesota, Illinois, Michigan, and even from the Pacific Coast. Many drive forty and fifty miles to see the wonderful works of God.

On August 12th three men took a man dying from consumption and fistula, from Murcury, Texas, two hundred miles away, in a baggage car on a cot. After being prayed for he jumped from the cot and ran up and down before the people, praising God. He returned home walking and praising God; has gained four pounds a week.

A boy was taken from Wiley, Texas, forty miles, in a wagon. He had a paralyzed leg, could not raise his foot from the ground, but had to pull it along. God instantly healed him and he walked perfectly.

Something over a year ago, Brother Bosworth, the pastor, was twice seriously mobbed when preaching near Dallas because he preached to a mixed congregation of white and colored people. He was severely beaten and his life threatened, but God saved him. Recently the two leaders of the mobs have both met violent deaths. The leader of the first mob was run over by a train and his body terribly mutilated. The other man was thrown from an automobile and had his neck broken.

God's eye is over all and He wonderfully vindicates His own. Brother Bosworth never retaliated in any way or brought his persecutors to justice. He only prayed for them, but He who said, "Vengeance is Mine, I will repay," meted out the punishment. Our brother, looking back upon that time of conflict and sorrow, could we'll say the suffering was not in vain. The revival that is now going on in Dallas has been preceded by days and nights of prayer, but this travail of soul and the trials and persecutions endured are not to be compared to the blessings that are coming to thousands.

## "What Is That to Thee? Follow Thou Me"

### Lessons in the Lord's School

Mrs. Lydia M. Piper, Chicago, Sunday, August 4, 1912



THE third verse of the thirty-seventh Psalm stands out more prominently in my mind today than any other passage of Scripture. "Oh magnify the Lord with me, and let us exalt His name together." We hear a great deal in these days about exalting the

Lord; there are plenty of testimonies in which people talk *about* the Lord; but there is a vast difference between talking *about* the Lord and really *exalting* Him.

I have been away for five weeks and feel as if I had been in school. The Lord has very definitely led in every place to which I went, and while I wanted to go to other places for quietness and rest, I was unmistakably led in the paths that I did walk in and I know that the Lord had me in the school of His choosing.

As I traveled East I had a wonderful time on

the train. I can scarcely speak of it, it is so sacred to me. It seemed as if the very heavens opened upon me and God showed me what He wanted to do for us, not through the great ones, but through the humble ones, through the united ones. He brought before me the life of that little French peasant maid, Joan of Arc, and what that humble girl of the people was inspired to do for her country. She said she heard the voice of the Lord which instructed her to do certain things the generals of France could not accomplish; and she, feeling the power of God within her and with patriotism for her country thrilling her very soul, went forward and accomplished things that before had been impossible to the armies of France. The Lord brought up before me with great emphasis the fact that she would do that for her country and I and others would not do as much for Him. He told me He wanted to do much through us but we wanted to see the

end from the beginning. He showed me our possibilities and privileges in Him, not in ourselves. I said, "Lord, I am nothing." He said, "I know you are nothing." I said, "And the people are not very much." "I know they are not; but they are the ones I can use—those who feel they are nothing." Then I got another lesson from Him. When Joan of Arc had accomplished the duty the Lord had given her to do, she became self-sufficient; she went on in her own strength, pressed forward by men and politics, and she failed. She had accomplished the work God had given her to do, but going beyond her call, she failed; and friends, that is the reason God cannot use us. Sometimes He cannot get us started, and when He gets us started He cannot get us to stop. You start a person to doing something for the Lord and you rejoice to see him working for God, then along comes some one and praises him, and says, "Mr. So-and-So is being wonderfully used of the Lord," and the first thing you know that man becomes self-sufficient and down he goes. Are we never going to learn by the experience of others? It seems we ought to learn through the failure of others, but we do not. I saw that day on the train through this lesson the Lord gave me how He either couldn't get us started or could not get us to stop. People who begin in the Spirit of God may go on in the flesh and end in the most awful manifestation of the flesh. No one likes the pure work of the Holy Spirit more than I do. I like to see a person worship and exalt the Lord in true humility, but it doesn't take any unusual degree of discernment to see where the Spirit stops working and the flesh begins. Ah, that the Lord might get us to the place where we could work for His glory only and not for our own.

A little incident was brought to my mind—an experience which my oldest boy had two years ago. It had completely passed out of my mind, but as the Lord was talking to me along this line He brought it back as an illustration.

My boy, William, while in the country two years ago became quite an adept at climbing trees. We didn't tell him not to climb trees but we told him to be very careful to test the limbs before he crawled out on them. At first when he climbed the trees he tested the limbs one after another, but after awhile he became quite self-confident and said to himself, "Why, I'm a good climber; there is no reason why I should test all of these limbs." So when he had climbed up to the desired height, he crawled out on a limb and sat there with his feet dangling, very self-satisfied

at his ability to climb. After awhile he saw a boy falling; he watched him, but when the boy struck the earth he found it was himself. When he told me about it I said, "That is very strange, Didn't you know you were falling?" He said, "No, I thought it was another boy." This made no impression on me at the time, but the Lord brought it back to my mind and showed me how we are like little William. At first we climb up testing this and that position of faith very carefully, "looking unto Jesus" all the while, but by and by as we surmount one difficulty after another, and get beyond this blessing and that, we become self-complacent and feel important, and when we have climbed to some desired eminence we sit there dangling our feet, as it were, quite satisfied with ourselves. By and by we see some one fall; we look on with sorrow but feel secure until we strike the earth and find it was ourselves that fell. Have you ever met anybody like that? I have met a few such people. Oh, how cautiously they climb upward at first, with their eyes on Jesus, but when success in climbing brings spiritual pride they venture on some elevation without testing their position in Jesus, then something breaks and down they go. At first they hardly realize they have fallen; it seems to be somebody else that is making mistakes all the time—until they strike the earth with a thud.

People have been greatly used in giving messages, but in these very blessings they have gotten their eyes off Jesus, and used His power for their own self-exaltation until the Lord is left out of it entirely. You can have the gift of tongues, the gift of healing, the gift of prophecy or any other gift, and it can become an awful stumbling block. I groan when I hear a person say he has this, that, or the other gift. If you have a gift let the Lord prove it. Do not exalt yourself. Just as soon as you begin to talk about what you have your friends will lose sight of Jesus; all they will see is the "I," and oh what a big "I" it is! You had a genuine experience, but you went on climbing the tree and not testing the limbs. By and by, you struck a dead limb and you came down with a thud.

The Lord gave me this illustration coming home on the train and began to talk with me about taking our position in Him, exalting Him in our blessings and with every upward step keeping our eyes on Him. I heard a brother tell of hearing two men preach. At the close of one sermon he said to himself, "What a wonderful Jesus we have!" As he listened to the other preacher he said, "What a wonderful man!"

Both had talked about Jesus, but one exalted Him and the other exalted himself.

I want to tell you one of the lessons I learned while away. I was attending a large convention, and one night they had what I considered a very serious time. Flesh rebuked flesh, and as I sat there my spirit revolted. I turned to one of the brethren who sat near me on the platform and said, "Do you think this is of the Lord?" He said, "No, we do not think this is the Lord, but probably He has some lesson for us in it." As I saw the devil getting the victory and ruining what would otherwise have been a blessed meeting, and outsiders standing by in hundreds looking on and scoffing, my heart was sick and I cried out to the Lord in my distress. I had seen several meetings ruined by fanaticism and by mixed spirits and God's holy cause brought into disrepute, and in my anguish of spirit I left the meeting and went to my room. As I lay on my bed, harrassed by my own thoughts and feelings, I said some pretty strong things to the Lord. I told Him I was going home, I didn't want any more of that mixture of flesh and Spirit, and my heart was sick and sore within me. It took me a long time to get "talked out," but when I got quiet the Lord began to talk to me. He took me over every part of my life and I shall never forget that night as long as I live. He took me back seventeen years to the time when He so wonderfully touched my body and brought new life into it. He reminded me how He touched this body in its anæmic condition, how by one touch from Him He had put new life into it and made it possible for me to be the mother of six healthy children, and I said, "Why, yes, Lord, that was wonderful!" Then He said, "And you found some people who believed just as you did, didn't you?" "Yes, Lord." "And you joined yourself to those people?" "Yes, Lord." "And after awhile that organization crumbled away and you were awfully humiliated?" "Yes." "What did you do then?" "Well, Lord, I had to find You in a deeper sense than I had known You before. I had to say, 'Lord, it makes no difference whether this organization falls or that one falls, I know You touched my body. I know You gave me that healing and I have You to praise for Divine healing.'"

Then He took me on and showed me that when I married He had His hand upon me and how when He had sometimes wanted me to do things for Him I leaned upon the strong arm of my husband and did not always do the things the Lord wanted me to do, because I felt my husband

was sufficient. Then He said, "When the strong arm was taken away, what did you do?" "Well, I found You in a deeper way than I had ever dreamed of." Then He led me in spirit to the time when I was baptized in the Holy Spirit, and I lived that whole night over again. I went through that glorious experience again when the Holy Spirit baptized me and the heavens opened and I was thrilled and re-thrilled with the joy and ecstasy of the Lord surging through and through my body, and I said, "Yes, Lord, I had almost forgotten that beautiful experience." Then He said, "Wasn't that from Me? Didn't I give that to you?" "Oh, yes, it was a wonderful experience I had that night, it did so much for me, it transformed my music and my very life. I will praise You as long as I live for that revelation of Yourself." "And now you are in the Pentecostal Movement, aren't you? And you begin to look at people and when they are not perfect you want to throw the whole thing over?" He showed me I would simply have to let the people go and if the flesh wanted to work itself out it would have to do so. As I tossed on my bed and told the Lord of the things I found myself out of touch with, He said to me, "'What is that to thee? Follow thou Me.'" Oh, it was a wonderful lesson, and as I again said, "But, Lord, I am not in sympathy with such things," all He said to me was, "'What is that to thee? Follow thou Me.'"

I went back to that camp and things were even worse than before, but I was happy. There were contending spirits and people had messages that were not of the Lord, but the Lord lifted me above it. I was sorry for the people and wanted to pray for them, but my spirit was not distressed as before.

I do not know whether you are acquainted or not with the discouraging condition the churches are in throughout the land. I have talked with a number of ministers of the denominations and they told me how when they would try to launch out in God and preach a full gospel they would be ecclesiastically beheaded, as it were, and they were face to face with the question, "Am I going to stand for the truth or am I going to take care of my family?" It is the bread and butter question to them and their families. Some of these ministers are looking towards the Pentecostal Movement, but friends, if we have as much of God as we profess and expect to make the people hungry for Him, we must show them that we have something worth making a sacrifice for. When they see our people striving for pre-



eminence of the flesh and exhibiting controversy and strife where there ought to be unity, they are repulsed. We have to find God these days. The Lord is surely teaching us to get our eyes off people. I would rather see on this platform a man or woman who could exalt Jesus in the power of the Spirit than one who could preach the most eloquent sermon I ever heard. We are in an awful crisis and the trouble isn't all in the denominations. We have plenty of trouble in the Pentecostal Movement to pray about, but the Lord showed me I had received my blessings from Him. He is the Blessor and, whether the Movement is out of God's order or not, let us individually find God. He is in it somewhere. When we are all emptied out of wanting to show forth what God has given us, all emptied of our self-exaltation and when we take a humble place before Him, the Lord will do something for us.

Some people are agitated because we are not getting more people saved and baptized in the Spirit. I believe the secret of success is for us to exalt Jesus in our words and in our lives. If we get emptied of self and lift up Jesus we will have more results in our work; but friends, if you had gone around the country as I have and seen the chaotic condition of the churches, you would thank the Lord that we have been held steady even though we do not have wonderful results. It means something even to stand still in these days when the devil rages all around us. No one but the Lord knows the pressure of these times, but we praise God we have found Him sufficient. My heart is truly grateful this afternoon for all He has done for us.

I heard a man say at one of the campmeetings that when he got down to worship the Lord he didn't think of receiving a blessing, because the worship in itself was enough blessing for him, but as he went on worshiping the Lord in an unselfish way, God never failed to meet him. If he set out to worship Him for something he could get out of it, he never felt so happy, but if he worshiped Him for Himself alone, he was well repaid. May God help us to be an unselfish people, and let us not get so self-sufficient we cannot hear anything but what is important to us. Did you ever see people trying to bring out their pet doctrine on every occasion? I have met people who seemed to feel if they did not give a certain message they would go straight to hell; if they didn't preach "finished work" or "second work of grace" they would lose their salvation. How little the Lord cares about these theories.

He is far more desirous that we have unity than that we split hairs over doctrine. I can go to heaven on "the finished work of Calvary" and "the second work of grace," too. I care less about these doctrines than I ever did in my life. These things can all be harmonized if we just have grace to let the Spirit of God harmonize them. I can see how the Lord in His great love wants to harmonize these two great truths, for both are true, and you can harmonize them if you have grace enough and keep quiet long enough to let the Lord speak to your hearts. God gave me a wonderful vision about it one night on my knees and I am not bothered about that any more, but when you get so narrow, as I heard a man say, you can hide behind a ten-cent piece standing edgewise, so narrow you can see only one thing, your condition is pitiable. We know of people today in this Movement who won't sit on the platform with people who don't believe as they do along the line of some minor doctrine. Ah, little will it matter up yonder. These things will then seem of little consequence, but we will sing, "Worthy, worthy, worthy is the Lamb!" I have often wondered what the dear brethren are going to do when they get up there around the throne, if here they cannot sit on the same platform with one who has a different shade of doctrine, or if one has to go out and walk around the camp ground, while another preaches with whom he is not in harmony. The time is short, let us hold up the dying Lamb before a dying world and lay our hair-splitting theories aside. If we believe that Jesus is coming soon let us prepare our hearts to receive Him. He will not ask you or me whether we believe in one work of grace or two, but He will look down in our hearts to see what kind of a life we have lived. He won't need to ask any questions, but there will be the all-searching eye of God upon your heart and mine. Let us lay every difference down at Jesus' feet. There is plenty in this old Book to preach about on which we are united without trying to hunt up something to bring about a division. The world is going to ruin as fast as it can and here the Christians are quibbling over non-essentials. You cannot preach what you do not live. You can preach it from your head, but it has a hollow sound. It may have a loud ring to it, but you realize something is lacking. The Lord is just yearning over this Pentecostal Movement which has received so much from God, but has so soon forgotten the great essentials of unity and love of the Spirit.

## The Labor Problem and Our Lord's Return

Max Wood Moorehead, Bombay, India



IN England, the conflict between Capital and Labor is becoming more and more serious. *The London Times* announces that, acting on the advice of his ministers, the King decided to cancel his engagement to perform the ceremony of the cutting of the first sod of the Royal Albert Dock Extension. On this occasion Lord Davenport would have received him. A fortnight ago Mr. Ben Tillet threatened that if Lord Davenport showed his face in the East End on July 17th the strikers would drape the route with crape and the women would bring out their starving babies and show them to the King. A few days ago *The Telegraphic Press* communicated the news that in the presence of a great crowd of strikers, Ben Tillet, the popular socialist leader, prayed to God to strike Lord Davenport dead. After this prayer the band played the "Dead March in Saul."

In the same issue of *The Times* which published the cancellation of the King's engagement at the Royal Albert Docks, an appeal was printed under the signatures of the Bishops of London, Winchester, Southwark, Stepney, and Woolwich and the Archdeacon of Lewisham, on behalf of starving children and women in the East and Southeast of London. They state, "These innocent victims of the present unfortunate Labor dispute are suffering just now the most awful privations and help, prompt help, is urgently needed."

In a representative church council recently held, the Archbishop of York said that the present unrest was due to the actual pinch of poverty, and it was the duty of churchmen to tell employers that the investment of capital in business did not absolve any man from the moral responsibility as to the conditions under which business was conducted. "In the interests of the community no large section of working people should be employed at a wage by means of which it is impossible to live a decent life or obtain a decent home."

Only a few weeks ago a letter was printed in *The Times* which fully bears out the implication of the Archbishop of York that a large section of working people are employed in England at wages insufficient to enable them to live decently. This letter was written by a lady physician and the occasion which called forth its publication

was the agitation concerning the White Slave Traffic and proposed legislation to abolish that infamous business. The substance of the letter was as follows:

"I was called professionally to visit a young woman whose illness seemed partly due to her underfed bodily condition. Upon inquiry she told me that she had been employed in a large drapery establishment and for her services she received six shillings weekly (\$1.44). Every day she had dinner and tea supplied to her in the shop where she served, but out of this pittance she had to pay for two meals at her home, omnibus fares and all other expenses. I called to see the manageress of this establishment who assured me that it was true that this girl received only six shillings per week; moreover, she said that the day after her withdrawal two hundred applications were made for the vacancy. I was also told that hundreds of girls are employed at five shillings per week and hundreds at four shillings in West End establishments, some of whom are Royal Warrant holders."

What cruel injustice and fraud multitudes of young women suffer at the hands of heartless and wealthy employers. Is it greatly to be wondered at that hundreds of London shopgirls eke out a miserable subsistence by lives of shame which this lady physician declared in her printed letter that she knew to be the case.

In the first few verses of the Epistle of James we see that the present day conflict between Capital and Labor is the fulfilment of prophecy written more than nineteen hundred years ago: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you . . . ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth." James 5:1, 3, 4. In the beginning of this fifth chapter of James I believe we can see clearly the chief cause of this conflict to be in the heaping together of treasure so characteristic of these last days. It is an incontrovertible fact that in England the laboring classes are underpaid and money which in justice they should receive goes into the pockets of the rich men; and so not alone in England, but in the United States and the Continent of Europe, labor troubles are growing more acute every day, and the inevitable fruit of this conflict is observed in strikes of increasing magnitude, the spirit of

lawlessness on the part of the unemployed, deep poverty, and intense hatred manifested toward the capitalists. In the United States, which is the richest country in the whole world, more than ninety-five per cent of all the wealth is in the hands of less than five per cent of the population. A very few years ago it was stated that the Standard Oil Company controlled ten per cent of the wealth of the United States. A few months ago an Anglo-American plutocrat transferred some objects of art from London to New York and it was stated that these articles were valued at sixty million dollars. Just think of how colossal the fortune of this modern Cræsus must be when the vast sum of sixty millions is invested simply in pictures and bric-a-brac!

On the fifteenth of last April when the Steamship Titanic foundered, there was a little group of millionaires on board, nearly all of whom perished. The estimated fortunes of the members of this group aggregated five hundred million dollars; the fortune of one individual was reckoned to be one hundred and fifty millions. Facts like these illustrate the centralization of wealth which is a unique characteristic of our twentieth century civilization whose strained industrial conditions find no parallel in any other period of the world's history.

In Great Britain, France and the United States, Syndicalism is now a recognized force in Socialism; though all Socialists are not necessarily Syndicalists—the latter constitute a wing of the great Socialist party. Syndicalism means that one of the parties of the Socialistic order by means of a federation of Trades Unions have decided that Capitalists shall no longer control the bulk of the wealth but that industries shall change hands and that Socialism shall rule the commerce of the world. To accomplish this transferral of capital to themselves, strikes of great magnitude are to be put into operation in order to paralyze trade and even standing armies are to be terrorized and disbanded in order to carry out wicked designs.

Will legislation redress the working man's wrongs and the working woman's wrongs? Not

in any appreciable degree when we consider the sum total of misery. I am convinced that the condition of multitudes of the very poor who are employed at starvation rates will not be ameliorated, but that as Trusts multiply the rich will grow richer and the poor will become poorer, and the conflict between Capital and Labor will wax fiercer and fiercer until thrones will totter and governments will disintegrate and monarchies will crumble and fall.

Praise the Lord! There is a silver lining to this awfully black cloud which is hanging low over the industrial and political world today! There is something instructive and very cheering in the sequence of events recorded in this fifth chapter of James. Synchronous with this conflict in the industrial world is the Latter Rain period, this present day outpouring of the Holy Spirit with the sign of tongues. Many spiritually minded men and women who are close students of the Prophetic Word believe that the Latter Rain period which began six and one quarter years ago is now rapidly drawing to a close. "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the Husbandman waiteth 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; stablish your hearts: for the coming of the Lord draweth nigh." James 5:7, 8. Thus we see that the next thing is the return of our blessed Lord. "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." Then in verse nine is the exhortation: "Grudge not one against another lest ye be condemned: behold, the judge standeth before the door." In this time of confusion and industrial and political unrest, our beloved Lord is so near that His hand is on the latch, for He standeth before the door. In a very little while He will come as Judge to arbitrate this weary world's wrongs.

Beloved brethren, the burning question is, Has the Lord entered your heart in the depth of His Throne indwelling, and does He abide there in the Person of the Comforter? In other words, Are you ready for His coming?

August 2, 1912.

### Among the Kraals of South Africa

Chas. W. Chawner, Vryheid, Natal, South Africa

I THOUGHT good to show the signs and wonders which the High God hath wrought. Truly, we realize His Holy Presence.

A brother and sister came to us through the leading of God and on Sunday last, in answer

to Spirit-given prayer at our family worship, the blessed Holy Spirit came down upon our Zulu people as we gathered in our grass-covered church and there was a great crying out to God from among them. Men, women and children,

huddled together on their knees before us, cried out to God for forgiveness and some came through praising God. Hallelujah! Two of our native Christian women were among the number and one confessed to having received three chickens from a friend, knowing they had been stolen. I showed her that she must make the matter right and, blessed be God, the very next day she brought two poles to sell to make restitution.

At the class meeting previous to our monthly communion service I did not feel at rest in my spirit regarding their spiritual condition; but I could neither see nor learn of any cause why they should not sit with us at the Lord's table. How I praise the Lord for showing these dear, brown-skinned children of His their wrong-doing. There were great searchings of heart for which I praise His blessed name.

Thank you in Jesus' dear name for the draft sent. Just now we are building a church of

stones from the hillside, with a roof of grass, and we thank our God and you for the timely help. Our eyes look unto Him. When we stepped out some years ago in obedience to His call He gave us Phil. 4:19 on which to stand and He hath not failed to supply our need. Verily, He abideth faithful.

We have a very good gathering in our church on Sundays, but the work to which the Master specially called, and today leads me, is visiting the Zulus in their huts and preaching to them Jesus and the resurrection; and my ambition is, through His grace, to carry His precious word of invitation into every kraal that I can possibly reach, and leave in human hearts that Holy Seed, the Word of God.

We are all well, and joying in Him. We rejoice with you over the successful convention and know that through the blessed Spirit we may meet with you at the throne of grace.

## In the Hands of the Potter

Leila M. Conway, Hurlock, Maryland



Y<sup>E</sup> are My witnesses, saith the Lord." In the summer of 1907 when I heard a prominent and well known evangelist publicly denounce what he called the "tongue movement"—my first intelligence of its existence—I inwardly sided with him, although refraining from taking an open stand. This was at a holiness campmeeting. By the following winter, judging from what I had learned, chiefly through holiness papers, I was fully persuaded that this "movement" was a delusion and was ready to unite with others in opposing it and crying it down as one of the most grievous fanaticisms of the day. However, before I could get my first public opportunity, God graciously and marvelously interposed.

One evening in January, soon after I had retired for the night, He drew near. I knew Him—my Lord and my Redeemer: "Do not take part with others in pronouncing this 'new thing' a delusion. For the place that thou dost think to tread upon is holy ground."

Oh! the tender emphasis upon the "holy." It revealed to me that Jesus was somehow to be found in this reproached "movement" and that I had already to some extent been lifting up my hand against Him. I was dumb with astonishment. A great thankfulness began to well up in my heart for His merciful intervention while

the glad tears coursed down my cheeks. I heard Him say, "Seek and obtain," and then He was gone. From that moment as best I knew how I began to seek, though *what* I scarcely knew, my information having been so one-sided and prejudiced; and, furthermore, holy men and women had taught me that there was no further blessing to seek beyond "Sanctification," they likewise calling that "the enduement for service," "the baptism in the Spirit" and "Pentecost."

But I felt I must not be disobedient to the heavenly vision. On the strength of that revelation alone I must press through to what He had called me to obtain. And right here I would sound a note to His praise. When about to lag or grow weary He would invariably draw near to cheer me and draw me on (Cant. 1:4), giving the assurance that I would yet receive, so that oftentimes on my knees I found myself rejoicing and praising Him for what He was going to do. Wonderful God! "Like as a father pitieth his children so the Lord pitieth them that fear Him."

More than two years passed by without my seeming even to get within sight of the goal, but early in the spring of 1910 the Lord let me know my long wait was drawing to a close. He sent to my Maryland home a letter from a brother and sister in New Hampshire telling me of a Latter Rain Campmeeting to be held that summer. This brother and sister were entire strangers and had gotten hold of my name and address

by the merest chance as it seemed, but I knew it was not so. I beheld the hand of God focusing matters for me and my heart beat high with praise. A few weeks later an open letter in *The Way of Faith* did more than any other one thing in bringing me light on the Latter Rain Movement. It appeared that a missionary, under the pressure of adverse denominational influences, was about to retract her favorable attitude toward these Pentecostal manifestations and the writer of this letter set before the wavering one a tender plea of entreaty in words that I knew could never have originated from human wisdom or understanding. The Spirit of the Father speaking through the lines brought me to my knees in prayer before Him. My soul now came to wait upon God with almost unbroken continuity.

When there remained but a few days before my departure for the campmeeting the thought of the criticism I would encounter from friends began to come before me. Would it not be better for me to obtain the blessing I sought before going from home? With strong pleading and agonizing I pressed my suit night and day. Finally I thought of the promise of I. John 5:14, 15, through which I had often received blessing from God. In my secret closet I went over the words to Him: "If we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." I had assuredly asked according to His will, and I knew that He heard—therefore I had the baptism.

Taking the stand of having received by faith I went to the campmeeting and testified that I had received the baptism. This, I found, did not meet the views of the workers and indeed, as I afterwards came to see, there was along with my real receiving by faith a subtle form of self-love and pride, an endeavor to avoid the shame of the cross in the reproach that the speaking in tongues might bring. This had to be done away with and God used one of the workers to bring it about. During an early morning service when we were bowed at the altar in prayer I, too, prayed, thanking God for the baptism which I had received through faith in His Word, whereupon this brother exclaimed, "If Sister Conway persists in saying she has the baptism she will finally be lost and drop into hell." "No, you will not," said the Spirit within me; but at the same time under the power of that rebuke and while the brother was still speaking the words I felt a wilting and

shriveling up within such as you see on a flower in the scorching rays of the noonday sun or when held near the blaze of a fire. This—not the words—convinced me there was something amiss in me, something lacking. It took the strong rebuke of the brother to break down my spiritual pride and I feel that God permitted him to speak as he did in order that something more might be accomplished in me. The revelation was like a thunderbolt out of a clear sky, so shocked and amazed was I. God had begun to tear me down that He might build me up, to slay me that He might make me alive. I had fallen on Christ the Living Stone to be broken in heart, in intellect, in will and in body, until every part of my being became pliable in the hands of the Potter. There is a world of meaning in Psalm 51:17, which says "the sacrifices of God are a broken and contrite spirit." Some of us have substituted other sacrifices and failed to obtain what we sought from God.

But, though I knew that wilting and shriveling up to be none other than the working of God, the enemy was present to tempt me. "Do not remain here a day longer but pack up and leave the camp ground at once," he whispered. "They have not treated you with common courtesy, but have as good as said you are professing a lie, when you know you would sooner have died." "Get thee behind me, Satan," I cried. "If what these workers say is true, surely I ought to thank God and them for delivering me from deception, and if not true why should I care what they say? I am here to go through with God, and here I will stay until His time comes for me to go away."

This was no small victory over the powers of darkness but by no means did it dispel the perplexity and mystery settling down on me as a pall. Did it mean I had been claiming something I did not have when I. John 5:14 was so explicit, and must I acknowledge it all a mistake and begin to seek over again? The tears fell like rain.

Some time before this the people had left the altar and I was alone with my thoughts. Rising from my knees I went in haste to the tent where the workers were assembled and bursting in on them I sobbed out, "Oh, won't you pray for me and help me to get right with God?" Instantly all were on their knees. How they prayed! But I was too absorbed with my grief to take much notice of what they said. "I don't know what else to do, nor what to pray," wailed I. For if ever a human being had "come to the end of the

rope" I was that one. "You do not need to pray any more," said one of the workers, "nor do any more than you have done." Not to pray? It put a still more puzzling aspect on the situation. "No, just quietly wait until He sends the manifestation of the Spirit."

In the tumult and distress of my mind I found it well-nigh impossible to cease from my pleading cries to God; but the prayers of His saints at last prevailed and by degrees I came into a state of outward calm. My sufferings in spirit from one o'clock until six P. M. of that day are indescribable. It was a literal fulfilment of the latter clause in Matt. 27:46, a complete hiding away of the face of God, something I had never known before. My anguish of soul brought forth the cry, "Where, oh where is God?" "He is right here," replied one of the workers. This assurance brought a measure of comfort, for to my senses He had seemed clear removed from the earth and it was good to know He was still present.

They had been telling me not to do anything save to wait and praise God; but with the spirit of heaviness upon me, rather than the spirit of praise, one can conceive what it cost to do this even with the lips, and how for some time it was no more than a form of praise.

Somewhere between the hours of six and seven I began to feel a lifting of the terrible darkness and a most vivid consciousness of the returning presence of my Lord. Hope sprang up anew in my breast, mourning was turned into joy. I had in the meanwhile noted that these men and women of God had at no time denied my claim on I. John 5:14, 15, to the baptism, but only insisted that I tarry and wait for the *manifestation*. Light began to break. About an hour later I heard the voice of the Lord telling me to go out to the evening service. I rose from the floor where I had lain prostrate through all the long hours of the afternoon and went into the auditorium where already the service was in progress. I had no more than taken my seat when there dropped into my heart the assurance, sure and strong, that I would receive the manifest fullness of the Spirit's presence that night. Hallelujah! "Though He tarry, yet wait; for He will surely come" (Hab. 2:3).

Some one has said that there is a time to stop praying and begin praising, to stop asking and begin receiving. I knew that this time had come for me. Most eager expectation of my Lord, who was now on the way, was enkindled within as I lay there in the straw those hours praising

and awaiting His coming. Then the Spirit began to take me through a series of questions: "If your unbelieving mother and family were here in the congregation looking on and thinking you had gone stark mad, could you still lie here?" "Yes, oh yes!" cried I, shuddering at the mere thought of missing the goal to which I had almost attained. "The pastor and people of your church and neighborhood will lose their confidence in you and say: 'Sister C——? Well, of all things! She is the last person we would think of to be so led astray by that fanaticism.'" I watched the ignominy, slander, persecution, ill-name, trials, following one after the other in panoramic array, saw my aristocratic relatives and Christian friends leave me till the last had gone; then, turning to the Spirit, I replied: "I will go forth therefore unto Him *without the camp*, bearing His reproach." "Only a few weeks ago the one whom you hold dearest was saying he had watched you amidst the false teachings and deceptions around you and had rejoiced to see you stand true to Christ through them all as a needle to the pole. He is one of the number who, with all good conscience, honestly believes this so-called 'tongue movement' has originated from the pit and is the climax of deception. What if he should leave you?"

It took me some time to answer this question. I had counted him a friend that would never forsake though all others should fail. In a sense more real than words can depict I felt myself made as the filth and offscouring of the earth—undergoing a stripping process—that Christ might be made my "all in all." "Naked, poor, despised, forsaken," came to me with all of its force through this, the last stroke. But the suffering was turned into joy most exquisite as I beheld that Jesus had gone this way before me and was only opening up the lone, lone path that He had trod and saying, oh, so tenderly, "Can you walk therein?" The last question of the Spirit answered, the preparation was now complete as "when the day of Pentecost was fully come" (Acts 2:1). I first began to feel my body being taken up by a power altogether outside my own volition or control. A violent shaking and waves of electricity passed over me from head to foot making even my finger tips to tingle—a literal fulfilment of His promise, "I will pour out of My Spirit." Then the fire fell! Under its burning both within and without (which continued in a mild gentle manner for several days afterward), I was constrained to cry out, "I shall burn up! I shall burn up!" "Did you not

pray for Him to baptize you with the Holy Ghost and *fire?*” said some one near; then I remembered my prayer and said, “Hallelujah!”

There then came what to me was the most precious and most sacred manifestation of them all, the memory of it is in my soul to stay through all time and eternity. I became aware of a distinct physical dealing of the Lord. The clutch of a human hand could not have been more real than was the grasp of that Divine Hand on my heart—probing, tightening—under the mighty grip of which I lost my breath a time or more, while across my mind there flashed the consciousness of the bliss it would be to die under that Hand! God, meanwhile, letting me know it was for the purpose of getting out the *root* of unbelief far down in my heart. I was amazed at the revelation, for I had firmly believed myself possessing more than an ordinary degree of faith. Through that searching illumination, laying bare the innermost recesses of my being, I saw my faith did not measure up to the grain of mustard seed spoken of by Jesus in Matt. 7:20. Oh, the different way in which God looks upon things!

I was next brought to drink in of the Spirit (I. Cor. 1:12, 13) and to speak in other tongues, sensing, oh, so clearly, that the “foolishness” and “weakness” of God (I. Cor. 1:25) was being manifested through me before a scorning and unbelieving world. Jesus was hid away from the sight of men by reason of His *lowliness*, “a root out of a dry ground; no form nor comeliness; no beauty that we should desire Him,” in the light of which I could now see how it was that “His own received Him not” (John 1:11). Ah, beloved, in the eternity to come it will be revealed that the Jews were no more ignorant of their “day of visitation” than are some of us. It was revealed to me that subtle pride and a self-life that does not want to be put to the death is at the bottom of our resistance. We do not see because we do not want to see; we do not know because we do not want to know. Those who have taken a stand against “this miserable tongue movement,” as one of our good, eminent ministers terms it, are some day going to awaken to the fact that the despised and lowly Jesus has been here in our midst and they knew Him not. Oh, to get humble and teachable before God so that He can get us to go “all the way” as in song and testimony we have so often said that we would do, even though it terminates in our crucifixion with Christ, being “made a spectacle unto the world and to angels and to men;” but oh, bless His dear name, He that loseth his life shall have it multiplied back to him in the proportion

that results from a grain of wheat falling into the ground, “And if it die it bringeth forth much fruit.” Hallelujah! There was given me a revelation of the Father and the Son far transcending what I had known before and which it had not entered into my heart to conceive of. My soul was lost in wonder at the condescension of God, yet filled with a joy unspeakable; a little foretaste of the experience that will be ours when we are caught up to be forever with the Lord in the glory of His immediate presence. It was heaven!

This precious “latter rain” outpouring of the Spirit by no means conflicts with any of God’s works toward us in the past. The writer once heard certain workers say that their past association with the Holiness Union was a mistake, though scores of men and women in that throng knew of the time when these heralds of full salvation went proclaiming a Saviour that saves to the uttermost, God attending their ministry in great power. Oh, to be wise, beloved! The Holy Ghost has ever been in the world since His descent in that “upper room;” but from what we sometimes hear it would seem as if He has been away and is just returned. Neither can we overlook the “differences of administrations” and “diversities of operations” by which He has worked in by-gone years and centuries; “but all these worketh the one and the self-same Spirit.”

And now that God is pouring out the “latter rain” in the closing days of this Gospel dispensation we may know it will correspond to the “former rain” given in the inauguration of this present dispensation, so that the one who receives the Holy Ghost in these “last days” may expect to speak in other tongues—the distinguishing evidence of the “former” and “latter” rain—as did the disciples on the day of Pentecost. There are exceptional instances on record but I am led to believe the “sign” (tongues) more particularly belongs to these periods.

From the understanding that comes to me I do not see wherein God would have us formulate this precious “latter rain” into a doctrine or even to speak of it as a “movement.” I see in this recent outpouring of the Spirit an indication of the near return of Jesus and an end of the present order of things, a ripening of the “first fruits” of the harvest for Christ at His coming.

O, sleeping virgin, do not slumber longer! For only they that love His appearing, with the “first fruits” out from among the dead will be “caught up” to meet the descending Lord. “And so shall we ever be with the Lord.”

## A Conference of Pentecostal Workers and Missionaries Boston, March 5-13, 1913

FOR some two years the Spirit has strongly impressed upon us the advantage of an occasional coming together of Pentecostal leaders and workers to confer concerning the things of the kingdom. Three months ago the Spirit began to lay upon us the obligation of taking the initiative in this matter, by inviting all those engaged in "Pentecostal" ministry to meet in Boston, March 5 to 13, 1913. This proposal has been warmly welcomed by all the workers to whom it has been mentioned and has the approval of every assembly where it has been presented.

We believe that such a council cannot fail to be of great spiritual profit to all who attend and should bring blessing to every district represented by a worker. If, in the providence of God, it shall awaken an international interest or result in bringing together representative workers from those lands not yet fully evangelized, we believe it will prove a great stimulus to this wonderful world-wide work. Especially do we look for a great new impulse to be given to the paramount interests of the foreign fields.

Much as we would like to meet workers from every country, we shall not, however, presume to designate this council as "international," or even as "national," unless the immediate response shall indicate that we are justified in expecting this. It is ours to send out the call. It is for the Holy Spirit to put the "gladness" and the "go" (Ps. 122:1) into the hearts of those whom He would have come. Our thought is merely to provide the meeting place and prepare for the entertainment of the delegates, leaving the conference to choose its own chairman or effect such temporary organization as shall then "seem good to the Holy Ghost and to us." It is not expected that this council will

formulate any creed or assume any authority over workers or countenance any attempt to "organize" the Pentecostal work.

The object of the conference, so far as it can be expressed in a word, will be to find and further such fellowship of the Spirit and to seek such a coöperation of activities as was manifest in the Apostolic Church, while avoiding the bondage of outward organization and the machine methods of the modern "church."

We believe that wherever possible, assemblies would do well to arrange to send their pastor or leader, or that in far distant places several small assemblies might wisely fellowship together in sending some worker to bring back a report to them. In other lands a general movement might be set on foot (at the next convention) to send some one or more accredited delegates to represent the Pentecostal work in that country.

Pentecostal people everywhere can most helpfully coöperate with us in extending this notice by sending us the names of all Pentecostal leaders and missionaries who are known to them; also the names of one or two of the most respected, influential and active workers in each assembly.

Further information desired by those who hope to attend or those willing to help will be supplied mainly through the columns of *The Truth for The Times*, a free Pentecostal paper which the writer expects soon to publish. It is our thought to use the first few issues of this prospective publication as the official organ of this coming conference.

T. Arthur Lewis (Conference Secretary), *The Truth for The Times* (our paper), or (the writer) Morton Plummer, may all be addressed at 54 Poplar street, Melrose, Massachusetts.

\* \* \*

### THE FINISHED AND UNFINISHED WORK

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This tract has already had a splendid sale and is well worth distributing. It will surely pour oil on the troubled waters of the present controversy over "the finished work of Christ," versus "sanctification, as a second definite work of grace." The author beautifully harmonizes the scriptures on both of these subjects and shows the truth of each. If you wish to promote unity and harmony among the Pentecostal people, send for a package of these tracts to distribute. You will find the subject is not treated in a way to do violence to the belief of any one, but on the contrary allays all desire for controversy.

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