



*The days of Heaven on the Earth*

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

MANITON - CHICAGO

## Pentecost Plus Pentecost

"In the Time of the Latter Rain."

Arthur W. Frodsham in Bethel Temple, Chicago, Feb. 13, 1921



THE subject this afternoon is "Pentecost Plus Pentecost." Shall we just go back to the Word of God and find out what the first Pentecost was like? Jesus Christ, before He ascended up into glory gave a commandment that they should tarry in Jerusalem for the Holy Ghost. It is the only place recorded in the Bible where He gave command through the Holy Ghost and this was that they should not depart from Jerusalem, but wait for the promise of the Father. The one hundred and twenty tarried in the upper room day after day for ten days; they were all in one accord, they were all in perfect harmony and I can imagine how they got things straightened out during that time. I can see John getting up and saying, "Brethren, I want to make a confession here. I remember how angry I was because of the attitude of the Samaritans that time when we passed through Samaria. I know Jesus Christ has forgiven me, but I want to make it right with you also." Then Peter gets up and says, "Well, I am the worst of the whole crowd; I denied my Lord. Yes, I know, He has forgiven me, but I want to make it right with you brethren." Then Thomas comes and tells them how he doubted his Master, and so on, until after a while they were all in one accord and after another night of praying, at the stroke of six—God is always on time—"when the day of Pentecost was fully come"—something extraordinary happened. What was it? Jesus Christ had ascended. Ten days before He had gone up and up and up, and now God had glorified Him and put Him at His own right hand and gave Him "the promise of the Father," and when the time had come, the day of Pentecost, at the point of six o'clock in the morning, the Holy Ghost came right down from Father's right hand and filled not only the entire building, but every person—"they were all filled with the Holy Ghost and spoke in other tongues as the Spirit gave utterance." Of what was it a proof to these disciples? They knew now that Jesus Christ was at the right hand of God.

They were all filled and I believe every one of them had a distinctive language. The

noise of the Spirit coming down was great and when the one hundred and twenty all spoke in tongues the noise was greater. The first Pentecost meant "noise". A corpse doesn't make much noise; a living person should. There was a great noise and for three hours they were singing and praying in the unknown tongue and the result was that the people around came and said, "What is this?" The Arabian said, "I hear him talking in my own tongue; the Grecian heard another person speaking in *his* tongue, and there were a great many languages that they had never understood. The on-lookers then said, "These men are drunk, they are filled with new wine." But after it had subsided a little, Peter rose up and said, "Men and brethren, we are not drunk as ye have supposed, but this is that which was spoken of by the Prophet Joel." This was the inauguration of Pentecost; it was the inauguration of the Church; God's seal upon the redemptive work of Jesus Christ.

After Peter's sermon the multitude were pricked to their hearts and three thousand were converted; three thousand were baptized and personally I believe that three thousand spoke in tongues. Time went on and they had all things in common; they sold their possessions and were just like one big family. Then one day Peter and John said, "Let's go up to the temple." They had not broken away from the temple worship. When they went up there they saw a man who had been lame from his birth, and after Peter and John had told him to arise in the name of Jesus of Nazareth he was healed. People wondered what was happening, so Peter told them that it was through faith in the name of Jesus Christ that had wrought this healing. The captains resented this and brought them before the elders; a circle was formed around and they put the apostles in the center. "Now tell us by what power you do these things." Then Peter, then and there, was filled with the Holy Ghost, refilled with the Spirit; he rose and said, "Ye rulers of the people and elders of Israel, if we are filled with the Holy Spirit we will be bold." Yet they had respect for authority. Peter went on: "If we this day be examined of the good deed done to the impotent man, by what means

he is made whole, be it known unto you all that by the name of Jesus of Nazareth, whom ye crucified, even by Him doth this man stand here before you whole." They got it straight from the shoulder. They even went a little further and put in a word on Salvation. "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." You hear most people quote that and say, "Can be saved," but the Word says, "must be saved." Then they threatened them and sent them away, forbidding them to speak any more in His name. When they got out it didn't take them long to decide where they would go. Where do you go when in trouble? Yes, I know you go to the Lord, but you also like to go where there is a company of God's children filled with the Holy Spirit. When I go from city to city the first place I hunt up is a Pentecostal circle. Peter and John went to their circle and when they got there do you suppose Peter said, "Oh, we had a wonderful time; I was filled with the Spirit of God and He gave me liberty to speak and I told them it was through Jesus Christ this man was healed. I just feel fine"? Oh, no. He was conscious of something more than that; he was conscious that the forces of hell were arrayed against God's Son; he told the people to pray, and they all with one accord lifted up their voices and cried to God to give His servants boldness to speak, and that signs and wonders should be done by the name of the Holy Child Jesus. What a wonderful prayer that was! it was wonderful in many respects. The whole company raised their voices together and prayed with one accord to the God of heaven. Was all this necessary? Go back a little. "Peter and John and Thomas, didn't you have a wonderful time in that upper room? Weren't there three thousand souls converted? Weren't there five thousand converted in the temple and you had ONE wonderful healing?" "Yes, that is all quite true, but we are up against a more serious proposition; the authorities are arrayed against us and *because of this we need a fresh infilling of the Spirit.*"

I want you to get this point. They had a wonderful experience the previous day; a great number of people were saved and they had a miraculous healing. They had a tremendous number of people against them, the authorities and the elders, but they cried to God to deliver. God saw the condition of affairs. They cried,

"We need something more than we had on the Day of Pentecost, we need a fresh infilling of the Spirit." You bring before God the condition of Chicago; bring before Him the condition of your family and the condition of your church and ask Him to stretch forth His hand to heal and give His servants boldness to speak His Word, and to give signs and wonders in the name of His Holy Child Jesus. God heard their cry; He saw that there was need of something more and He gave additional power. We know that we had our Pentecost fourteen or fifteen years ago; we received the wonderful outpouring, but friends, we are up against a more serious time today; conditions are more critical and we need something more than we received then. We thank God for all the past experiences but I am not yet satisfied with the fulness we have received. I hope that He will put such a deep dissatisfaction upon your heart that you will ask Him to behold the condition of the world today; that signs and wonders may be done in the name of the Holy Child Jesus.

The conditions are terrible; just look at the daily papers and see an entire column of church advertisements devoted to Christian Science and Spiritualistic churches. The forces of evil are multiplied and we ought to pray that God will multiply the activities of the Holy Ghost.

Did God answer the prayers of those apostles and the people? "When they had prayed, the place was shaken where they were assembled together and they were all filled with the Holy Ghost, and they spake the Word of God with boldness." The place was shaken; as one has put it, "God so loved them that He put His arms around the whole building and shook the entire place." "The place was shaken and they were all filled." The most timid woman in that assembly spoke the Word of God with boldness. If we are filled with the Spirit of God we can say the hardest thing in the hardest place at the right time with the spirit of boldness. Then there came a repetition of conditions as existed after the Day of Pentecost; again they had all things in common, a repetition of selling goods, the result of a plus Pentecost, a re-filling. Did the signs and wonders follow? Instances followed that they dared not have asked for by name; Ananias and Sapphira were struck dead. The multitude came from around the city and they brought their sick and the Word says that "they were healed everyone." Not one or two, or here and there two or three but *everyone*. There

was a convention in New York City recently and one of the brethren said to me, "We had a fine healing service. I suppose about twenty-five per cent who came forward to be prayed for were healed." I should liked to have seen it the other way about; that seventy-five per cent were healed and twenty-five per cent had to go home without being healed. I find here that when they had plus Pentecost, *everyone of them were healed*. Then a number of the priests were added to the faith.

Now I want to know from the Word of God whether it is possible for us to expect a repetition of the outpouring of the Spirit which we had fourteen or fifteen years ago. Can we expect a repetition of this wonderful visitation? I believe we have a right to expect it. "Be glad then, ye children of Zion and rejoice in the Lord your God: for He hath given you the former rain moderately and He will cause to come down for you the rain, the former rain and the latter rain in the first month." (Joel 2:23). "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." (Zech. 10:1). If you look at your lexicon you will find that for that word "rain" there are four distinctive words used; the *former rain* and the *latter rain*, then there was *rain* and after that He says "I will cause bright clouds or violent showers of rain." The former rain was gentle showers when the seed was put into the ground and then there came the latter rain; more copious than the former which was to ripen the grain. The Lord says, "I have given you the former and the latter rain but in the time of the latter rain you pray for rain and I will give you violent showers of rain." This last rain referred to was a distinctive and different rain; the former and the latter rain had been spoken of and then He said, "Pray for rain in the time of the latter rain and I will give you bright clouds, thunder showers." "I will give you the former and the latter rain together and then in the same month I will cause to come down abundant showers." Now what does that word mean here? When Elijah prayed that there might be no rain he used the same word—"Lord, don't give them even a tiny shower, don't give them any rain whatsoever." Then the other word "rain" spoken of here has the meaning of violent showers; the same kind of shower that came in the time of the flood in the days of Noah. He says, "You

pray for *rain* and I will cause floods to come down." Here is the same word that Elijah used when he said, "Lord, send rain." There is the sign of abundance of rain. The Lord said, "You pray for rain in the time of the latter rain; your faith is very small so you just pray for a little shower." He doesn't ask you to have great faith but says, "You pray for that kind of rain and I will cause to come down violent showers." You say, "I feel the need of rain," and then pray for a shower to come down. The Lord says, "I am so glad to hear that cry; I am thankful to hear a request for rain and I will answer it not according to their request but above all that they ask or think; I will cause violent showers of rain to come down in this time of the latter rain."

Are we not in the time of the "Latter Rain?" Friends, if we are sure that we are in the time of the Latter Rain we have a right to pray for rain because He tells us to ask for it. I like God's Word because we can always bank on it. God says He will be true to His Word so when He says that He will give "rain in the time of the latter rain" He means it. So everyone of us ought to cry like these people in Peter's time, for a fresh outpouring. God heard their cry; He shook the place and filled the people and so He will hear our cry.

I had a vision the other night and it seemed that the very heavens were jutting over full of blessing and power, and full of rain. And God said, "I am just waiting for conductors to bring it down to the earth." We all know what lightning rods are; conductors that carry the electricity from the heavens to the earth. God has His rods, people upon whom His power has fallen; they have shaken under the power of God and have been used as conductors to bring that power down to earth. Praise God for Pentecostal people. There is material enough here to touch heaven and water the earth. May we cry unto Him as that other gathering did, "Lord, behold the condition of the people around about us and give us boldness that we may speak the Pentecostal truth. Stretch forth Thy hand to heal." Friends, when we pray from the heart God will answer and He will manifest His power in and through each one. Jesus Christ lives; He is on the giving hand. "And they were all filled with the Holy Ghost and spake the Word of God with boldness." God heard the cry of His disciples and in His love He refilled His people. Do you think He has changed? He

loves everyone of us and is waiting to refill us. The Word of God says, "Be filled with the Spirit." One day while traveling in the train these words came to me and I said, "Lord, how long does it take to be filled with the Spirit?" He answered, "It takes just as long as it does for you to say 'Amen' to My command." I said, "Amen" right on the train and the Lord

refilled me with His Spirit. I went down to Kitchener and gave them that message and they were all refilled with the Spirit. I saw the same thing happen in Rochester and in Toronto. You can say "Amen" to His command now and He will refill you with His blessed Holy Spirit. Jesus is on the giving hand and He is the same yesterday, today and forever.

## "They Rehearsed All that God Had Done with Them"

The Re-creative Power of God—Miracles of Healing.

F. F. Bosworth in The Stone Church, Feb. 20, 1921



HAVE been asked to speak a little while describing the scenes from which I have recently come, but in doing this I want it distinctly understood that I do not take any credit for it. God is moving in a sovereign way, and in a degree that I have not seen before, and is responsible for all that I shall rehearse.

I will give a few scriptures as a basis for my remarks. In Acts 14:27, we read, "And when they were come, and had gathered the church together, they rehearsed all that God had done with them." Acts 21:19 says that when Paul had saluted the saints at Jerusalem "he declared particularly what things God had wrought among the Gentiles by his ministry." These texts show that it is scriptural to rehearse what God has done. I did the preaching and the papers connected my name with what was done along the healing line, but many ministers prayed for the sick; Baptists, Methodists, Presbyterians and Pentecostal brethren took an active part, and more were healed through the other brethren than through me, but all the credit and all the glory belongs to God.

At Lima, Ohio, we had, up to that time, a many times greater revival than anything we had ever seen. God worked wonderfully, but we started in with very small crowds. The pastor asked us to have a Divine Healing service on Friday night. We spoke on Divine Healing and some few were healed. He asked me if I would not have another service on the same line the following Friday night. After the first service I went home and read through the Gospels, Matthew, Mark, Luke and John, just to be absolutely sure of one thing on which I was a little uncertain. I knew healing was in the atonement, but I was not quite certain that

God wanted to make a universal application of it. From some things I had seen I was a little in doubt; enough so that I could not radically and enthusiastically press that point. By the time I finished Matthew I was settled and could prove to anyone who believed the Bible that it is the will of God to heal every person on the same basis that forgiveness of sins is offered. When you read the scriptures you will notice that "He healed them all." He laid His hands on everyone, and they were healed *everyone*. That is the story clear through the Gospels, and the reason given is what God Himself assigns, "That it might be fulfilled which was spoken by Isaiah the prophet, Himself took our infirmities and bare our sicknesses." Modern theology says He did it merely to prove His divinity, and many other ways people have of accounting for the absence of healing in these days, but all these theories fail in the face of Matt. 8:16, 17. God fulfilled the prophecy and He is in duty bound—I say it reverently—to fulfill it today. The justice of God demands and calls for the forgiveness of every sinner on earth who comes and pleads the benefits of Calvary. We have precisely the same words applied to the body; therefore He had to fulfill all of it wherever He met the multitudes. If that was His reason for healing them all—because the atonement called for it—then He has reason to do it today in Chicago and everywhere else.

As I was praying about this matter the Lord and I had a controversy. He said to me, "Why do you have the healing service at an obscure meeting when many people cannot come?" "Why don't you launch out along the line of Divine Healing like you do salvation?" I said, "Why, Lord, if I did, a lot of cripples and incurables would come, and supposing they didn't get healed?" Then He asked me, "Do you

stop preaching salvation at the big services because people do not get saved?" "No." "Why don't you?" "Because I believe people will be saved." Then He repeated that Scripture again, "Himself took our infirmities and bare our diseases," and said, "If you take one part and preach it in a big meeting, why not take the other part?" The Lord got me in a corner. I said, "Well, Lord, suppose I preach that in a big service and have everybody come to be healed, and go away the same as they were; look at the reproach that would be on You." He showed me it would be a reproach on me, and not on Him at all, for He would do His part if I had the faith; on the other hand it was I who would be humbled at failure. So I said, "Lord, I will preach the Gospel of healing as well as salvation, and it is up to You to stand by Your Word." I knew the Lord was faithful and He would have to back up healing if I preached it like salvation. If I pretended I believed it when I didn't, the reproach would be on me. So I launched out, advertised it, had the sick brought, and preached the Word, and got God in a corner. I said, "Now, Lord, I have done what You told me to do. You must do the rest." From that time the Lord began to work. Now if every minister will present that phase of the Gospel as emphatically as the other, and leave no place for unbelief, until the public mind is convinced, then healing can be just as universal here as it was in Jerusalem. The atonement called for it, and just as soon as we can get that truth implanted in their hearts, the healing of a cancer is just as easy as anything else; in fact the worse the better.

The fresh illumination God gave me on these Scriptures from which I had preached many times, was what started the revival in Lima. The second Divine Healing service was most wonderful. Almost everybody received something from God that night. There were healings of blindness, goiters, the worst form of rheumatism, and many gradual healings. They came from all classes of society. It says of Jesus, "His fame went out and they came to Him from every quarter." So they did in these meetings. Not only from all denominations, but the Christian Scientist, the atheist, and the spiritualist came and got saved wonderfully. I preached this truth for years and saw, as you know, some hundreds healed in answer to prayer, but this sovereign working of God was

a continual amazement to me. I was a little afraid at first that the subject of healing would turn attention from the more important matter of salvation, but I had no need to fear. At the very first two services on healing more people were converted through the healings than at all the other meetings combined.

It is not my purpose at this service to speak of the healings at Lima, but I will just mention one, that of Mrs. Ruth Baker of cancer. She came to the altar unsaved and after being dealt with she was prayed for and gloriously saved. She sprang to her feet, the cloth dropping from the cancerous wound and exposing the cancer, raw and bloody to the audience. The next day we called on her and found that the terrible holes in her lip through which you could see her teeth the night before were filled in, and new skin like that of a child had formed across her entire lip. She had been afflicted with the cancer for more than two years; could not stand the weight of the cloth on her face without it was first saturated with ether. She had spent \$500 for ether in the last two years. After her healing she showed her face to the doctor from whom she had purchased the ether, and he said, "Well, that is wonderful. I could do nothing for you except relieve you of pain temporarily." She testified at the hall to great crowds, many of whom had known her before.

The revival in Pittsburgh started right off. Hundreds sought God. In fact, the crowds came the very first day; no fault-finders, no kickers, everybody expectant. We went to Carnegie Hall, and no matter how poor the preaching, at the close they would make a rush for the platform and help each other up; it was an immense platform which would hold about two hundred and fifty. Sometimes they would follow you around and when we asked, "What is your trouble?" they would answer, "Oh, I am not sick. I want to be saved."

A most remarkable case was that of Mrs. Wright. She had been in the ministry some years before, had gotten out of divine order, and had a cancerous kidney. At the hospital they cut the kidney loose, as it had grown fast to the pelvis, and it had been injured. She had previously had the other kidney removed, and part of this one was left in, but she suffered so they took it all out and found a cancerous growth inside. This left her entirely without kidneys, and according to the medical profes-

sion one cannot live without at least a part of a kidney, as there can be no secretion. The longest anyone has lived without kidneys has been five days, so they told her she could not live; secretion had stopped and she had uric convulsions. She felt she would not die, and thus she lived on for eight years, all that time suffering a thousand deaths. She never missed a day without having these uric convulsions, and when she was taken with them, her physician would hurry to her side to give her morphine by a hypodermic needle. He gave her as high as sixty grains a day, and he arranged with four other physicians to come to her help if he was out of town or on other duty. After she would vomit all the poison possible, the remainder would come out through the pores in uric abscesses. When she took a warm bath the poison coming out of her pores turned the water green.

A few days after the meetings opened they brought her out, and she told me her condition. I didn't know what the Lord would do, so I went to my room and prayed. She had no convulsion from 1:30 on Saturday afternoon until the following Tuesday, and no morphine; not even the slightest nervousness. She almost had a convulsion on Sunday; was on a street car and felt it coming. She got out and came running into the meeting, saying "Pray for me quickly." We prayed for her and it passed off, and she never had one since. She felt a power working in her body, a most blessed sensation until 1:30 on Tuesday, and became perfectly normal. Attended the meetings week after week, staying up until midnight, and then came over to Detroit and helped in the meetings there, all her organs working naturally. Her physician had heard of other cases getting healing, and said, "There is one who will not get healed, and that is Mrs. Wright," but she was already healed. When he heard about it he made a bee-line for her house, and said, "Sit down and tell me all about it." She sat down and told him the whole story of her healing, and said, "Now, Doctor, what happened? Have I got new kidneys?" He said, "You are bound to have them. There is no such thing as secretion without kidneys. It is a case of absolute re-creation."

A young lady by the name of Miss Genevieve Harris, twenty-four years old, father and mother both practicing lawyers, she herself in the office, came a few times and was brought

under conviction of sin. When a little girl a man fell on her and crippled her hip. Being a growing child the rest of her body developed and left her hip four inches smaller; her mother said they always had to pad and build out her hip to even her up. She got to the meeting 2:30 Saturday afternoon, went to the altar and asked God to save her soul. Just a few minutes later she received the baptism of the Holy Spirit, and then she said the fire of God burned so hotly in that hip it made her cry. It made me think of my own case when I was healed of consumption fourteen years ago; the fire burned in my wasted lung, which I have noticed when there is creative power. She felt the hip raise up, and when she arose from the altar she walked perfectly, without limping. God added four inches to her hip, just like Christ increased the bread and fishes when he fed the multitude.

One woman had eleven incisions in her abdomen; as a result she had ruptures and five or six protrusions. God healed her, and the next day she was able to carry a heavy load. We had case after case of hernia and double hernia. After God had proven His power it became almost a common thing in Pittsburgh for people to say to us when we asked them how they heard of the meetings, "My physician told me." These were bad cases that baffled the physician. We had an average of fifty Catholics a day, and they were the easiest people to deal with. The Roumanians came and brought their interpreter, as we could not have talked to them otherwise. The poorer they were, the easier and sweeter it was to minister to them. They came to the house where we were staying and brought their interpreter with them.

Many Christian Scientists came. Of all the abominations on earth that is about the worst, but I preached the Word and let them discover where they were lacking. A practitioner came with one of her patients who had a goiter. They knelt down together and wept their way through. When they bid us good-bye they would say, "We burned our books." They saw they had nothing but a philosophy. It was like eating the recipe instead of the biscuits. We found it best to be kind to all classes. Instead of antagonizing them and attacking their belief, show people the real thing. If a man lives in a little old shack, don't run his shack down, but build him a nice mansion and invite him in.

We went from place to place, as the crowds grew, to the Reformed Presbyterian Church, Carnegie Hall, and the Duquesne Theatre. I went a number of times a half hour before the door was open, and couldn't get in through the main entrance.

A lady came in a wheel chair, having one side paralyzed. While I was praying for her I had a vision of a woman jumping, and as I finished praying I asked her to raise her arm, which she did. Then I said, "Now jump." She jumped, and when she found she could jump she got so happy she kept it up.

In a meeting we just closed in Detroit there were more than a hundred who came to the front at one time to get saved; sometimes two hundred unconverted would fill the whole front end of the large hall, men and women. We made the conditions for salvation just as tight as we knew how. I told them unless they uncovered sin, righted their wrongs, gave back stolen property, they would meet these things at the judgment. They wept and gave their hearts to God. There was something about that tangible demonstration that made the atmosphere of the meeting such that sinners would just pour in. Many of the church members would go back to their churches and vote unanimously to teach and practice divine healing. I made it emphatic that God commanded every elder to pray for the sick and anoint with oil. We had ministers come from all parts, Chicago, Kansas City, New York. One, a Baptist minister of Detroit, who has held revivals all over the country, speaks twenty languages and has the baptism in the Holy Spirit, is now praying for the sick and receiving calls from different parts. The other night he prayed for a woman who was totally blind in both eyes for thirty-three years; had a daughter twenty-two years old whom she had never seen. She instantly got full vision, stood there and gazed around with the tears streaming down her face. The very next woman he prayed for was blind in one eye; she was healed as quickly as prayed for. He came up to our room the night we left so happy to be used of the Lord. Ministers came from the Nazarene church and the Presbyterian, and some took a plain stand with their church. The Baptist minister came to one of our afternoon meetings and asked me if I would object to his renting a big theatre the next Sunday and having a healing service. So he had a meeting the same time we did. We had members come from the Interdenomi-

national Evangelistic Association, get a bottle of oil and plunge right in and pray for the sick. It encouraged them to see results.

A lady came who was born with her limb bent across her body. The doctors straightened out the limb so she could walk, but it was short. She came to be prayed for for internal trouble of which she was instantly healed. She was filled with joy for what the Lord had done. As she was rejoicing He spoke to her, "What about your lameness?" She looked at herself and found her hips in perfect proportion, and her limbs even. The last two weeks we had cases every night where God manifested His creative power and worked miracles in the presence of physicians.

A child had a mastoid operation and had her ear-drum removed. One night a physician stood and witnessed God replacing that ear-drum and giving perfect hearing. The physician said, "Bosworth, when did you discover you had this power?" I said, "It is not my power at all." I told him how Jesus bore a man's sins, and the man could have the miracle of salvation because the Gospel was preached to him. Just so with healing. "Oh," he said, "that is it, is it?"

In the last few days physicians would come in and say, "God bless you. I certainly commend the wonderful work." One day a couple came in from another town bringing a child who wore a plaster of Paris cast. The child could not sit up at all without it, had a decayed spine. I asked the mother if she was a Christian, and she said, "No." I told her she would have to give her heart to God, that we couldn't change His plan. It was written of Jesus, "who forgiveth all our iniquities, who healeth all our diseases." I told her I would guarantee that He would heal the child if she and her husband would give their hearts to God. They didn't like it very well, but she promised. At first she didn't seem sincere, but finally wept and really got saved. Before she scarcely opened her eyes, the child sat up. That touched the father's heart. He had been holding back and didn't want to come up to the front, and finally the child ran around the church and up the street. Off came the plaster of Paris cast. The next time it came we stood it up on the pulpit, and the crowd cheered heartily.

A lady brought in a child with a tubercular limb, showing cavities in the bone. She said that the day before pieces of bone half an inch long came out with the pus. She wore a steel



brace. We rebuked the disease and the woman took the child home. When she examined the cavities she found the sore dried up and not a drop of pus on the cloth covering it. The brace is off and the child is walking around. The sign-painter walked up to me and said, "Brother Bosworth, you prayed for my little girl with a tubercular ankle. When she got home the sore was dried up and she wasn't even lame as she walked around."

We prayed every day in Detroit until three and four in the afternoon; there were literally thousands healed of all manner of diseases. Paralytics were healed and walked off the platform, having been carried up. They came carrying cripples on their backs, and husbands carrying their wives in their arms. I was called to the back of the room to pray for a man who was shaking all the time. He had no power to control himself. His son called me back and asked me to pray for him, they were unable to get him up to the front. When we prayed for him he arose from his seat and said, "Turn me loose." He walked out of the hall, went down the street and took the street car home.

People received the baptism of the Holy Spirit right on the platform, the atmosphere was so charged with the power of God. One night, without any suggestion from anyone, three different ones broke out speaking in tongues.

A few days before they brought an Episcopalian woman who had been operated on four times for an internal cancer. She lay at the point of death three or four days, and they were begging us to go to see her. The physicians, seeing her condition, sewed her up, feeling they could do nothing for her. They carried her in and I asked her if she was a Christian. She said she didn't know, that she wanted to be, and broke out weeping. God sweetly saved her. When the spirit that was afflicting her went out, the Holy Spirit came in and she went right over on the floor. She broke out speaking in tongues; didn't even know what it was, and for an hour and a half spoke beautifully in tongues, her eyes filled with tears. She never had a trace of the cancer since. Her sister came to us and said, "My sister talks in Hebrew frequently. I cannot understand it." At the last day's meetings, both morning and night, the people testified to having received the baptism of the Spirit.

A lady came asking for prayer for her boy

who had never stood on his feet. She didn't bring him, but thought when she reached home she would wake him to see if he was all right. The father, an ungodly man, refused to be interested. He was sitting at the table when the mother carried the little boy down. He turned to his father and said, "Daddy, watch me," and walked right off.

Cases of locomotor ataxia and every kind of disease were healed. We crowded out place after place. The other night we had a meeting at the great Palace roller rink, a place that seats three or four thousand. A lady was brought in in a wheel chair, and after being healed she wheeled the chair home herself.

The Lord used Brother Benson of Texas to pray for the sick more than He did me, also others.

A very remarkable case was that of Miss Alma Swarthout, Birmingham, Mich. When she was six years old she contracted a cold which settled in her ears. At seven years of age the disease left her right ear and settled in her left, causing a chronic discharge. She was operated on by Dr. Breaks of Terra Haute, Ind., the corruption spurting to the ceiling of the operating room. The doctor said that everything in her head was decayed and he didn't know where to begin. He removed the ear-drum and the three bones in the middle ear and scraped the mastoid bone found to be decayed. All the mastoid cells were removed, leaving nothing belonging to the ear and a cavity larger than a walnut.

She came to the meeting to be healed of eczema and said to me, "I did not say anything about my ear trouble on my card. I suppose it would be presumption to expect to be healed of that when I haven't any ear-drum." I told her she could certainly have her hearing, and wrote "deafness" on the card myself. She said afterwards that the positive way in which I spoke gave her faith. In half a minute after the command for the deaf spirit to leave was given, I spoke just above a whisper, with the other ear plugged up, and the woman melted to tears. She went from there to a physician and told him what had happened. He looked disgusted, but said, "All right, we will see." He got out his instruments and looked into her ear, and there was the drum. He said, "The drum is there, all right." She could hear a watch tick through that ear.

My brother prayed for a man who had been in battle; a piece of shrapnel went through his

cheek, carrying with it one of his ear-drums. Dr. Cruickshank of Windsor, Ontario, said the ear-drum was entirely gone. After prayer he could hear a whisper. My brother also prayed for another who didn't have any ear. Her hair covered the place where the ear should be, and as he put his hand up to pray, he pulled back the hair and found there was just a little ridge there. She told him she was born with only one ear. The Word says, "He healed them all," and so God gave her keen hearing from that side, so that she could take her little wrist-watch and hear it tick. I could say without an exaggeration that at least a thousand cases were healed of deafness.

A woman was dying at one of the sanitariums, the physician keeping her under morphine until she would pass away. In the meantime she was prayed for and was perfectly healed.

A young lady had an internal growth and the physicians were arranging to operate on her the next day. The operation was to cost \$250. She sent for prayer at 1 o'clock in the morning; as Brother Creamer and a few of the brethren prayed all her suffering left her, and she was filled with joy. When they came to operate they found her well.

I will close with giving an account of the healing of Madam Hoffman, a sweet concert singer, who suffered with inner lacerations and spinal trouble for thirteen years. She told her physician she was coming to be prayed for, and he, a broad-minded man, said, "Go ahead. One of my patients went and was healed." She went back to him after she was healed, and he examined her and pronounced her in perfect condition. He said the lacerations were healed as perfectly as the skin on her forehead.

We are now going to the Twin Cities, St. Paul and Minneapolis, and I am sure we will have a great revival there. He will give it anywhere if you are positive enough and leave no doubt in the sick man's mind. Healing is just as universal as salvation.

Our closing meeting was in the Arcade, which seats 5,000, the largest place in the city. Traffic was blocked when people were coming and going at the time of service. Hundreds were down stairs and could not get up to the hall. We dismissed one audience to make way for another; prayed for 500 in one service, and the Lord worked until the very end.

## A Motor Boat for South China

IN the Pentecostal Evangel some weeks ago, dear Sister Needham, almost on the eve of her departure, told of the hardships our missionaries were obliged to undergo in traveling from one station to another by the filthy, unsanitary Chinese boats. This is the only means of travel but the discomfort and hardship of such traveling cannot be put into words; only those who have experienced it year after year know what it means to be obliged to sit cramped for days at a time in a space not large enough to stand upright, not to speak of the filth and the dirt, the opium fumes and other unspeakable odors, and separated from soldiers and evil-designing men by only the thinnest partition. Sister Needham made an appeal for a motor-boat for the South China missionaries, and friends in different parts have voiced the need. This is not for pleasure but a deep necessity. The missionaries have to travel by boat to the interior, supplies must be carried to the different stations, and their lives and supplies are in constant danger from robbers in the Chinese boats. A number of South China missionaries are looking with longing eyes to the many untouched villages but the transportation facilities have made it difficult to possess the unoccupied lands stretched out before them.

Miss Sisson sends the following appeal to the readers of THE EVANGEL which we believe will speak to open hearts:

"Some time ago Miss Lavada Leonard wrote an appeal for prayer for a launch for the waterways of South China, speaking of the thousands of villages that could only be reached by boat. Later, Mrs. Needham echoed this cry. Now that our dear Sister Needham has laid down her life in the interests of missions, what could be more fitting than that we rise up and give it as a "Needham Memorial Fund"? The steam launch would cost \$1500. If a hundred of us give \$10 we will sweep off at once a thousand of this; then it will be easy to get a hundred who will give \$5 each and it is accomplished. The King's business requireth haste. Souls are perishing. Jesus comes soon. One of the first hundred."

We shall be glad to forward all offerings sent for this purpose. Do not turn your regular missionary offerings into this channel, but an extra gift.

\* \* \*

Without adversity grace withers.—*Mason*.

Two Months' Report

THE following is our Two Months' Report (Jan. & Feb.) of money sent to missionaries through the Latter Rain Evangel and The Stone Church:

Miss Ethel Abercrombie, China .....	\$ 20.63
Miss Carrie Anderson (for Building in China)	100.00
Miss Carrie Anderson (Personal) .....	25.00
L. M. Anglin, China .....	20.00
Miss Blanche Appleby, China .....	15.66
Miss Blanche Appleby (for Bertha Meyer's work) .....	76.00
Miss Ruth Aronson, Congo .....	40.00
Miss Almyra Aston, India .....	21.63
Miss Myrtle Bailey, China (for building) .....	100.00
Miss Myrtle Bailey (Personal) .....	25.00
Miss A. E. Brown, Palestine .....	35.00
Robert Cook, India .....	60.00
Miss Lillian Doll, India .....	25.00
C. W. Doney, Egypt .....	45.00
Miss Elsie Fearey, South America .....	25.00
Mrs. J. H. Finney, Central America .....	20.00
John Gaines, Japan .....	30.00
Mrs. Kate Goldie, So. Africa .....	15.20
Thos. Hindle, Mongolia .....	15.00
Miss Phoebe Holmes, China .....	11.00
L. M. Jacobs, India .....	20.00
Mrs. L. M. Johnson, China (For Miss Anderson's work) .....	20.00
George M. Kelley, China .....	117.06
Mrs. Kelley (fare home) .....	100.00
Ethel King, India .....	60.00
Jennie Kirkland (for native work) .....	30.00
Miss Beatrice Lawler, China .....	20.00
Harland Lawler, China (building) .....	200.00
Mrs. Harland Lawler .....	30.90
Mr. and Mrs. J. O. Lehman, Africa .....	140.00
Alex. Lindsay, India .....	15.00
Miss Bertha Meyer, China .....	30.00
Miss Bertha Milligan, China (native work) .....	100.00
B. S. Moore, Japan .....	30.00
J. J. Mueller, India .....	20.00
Albert Norton, India .....	15.00
John Norton, India .....	30.00
Wm. K. Norton, India .....	30.00
Sophie Nygaard, Africa .....	40.00
Leonore H. Parker, India .....	81.68
V. G. Plymire, Tibet .....	10.00
Pandita Ramabai, India .....	53.00
Miss Zella Reynolds, China .....	20.00
Mrs. Anna Richards, Africa .....	10.00
Mrs. Julia Richardson, Congo .....	65.00
Miss Hattie Salyer, Egypt .....	14.95
B. A. Schoeneich, Cent. America .....	50.00
Mrs. Violet Schoonmaker, India .....	30.00
Ira G. Shakeley, Africa .....	45.00
W. W. Simpson, China .....	10.00
Mr. and Mrs. Geo. Slager, China .....	50.00
Ernest Smith, India .....	30.00
J. R. Spence, China .....	25.00
Marie Stephany, China .....	10.00
Walter Thompson, China .....	45.00
Lillian Thrasher, Egypt .....	60.10
Jessie Wengler, Japan .....	45.00
Adolph Wieneke, China .....	108.00
Wilbert Williamson, China .....	85.00
Miss Adah Winger, So. America .....	25.00
Miss Alice Wood, So. America .....	105.00
China Famine, through H. E. Hanson .....	75.00
China Famine, through Thos. Hindle .....	75.00
China Famine, through J. R. Flower, Treas. .....	120.00
Missionary Home, Mortgage .....	293.07
Missionary Home, Expenses .....	205.00

Total for two months .....\$3,776.87

If any of the missionaries do not receive the amounts opposite their names we will send duplicate drafts on receipt of such advice.

Macedonian Call from Nine Tribes

The Annual meeting of the Pentecostal missionaries and their converts from the different stations in Liberia is a very momentous event. It was held in 1920 at Newaka, Dec. 23-26. Miss Ethel Bingeman sends us a brief account of it. "Four days before Christmas the missionaries gathered in from their various stations with their boys and girls. First came Mr. and Mrs. Personcus from Blebo, twelve miles away in the Trimbo Tribe, with 36 boys and a few girls. Miss Boddy, Miss Kirsch and Miss Eustace came from their station in the Nynabo tribe, a five hours' walk, bringing 30 boys and 10 girls. Two new workers arrived from Garaway, Mr. and Miss Garlick, and they received a royal welcome from the native people. Mr. Johnson arrived from the Beach, and with us four who are living at Newaka, Miss Erickson, Miss Nygaard, Miss Sandstrom, and myself, we were twelve workers and over 100 boys and girls. Our native workers and Christians who joined us from the surrounding tribes, brought the number up to 250."

What a blessed company! Two hundred and fifty redeemed from the awful blackness of African heathenism, with all that means of superstition, degradation, ignorance and vice. How the hearts of our faithful workers must have thrilled as they looked at that sight! 250 blood-washed, singing the songs of the redeemed. Surely they felt repaid for all the sacrifice they had made as they saw the Lord work in their midst. And how they realized the need of reinforcements as they looked at the delegations from nine different tribes asking for missionaries. Some of the heathen had traveled a four days' journey to beg for a missionary and had to be refused. The presence of God was manifested from the first meeting, and a number were saved and baptized in the Holy Spirit. On the closing day 24 followed their Lord in baptism. Brother Johnson writes that one of the most blessed results of the Convention is that two of their best native workers have offered themselves for work in the Pahn tribe, about a seven days' journey into the interior. The opening of work in this tribe has been on their hearts for years. May God give them a revival in this virgin soil.

\* \* \*

"When the roll is called up yonder,  
We'll be filled with joy and wonder  
When we see the blood-washed number,  
Some from every tribe and nation will be there."

# The Latter Rain Evangel

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## Notes

### Special Offer

WE are deeply grateful for the many appreciative words that come to us weekly, of blessing received through the pages of THE EVANGEL. From a monetary standpoint it has never been a paying proposition, but when we look at the hundreds of thousands that have been blessed, had their faith quickened, bodies healed, been called to service through its pages, not to speak of the large missionary interests fostered on every continent, we have been more than compensated for the days and nights of toil; for the struggles and problems that crowd in on every hand.

If the paper has been a blessing to you, will you help us increase our subscription list? We have a few Bound Volumes of THE EVANGEL on hand which we would like to be in use. They are Vols. 5 and 6 bound together (1912-1914), and while they last we will give one of these for every three new subscriptions sent in, plus the cost of mailing (30c). They are well bound in cloth and gold, and contain splendid material for a minister or Bible student. If interested in the offer send us three subscriptions at \$1.25 each.

\* \* \*

### Chicago Missionary Rest Home

We are glad to tell our readers that we have been able to pay off half the mortgage on the Chicago Missionary Rest Home when it was due. We paid \$1500 on Feb. 21st and have the privilege of paying the remaining \$1500 at any time. All who have had any responsibility in praying for and looking after the interests of the Home feel very conscious of God's leading in every detail of the Home. In less than a year He has enabled us to clear this \$6,500 property from debt, with the exception of \$1500. The Home is

well furnished and through the kindness of the many friends of the missionaries all our expenses have been met. God's leading in this is a continual wonderment to us. Our venerable treasurer's favorite expression regarding the Rest Home is, "If I had never known God to answer prayer before, I would surely know it now."

Our monthly fellowship meetings are seasons of real refreshing and greatly enjoyed by all who come. We are changing the date of meeting from the first Tuesday of the month to the first Wednesday evening, as this will suit some of the assemblies better. We heartily invite our Chicago readers to attend this meeting.

\* \* \*

### Easter Convention

The Easter Convention of the Bethel Pentecostal Assembly will be held in the church, 4th and Dickerson Streets, March 25th to April 3rd, inc. Services each day, 10:30, 2:30 and 7:30. Missionary service and offering, April 3rd. Special Divine Healing service Wednesday evening, March 30th. Speakers and returned missionaries will be present. Write early for accommodations to Pastor Ernest Hooper, 61 Fourth St., Newark, N. J.

\* \* \* \*

### With the Women in Egypt

Miss Hattie Salyer writes of a profitable visit to the Assiout Orphanage which is conducted by Miss Lillian Thrasher. She says two of her oldest boys stood highest in the government examination. The Sultan of Egypt visited the orphanage while she was there and left a donation for the enlargement of the buildings which they sorely need, for some of the children have been sleeping eight and nine in one bed.

Miss Salyer also writes of the way God is blessing in the Women's meetings. One particularly, which lasted three hours, she says was the most blessed meeting she ever attended in Egypt. Tears flowed down the faces of those Egyptian women as they listened. Three at least were saved and one who had previously ridiculed, prayed all night. The next night she gave a precious testimony and sought the baptism. They were so hungry for God it was hard to leave them. Some brought their sick babies to be prayed for. A mother told of how through prayer God raised her four-year-old daughter from the dead, after the doctor said she had been dead for two hours. She brought the child to the meeting. In Assiout there were over 200 attended the meeting, many weeping under the conviction of the Spirit. "Oh how we need more workers," she cries. "I wish that I might be a dozen people. There is so much to do."

## God's Ambassadors Ministers of Reconciliation

Pastor Harry Long, Zion City, in the Missionary Rest Home, Feb. 1, 1921



DO feel the need of coming to this Missionary Rest Home. It is a real rest to run in here for a day or two.

In the sixth chapter of II. Corinthians is a portion which I believe will fit into the need of folks here. "We, then, as workers together with Him, beseech you also that ye receive not the grace of God in vain." In the fifth chapter the apostle tells us of the wonderful ministry of reconciliation, making clear that God is reconciled to man, having become so through the precious blood of Jesus, breaking down the enmity that existed. So God is no longer man's enemy, but man's friend; He has you and me in the world as His ambassadors, which indicates that God is at peace with the world. If God was at war with the world He would withdraw you and me. When the ambassador of the United States is in Germany it is a sure indication of peace between us, for when war is declared ambassadors are immediately withdrawn. It will not be long now before God will be at war with the world. The tribulation will be upon us, and every true ambassador will be withdrawn, in a moment, in the twinkling of an eye. When war is declared we will be gone, but our very presence now, whether in India, Africa, China, Japan, or in this America, is an indication to us that God is at peace, and our sole ministry here is to beseech men to be reconciled to God.

There are some things that I am learning through experience that I never knew before about the characteristics of an ambassador, and Paul, a true ambassador, who understood what it meant to fill this capacity, gives us this little word here. We are in the day of salvation. This is not the day of God's wrath. It is not the day for you and me to frighten people about the judgment, to get people under the bondage of the law. We are living in the dispensation of grace when God's attitude toward the world is one of peace. We are ambassadors of peace to beseech them to be reconciled to God and to win them for Him. God is not seeking to scare us but to win our affection. So while we are in the world we are to conduct ourselves as ambassadors so people will be won to Jesus Christ.

Here is a little word, "giving no offense in anything that the ministry be not blamed," that is the ministry of reconciliation, by the attitude which God seeks to bring before a lost world. God wants to show people He is a Friend, not an enemy. Man by nature counts God as an enemy; when God puts prohibition on certain sins and pleasures, man thinks He is an enemy, but He is a Friend. And so in conducting ourselves as ambassadors here, no matter where we are, we are to represent the attitude of God toward a lost world, that this ministry of reconciliation which has been committed to us, will not be blamed. How many times God is misunderstood because of the wrong attitude of the ambassador.

There are two characteristics here, one plainly stated and the other one inferred. We are to give no offense and to take no offense. Many of us would not give offense, but there are few who would move along without taking offense. The reason of this is while God is fully reconciled to man and God is man's Friend, yet because of the attitude of man toward God, not being reconciled to God, there is a strained relationship between man and God from this end. It is just as it is with the nations of the world. When matters were becoming rather critical and it looked as though this country would be at war with Germany, our ambassador's position there was a very trying one, and he had to be very careful what he did. When there is a strained condition the ambassador's position is very critical. So with us. There is a strained condition between God and man. God loves men, but men do not love God; they are at war, alienated, and so there is a strained relationship, and that brings about some inconveniences for the ambassador. We are to give no offense and take no offense, that the ministry be not blamed.

How many times we take offense at little things that occur simply because in our own lives and in our own thoughts we are not fully reconciled to God, as Christians, and Pentecostal people in particular. Now Paul gives us this little word: "Giving no offense in anything, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience"—we will need much

patience, in this strained condition of things. We cannot fly off the handle when some foreigner to God and heavenly things speaks evil about us and pokes fun at us.

The thing I had to overcome when I first began to preach was young people making fun of me when I talked to them about the Lord Jesus Christ. Oh how badly it made me feel. They seemed to take offense and would laugh at me and make me feel like hiding. Why was that? Because of the strained relationship between God and man, and I was just a little ambassador of the Lord Jesus Christ. Because these people were not reconciled to God and because of the antagonism in their nature, they laughed at the ambassador, but unlike earthly ambassadors and earthly governments we are not to take offense. Perhaps with an earthly government, if some offense was given, the government he represented would want reparation to be made, but not so with us. We must take the wrong and go on our way. Give no offense and take none, and then we will prove ourselves. You cannot compel people to be reconciled to God; you must have patience with them. I expect missionaries know all about that as they labor with the Chinese, the Africans, and the Indians. I am sure it takes much patience.

"In afflictions," circumstances will arise in our ministry as ambassadors for God, that will bring afflictions. Oh how hard this is upon the natural man. You go some place and you think the people will receive you cordially, but you experience just the opposite. You find them cool and feel like going away. But as ambassadors we must bear with "necessities." We must enter homes, not so pleasant as this, and bear with patience the varied experiences, without grumbling or complaining, but approving ourselves" in afflictions, in necessities, in distresses, in stripes"—sometimes the ambassador will receive stripes. The Apostle Paul received stripes, but did he send word back to heaven for a legion of angels to come down and smite his persecutors? Never! He took it patiently. That is the duty of an ambassador because of the strained relationship that exists between God and man. But if Ambassador Gerard or some earthly ambassador would have been beaten and bruised what a furor it would have caused! God doesn't make a fuss about it. We wish He would sometimes. We wish He would deal with them, but He lets things take their

course. I have been reading lately of the awful persecution under Nero in Dean Faraar's *Darkness and Dawn*, and I said as I read it, "Why, Lord, You didn't take a bit of notice of those ambassadors who were representatives of Your kingdom!" No, God is at peace with men, and if you and I are to be real ambassadors we will have to be prepared to take these things from men who are at war with God. When Paul was imprisoned did God smite the jailer who had beaten and imprisoned him? No, He just sent an earthquake in answer to Paul's and Silas' praise service, and instead of punishing the jailer He saved him. That shows God's attitude.

Now if we turn around and seek for God to bring retribution, like John did as they came through the country, "Lord, shall we call down fire from heaven on these folks?" we will receive the Lord's rebuke, "Why, John, you know not what spirit you are of." That was not the spirit of Him who said, "Father forgive them, for they know not what they do." I know how hard it is to the natural man to take these things. How hard it is not to vindicate yourself when misunderstood; not to strike back! We know we are ambassadors from heaven and it is hard not to resent the treatment the world gives us. And yet we must take these things; in stripes we must prove ourselves as ministers of reconciliation, "in imprisonments, in tumults, in labors, in watchings and in fastings," how very few of God's ambassadors are willing for these things. "By pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor,"—remember, as ambassadors from heaven, we will be honored and dishonored. Some people will think you are fine, and others will think you are hateful. Some people like us and others do not, but that is not our business. Some places I go I am honored and in some I am dishonored, but my business is to represent the country to which I belong. I was born from above when I was born the second time. My business is to represent Jesus, and so you will be honored by some and dishonored by others, "by evil report and good report," I have experienced both of these; "as deceivers and yet true"—Pentecostal people above all others experience this. We are accused of being deceivers, and yet, thank God, we are true. Up in Zion City recently, since

God has been so mightily working, we get this from every side. I believe we are rightly representing the thing and we are true, and yet many times we are looked upon as deceivers, but that is the part of an ambassador's life. "As unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." Now as ambassadors we may be poor, and in actual reality may possess nothing, but thank God, we have the backing of all heaven, if God has sent us. When this country sends an ambassador to a foreign country he has the backing of the whole of the United States, and thank God, all heaven is back of the God-sent man or woman, no matter where he is. If I hadn't realized this fact during the past ten years I am sure I would have given up long ago.

Then the apostle ends with this little exhortation, "O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels. . . . Be ye also enlarged," or as Moffat beautifully puts it, "Open your heart to me." I believe one thing we need in Pentecost is enlargement of the heart. God's heart, God's love, God's grace, God's peace, everything is open and full toward this lost world at this present time, and our hearts must be enlarged; they must be made big enough by the love of God that we will be able to rightly represent God's attitude to a lost world, and to prove ourselves in the strained relationship between God and man, to whom we are sent with a message of reconciliation. He has revealed to me very clearly that His attitude in this dis-

persation is one of absolute grace to His people, to a lost world, and God wants us as His ambassadors to carry His message.

As I said in the beginning, our very presence in the world today indicates terms of peace between God and man. The day is far spent; it will not be long until we will be taken away and the Great Tribulation will burst upon the world. God will once more be at war with sin and those who have rejected Him, but as long as we are here, let us keep the attitude of peace. That is the only way that God can win the affections of lost men and women, through the ambassador. The only way a country deals with another country is through its ambassador. How much responsibility then rests upon us to prove ourselves. Are we willing to take afflictions? Are we willing to have patience with people, to suffer necessities, and all these things for Jesus' sake, to win men to God? If we are not we will never prove ourselves as ambassadors of the King. I know some people when they come up against a real hard snag begin to complain and run away. That is not the attitude of an ambassador. God will take you through everything if you are willing to suffer for the sake of Jesus; through stripes, imprisonments, misunderstandings, bad reports about you—God will take you through and give you the enlargement of the heart so you will be able to bear them all and still love the people who are the cause of these things, win their affections like Paul and Silas did in the Philippian jail. The dear missionaries know something about these things. Let us be true to our office as ambassadors of Jesus Christ until He comes and removes us to the glory world.

## Precious Lessons on Intercessory Prayer

"She Being Dead yet Speaketh."

Message Given by Mrs. Huldah Needham in the Pentecostal Missionary Conference Held in Pekin, China

Reported by Miss Zella Reynolds



HERE is much that we need to know about prayer that we may have the real working of it in our lives. In the second chapter of First Timothy we find the words, "I exhort therefore that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority."

"First of all" prayer shall be made. Shall

this coming year have that *first of all* in our lives? Not first of all, *work* but first of all *prayer* that God may be able and sufficient in our lives for all that may come up. "If we abide in Him and His words abide in us we shall ask what we will," because our wills are lost in His and His words are hidden in our hearts. It is then that we can be so conformed to His will that there will be a mighty unity and oneness. It is just like a mighty electric current. When our wills and lives are in accordance with His

will, there will be that mighty circuit that will bring forth the shining of His perfect will.

Prayer is often a battle. It is communion, it is fellowship, but it is sometimes even a battle, and we need to go about it not in the energy of the flesh but in the power of the Spirit. Take for instance a case of a demon-possessed soul for whom we realize a battle is on. God must come forth and show us what kind of weapon is needed. As we wait upon Him for this need we can enter into the consciousness that God by the Spirit is guiding. It may not be the kind of prayer we think is needed, but God is working out His will. As we stand in the place of an intercessor to the breaking down of the power of the enemy, God is working. His Spirit in us is bringing forth that prayer which will surely be answered. We are simply letting God break through. So it is sometimes a mighty conflict. Our weapons are not carnal but mighty to the pulling down of strongholds. When we know our wills are linked with His we can stand in that place with God where we let Him bring forth. There is such a secret in this mighty intercession, standing in a place for another.

The Word speaks of "supplications." It is ply upon ply. We supplicate for others and for ourselves. I think we often do not realize that every word we utter in prayer is really, by faith, bringing forth fruit. We sometimes think we have to get God and make Him willing. If we could see Jesus in our midst and see that we are really linked up with His will, would it not be easy to let Him work? I often say, "Lord, You are right here and you know all about it." Asking Him and opening our hearts often opens up our wills. Prayer is often opening our own souls and the Spirit reiterating truth to us. If we could realize that God does not need so many words our words would be few. Prayer needs to be definite. The more definite we are the more definitely He can work. I believe our prayers and our faith are much too scattered. God wants us to plant something in faith, and believe that He will bring it forth. The prayers and praises of His people, in the Holy Ghost, are like the sun and rain upon the seed in the ground. You know sometimes the Lord has met you and planted in you a faith for certain things. That little germ or seed has been given you and you needn't be afraid that when something is committed to God the devil will take it out of His hands. That seed is planted by the Holy

Ghost and prayer. You say, "That person does not seem to be any different. He goes on in the same way." But your faith is a living seed, and God is attending to the growth. As you sow the seed in faith, God will water and watch the growth. "I the Lord do keep it."

Prayer is taking hold of the mighty hand of God. We are dealing with a mighty God, and He wants our words to be the overflow of the desire He is putting within us. Jesus Christ is looking for those with whom He can link His purposes and desires. He is longing to do things for humanity but His hands are tied unless we let Him come forth in prayer and in life. "What things soever ye desire when ye pray believe that ye receive them and ye shall have them." Believe that God, when you ask Him, is here. Believe that if it is in His will He has answered. Learn to ask and wait before God in utter helplessness, in utter impotency, not telling God another thing but placing yourself as an open channel for His working. "They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles. They shall run and not be weary; they shall walk and not faint." We do not wait on the Lord enough. We talk a good deal to Him and even praise Him a good deal, but it is another thing to enter into that secret place and wait on the Lord. "Wait on the Lord; be of good courage and He shall strengthen thine heart." If there is any one message we need today more than another it is that of the real secret of waiting. Having taken a thing by faith and yielded ourselves, as Paul said, to die, death working in us, we can, without words, with no effort, but simply seeing God by His Spirit working in us, appropriate His mighty working power and enter into all that it means. You will find it the hardest thing to do, but as you wait you will find it life to you. There are many stars that cannot be seen by the telescope, but if you will put a certain instrument within range of a certain space at night and leave it there, the instrument will photograph these stars. Why? Because it waits and receives. It receives through these hours of waiting lights that have not been reached by the strongest telescope that is made. Beloved, God has things to show to us that we can get only by waiting. It means more than hours of prayer. In a few moments of waiting on God you will realize how He can energize you. It is the real entering into His presence and letting Him enter into us. While we are waiting



He is working. When we cease our talking He works in us the life of Jesus.

Just an instance: A telegram came to us from an eastern city stating that a friend in Baltimore was very ill and was to undergo an operation, and unless God undertook, his life would be taken. This man was an earnest Christian, but did not know how to trust the Lord. My mother and father received the telegram just an hour before the operation. They went before the Lord and, in praise and prayer, entered into real victory before God and then, as they realized that He was the only One that could work, they yielded to Him that they might be the channel through which He might work life to this man. They believed that the Spirit was working as they took the place of death for him that life might be worked out through their yieldedness. Taking the place of death they were by faith an open channel for God to work through, bringing life. At that very time the Lord wonderfully touched the life of this one, and it was so marvellous that the doctors and everyone realized it was a miracle.

There is much to be wrought in us and much to be wrought through us. As the tree is standing it can be made a channel for the water to flow through. When we get down on the ground, as it were, before God, and let Him take out all our thoughts that we may be a mighty channel for Him to work through, how wonderfully He will do it. It is wonderful to realize the spiritual science of prayer. How little we have touched it. We have been just like children playing with a mighty reality, making it an enjoyment instead of a mighty channel through which God could bring forth His own purpose. What is needed? Pray through. Perhaps a mighty intercession is needed and it may be a mighty speaking in tongues. As the ammunition of the devil has become more powerful God has poured forth this mighty tongue of the Spirit in intercession. We are not voicing our own words. We are using a little secret passage from us to Heaven, through which God uses His intercession, and we sometimes realize through it how the prayer is going right to the heart of God. Perhaps the prayer in tongues is bringing forth hidden mysteries unto God. He many times has hidden truths and hidden ways, underground passages, as it were, that He is not letting the enemy know about. Your words may some-

times be a target for the devil. I believe God wants your own Spirit to be so linked with His that, though you may not have an interpretation and may not understand a word that is spoken, you can say, "God, I believe Your prayer has been heard." Many times the Spirit has gone forth and is working and answering through that means. In this last war there had to be new things invented because the enemy was inventing new things. Men and women stayed up days and nights to find out new weapons that could be used against the enemy. So God in these days is bringing forth weapons that can break down every weapon of the enemy formed against us. Our weapons are mighty enough, no matter how strong the devil is. They are mighty through God to the pulling down of strongholds. Let us let God bring forth in us the mighty prayer of the Holy Ghost. I believe we need to discern just what kind of prayer is needed. Is it intercession? Is it wrestling in prayer? or is it prayer in another tongue? God will use the right kind of weapon if we will let Him.

There were about twenty-three Chinese at a prayer-meeting some time ago and a great many requests were given for prayer. They were all so important that the leader felt if there were audible prayers it would tend to distract more than help; so she said, "We will have no audible prayer, but as the request is given everyone will go before God." One was violently insane, and as they waited on God that young man was wonderfully healed, marvellously healed. It does not always need a loud noise. It needs that little grain of mustard-seed faith which may come forth in a mighty intercession. It may be in a united faith. When one is praying this way and another that way and there is no concentrated grip on God, the effect will not be what it should be. Possibly one is interceding, another is supplicating, another is giving thanks and the interest is scattered. I believe when God is giving a supplicating prayer it should be like a mighty coming forth and pulling together for that one thing. "If two of you are agreed on earth as touching any one thing it shall be done." This means more than just agreeing on the request. It means *agreeing in heart* with nothing between the two who are agreed. They are to agree with each other and with God, which makes a perfect current through which He can work. We do not realize how much is done through concentration and con-

ervation in our prayers and of our faith. Through this the mightiest battle can be won. Perhaps He needs an utter silence of all of us, but we will be so attuned, so agreed with God and one another that God can in His own way come forth. You know an army crossing a bridge with uniform step will cause it to fall, and so they have to break file as they cross a bridge so that it will not be broken. Satan's power can be broken as we enter together into the mighty will and purpose of God. Just one instance: There was a young girl who had tried to commit suicide over a terrible sorrow. She had been in Christian Science. They brought her to our meeting and she had been kept from committing suicide but was very sad and nervously broken. One of the young people had taken her into her home and had sent a request to the Young People's Meeting for prayer. We waited before God for just what He saw was needed. Soon the Lord put the prayer on one of the young people and it was a mighty loosening, that the Lord would deliver that girl from the power of the enemy. The intercession was so deep and mighty that a groaning came upon all. There was an entering into a united victory. It is one thing to work ourselves up in the flesh and another to let the Lord bring us up to one final stroke that goes to the heart of things. One dear girl, while the prayer was going on, saw a vision of this girl walking right on the edge of a precipice, dark and terrible. She saw the girl standing there and as she was about to step over the Lord stood in front of her. At this time there came forth a mighty unanimous shout of praise, just as when Gideon said, "Break your pitchers." There was such unity. You felt that every wall in the world would have gone down the moment that shout of victory came. This girl did not tell of her vision at the time, but at that very hour God brought back the mind of the unfortunate one and she was normal. Oh, there is a mighty power and force and working through prayer! and little has indeed been accomplished compared with what God wants us to do.

This summer we had prayed that in Kuling God would put us in touch with just the ones He wanted us to reach. One day a daughter and mother who were in the Sanitarium had a friend who came and said, "I believe God has sent you to this one." I wish you could have seen the face of that dear old lady when we

went in. She said, "Oh God has answered. I have been asking Him to send someone." She sat there, aglow as she spoke, and said, "One thing has stayed with me and helped me all summer, 'If you ask I will do.' I have been staying here in my little room and somehow the Lord has been teaching me that all I need to do is to ask and, while I might be the one He chooses to use, it may be He will use someone I do not see or know at all; but all I have to do is to *ask*." Isn't it sweet to come to that restful place? We may never know it is done, or even how; but if *we* ask, the responsibility is all on Him. This has meant so much to me.

God seems to have given these thoughts this morning and let us ask Him to show up the vistas of His working power as we wait upon Him and stay before Him as intercessors; and when He is seeking to bring forth through utter silence before Him let us be utterly one with Him that our hearts may continually be going up without any strain. We are to pray without ceasing. Then when the people meet, there will be a concentration and oneness with the Holy Ghost that will result in a mighty coming forth of victory. We shall be so *one* that the Holy Ghost can work. Let us get beyond even our little circle and pray for all men that God will work even through nations, using every possible instrument in these last days for His glory.

### God's Sovereign Working

God is doing new things in the earth. A striking example of His sovereign working comes to us through Mrs. Annie Angus, Kingskettle, Fifeshire, Scotland. She sends us a testimony of a woman who had been an actress but married an English official who was sent into Nyasaland, Central Africa. There, in the midst of heather darkness, not even the help of the friendly missionary, God came and changed her from a gay society woman to an ardent follower of the lowly Nazarene. Suffering in her body from a nervous illness, as she lay on her bed, meditating on her condition, a great power which she knew to be supernatural, swept over her, beginning at her head and going down through her body. She writes, "It was a most Divine experience. I did not know anything at the time about the power of the Holy Spirit; in fact I was quite ignorant of Christ's precious promises to us. I had not read my Bible since I was a school-girl, but a day or two later I instinctively knew I had been changed into a different

being and I began to pray a great deal. For six years I had suffered from neurasthenia, and sometimes I was so ill and depressed I simply remained in bed hoping for death to release me. I also had terribly nervous turns in which I used to lose my temper, and became quite ill with quaking and fear. I know now that all my illness was through the power of Satan. From this time I gradually grew stronger and now I am quite well."

Not knowing the manifestation of the Spirit she does not express herself in terms that are common to us all, but in her simplicity she writes: "I would like to tell you of a curious thing which happened to me when I pray. Invariably I feel a faintness going through me when I have finished praying, as if Someone was pouring out something over me." This is no doubt the Holy Spirit manifesting Himself. After the Lord saved her she longed to have someone join with her in prayer, and God gave her two ladies who were staying in her own home. One used to think she had "religious mania" but

now, to her own amazement they are pleading and praying together for Limbe "thoroughly enjoying and revelling in His precious promises." To quote her own words, "Jesus has indeed come to Limbe! I have a class at 6:30 a. m. each day for prayer and reading for my house boys and a few others connected with the railway. The Spirit told me I should reap in due time if I went forward with it. Pray that the Holy Spirit may come upon all who attend, and that a great revival may come soon. It is much needed in this country where Satan holds sway. I have a curious advantage in speaking to most of the people. My husband and I are much liked, and God gives me great liberty in telling them of my conversion. Pray for my husband who has great influence in this country. He has so many natural gifts, is so upright and much beloved by all classes in the community and could be a great power for Christ."

Who could not pray in faith for God to work in this dark spot where three are pouring out their lives for a visitation from God?

## "They Flowed unto Him and They Sparkled"

By Pastor J. Narver Gortner, Cleveland, O.

**I**N the thirty-fourth Psalm, the fifth verse, we read, "They looked unto Him, and were lightened: and their faces were not ashamed." The marginal reading is "*flowed* unto Him." I was looking up the other day the meaning of the Hebrew word which is translated "lightened," and I found that the word might have been translated "sparkled." So the passage under consideration might be rendered thus, "They *flowed* unto Him and they *sparkled*: and their faces were not ashamed." Surely this is a remarkably suggestive text.

"They *flowed* unto Him." It is natural for water to flow downward. It never flows upward. It may be forced upward through pipes, but when it flows it invariably flows downward. It is natural for water to seek a lower level. In order that we may get to God it is necessary for us to go down. "He that humbleth himself shall be exalted." The Word of God lays much emphasis upon the importance of humility. The sons of Zebedee desired eminence; they asked for the most prominent places in the kingdom. They wanted to sit, the one at the right and the other at the left hand of Jesus. Jesus said, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be

your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matt. 20:25-28). And you will remember how Jesus, just before His betrayal and passion, poured water into a basin and took a towel and girded Himself and washed the feet of the disciples, and then said, "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." And then He added, "Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things happy are ye if ye do them" (John 13:13-17).

He who takes the place of a servant takes a lowly place. The work of washing feet was the work of a slave of the third class. A slave of the first class or a slave of the second class would have been insulted if asked to wash the feet of his master or the feet of his master's guests. Only slaves of the third class were expected to perform this service. It was service of the most menial character. Jesus designed to teach the disciples that there should be a willingness on their part to take the humblest place and to perform for one another the

most menial service. Jesus has set for us an example. He was rich, but for our sakes He became poor. "He humbled Himself, and became obedient unto death, even the death of the cross," and we read that, because He thus humbled Himself and became obedient to death for our sakes, "God hath highly exalted Him and given Him a name which is above every name." Thus we are taught that the way up is the way down. See Phil. 2:8, 9.

What causes water to flow downward? The law of gravity. Water naturally seeks the center of gravity. Consequently it flows downward unless hindered by some obstacle. Christ Crucified is the Center toward which hearts naturally tend unless hindered by the powers and influences of the enemy. Jesus said, "I, if I be lifted up from the earth, will draw all men unto Me" (John 12:32). And we are told that "this He said, signifying what death He should die." David cried out, "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Ps. 42:1). And again he said, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion forever" (Ps. 78:25, 26). If it were not for the powers and influences of darkness in the earth today men and women in vast numbers would seek the face of God. But the principalities and powers of darkness are mighty. Consequently, a great spiritual conflict is continually going on. During the millennial period the devil will be bound; the powers of darkness will be curbed, and so we read, "It shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it" (Isa. 2:2). That glad day will not dawn until after Jesus shall have come again.

"Jesus' coming back will be the answer to earth's sorrowing cry,

For the knowledge of the Lord shall fill the earth  
and sea and sky;

God will take away all sickness, and the sufferer's  
tears will dry,

When our Savior shall come back to earth again."

The powers of darkness in these days are mighty, but as we get the victory over these powers, our hearts naturally flow unto Jesus Christ. The enemy would cause us to be proud and haughty; he would give us an air of self sufficiency and a spirit of independence, but

as we gain the victory over him we are made humble, imbibing the spirit of the Master who was the meekest and most lowly of men, and we are drawn close to His side and He comes and walks with us. So we sometimes sing,

"Just as the stream finds the bed that is lowly,  
So Jesus walks with the pure and the holy;  
Cast out thy pride, and in heartfelt contrition,  
Humble thyself to walk with thy God."

"They flowed unto Him and they *sparkled*." The Psalmist speaks of God as "the health of my countenance." Character is reflected from the face. A missionary tells how a Chinaman came to him one day and wanted to buy some of that magic oil that he had for folks to put on their faces. The missionary told him that he had no oil. The Chinaman wanted to know then what he gave the native Christians to rub on their faces to make them shine. The face of Moses shone after he had been with God on the summit of the mountain, but "he wist not that his face shone." The face of Stephen shone as he stood in the midst of his enemies by whom he was being falsely accused. "And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel" (Acts 6:15). A minister who has been eminently used of God in the winning of souls to Jesus Christ tells us that his father lived to be ninety-four, and he says that for fifty years prior to his death he averaged two hours a day in vocal prayer. He thought he could not pray unless he prayed aloud; and the minister says that many a time when his father came from the room where he had been engaged in communion with God his face shone with a peculiar effulgence indicating that, like Moses, he had been in the divine presence. If God could have His way He would probably cause the faces of all His people to shine. He wants us all to have wisdom, and He has provided it for us, that wisdom which comes from above and "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3:17), and Solomon says, "A man's wisdom maketh his face to shine, and the boldness of his face shall be changed" (Ec 8:1).

It is said that "their faces *were not ashamed*." If we have *flowed* unto God and have been caused to *sparkle*, why should we be ashamed? Surely there is no reason for shame. The disciples in the early days were bold. They were able to face with courageous hearts the enemies

of the truth and of God. They prayed for boldness and God answered. Paul was delivering in Miletus his farewell address to the elders of the Church in Ephesus. He said, "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:22-24). In Caesarea, in the house of Philip the evangelist, when Agabus the prophet, took Paul's girdle and bound his own hands and feet with it and said, "Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles" (Acts 21:11), and the friends of Paul urged him to stay away from Jerusalem that he might escape the trials which awaited him there, he said, "What mean ye to weep and to break mine heart? for I am ready not to be bound only but also to die at Jerusalem for the sake of the Lord Jesus."

Men and women all the way down through the ages have gone to prisons and to death for


the sake of Jesus; and they have gone courageously, even gladly. What enabled them thus to endure? They were enabled by God. All who *flow unto God* will be thus enabled. They will be caused to sparkle and their faces will not be ashamed.

Passing strange that anybody for whom Jesus died should be ashamed of Jesus or of anything that Jesus has done. Is a gold coin ashamed of the fact that it is a gold coin and that it shines? If the copper coins laugh at it, or if the silver coins that have become tarnished point the finger of scorn, does the gold coin hide its face? Is a diamond ashamed of the fact that it is a diamond and that it naturally sparkles? Does it try to cover its face when the pebbles make fun of it? The Lord calls us His jewels. His jewels ought to sparkle, and they ought to rejoice in the fact that they are jewels, His jewels. Let the pebbles laugh at them if they will. Let the cobblestones point the finger of scorn. It matters not. God's jewels will continue to sparkle. They will shine on in the corridors of the skies, in the vestibule of heaven, in the courts of the great King, after the pebbles and the cobblestones shall have ceased to be.

"They flowed unto Him and they sparkled, and their faces were not ashamed."

## On! On! On!

Elizabeth Sisson

OME years ago at one of Sister Etter's meetings, I came under the power of the Spirit so suddenly and powerfully that I should have fallen off the back of the platform but that someone caught me and laid me on the platform floor.

To me the vision was of dazzling glory, as out from the brilliant heavens, in radiant clouds, came our Savior! "He is coming for us!" cried my raptured heart. But lo! He disappeared in the midst of the expectant crowd gazing upon Him. He was gone—but they were all shining with the same ineffable glory I had seen in Him—and the vision vanished with these emphatic words left in my mind; He shall come "in His saints"—"in all them that believe." 1 Thess. 1:10.

Then I perceived that there might be a preparation—prelude to the coming of our Lord. A coming *in* us, before a coming for us.

I am sure it is for this He tarries now. Wedding garments are being handed out to the Bride that she may adorn herself with the Bridegroom's very lustre. "For the bride hath made herself ready." Mark: "hath *made herself* ready." And yet it is *all* of grace, unmerited, but welcomed grace, for "to her it was granted"—by faith she takes it—"that she should be arrayed in fine linen clean and white; for the fine linen is the righteousness of the saints." They have no righteousness but Christ, their Lord, *Jehovah Tsidkenu*: "The Lord *our* righteousness." But it is not a white-washing righteousness, covering over and hiding defects, but a washing white righteousness, which takes defects all away and displaces them with *His own nature!* The heavenly worship rings, "Unto Him that loved us and washed us (Gr. Loosed us, i.e., washed us loose) from our sins." Thus the R. V. says the fine linen is the *righteousnesses* of the saints and the closer

rendering is "the righteous *acts* of the saints." We are clothed eternally by what we have let the precious Lord live out of Himself through us.

Oh, wonder of wonders! Oh, ecstasy of ecstasies! The Beloved, white and ruddy, the Chiefest among ten thousand, the *Altogether* Lovely, waits to reproduce Himself in each Christian life, and will do it to those who welcome the processes. Of these welcomers He makes "the King's daughter *all* glorious within" her every fibre "wrought gold." Her raiment needlework by the Embroiderer from heaven! He working; she the work! till at last He falls so deeply in love with the stitches of His fingers, He exclaims, "There are three-score queens and fourscore concubines and virgins *without number*," but "my dove, my undefiled is *one*; she is the *only one* of her mother, she is the choice one of her that bare her." She "looketh forth as the morning, fair as the moon, clear as the sun, terrible as an army with banners."

Oh to let her be made! To let her come in ourselves and in one another! Paul knew how—for as Jesus said in His earthly life, "He that hath seen me hath seen the Father, I and the Father are one," so Paul cries, "I live, yet not I, Christ liveth in me." "I am crucified." Oh the sweet crucified life! Jesus offers a cross to the natural life, in each moment and every circumstance of our life. If we do not excuse ourselves He will nail us to each cross until all of Gethsemane, Gabbatha and Calvary has been accomplished in us. "Fine needlework," "wrought gold" (Jesus is the Christian's only gold).

"Stand in Him, in Him alone,  
All glorious and complete."

This is peculiarly our blessed Lord's work in this last lap of the age—to make ready for translation that lost part of the Bride, without whom the bridal company whose bodies still slumber in the tombs, remain halted. But when she is ready for ascension, they shall hear the triumphant shout, which shall release the bodies of their humiliation into the life and radiancy of the body of His glory! Yes, "The dead in Christ shall rise first, then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord."

Though the dead in Christ rise first, they cannot rise till a translation company are ready

to accompany them. And that company must have overcome every enemy, even in their bodies that last enemy, Death. And to maintain in this latest hour, life against the hurling darts of Satan, now thrown forth in tenfold fury against maturing saints, means they must have victory all around the being, in every motion, every thought, every feeling. Christ waits to displace all the human with Himself and give the "not I, but Christ" life uninterruptedly, every way and everywhere, in every motion of our being.

Blessed Masterworkman! How He puts Himself at our disposal! He would be *all*, each moment. He *can* be all each moment. When He is, He has come to be glorified *in* a saint, come to be admired *in* a believer. God count you and me "worthy of this calling, and fulfill all the good pleasure of His goodness and the work of faith with *power*." Such indwelt souls may not be the delight of earth; the spirit that killed Jesus will arise against these, but they will be admired in heaven, for only His glory shines through them. These are the looked-for of all Ages; the sons of God, the come-of-age-ones, for whom a groaning travailing creation ardently longs (Rom. 8:19). These are the "connecting links" between the six thousand years of this old world's working days, and its Sabbath of Millenium Rest. These are the "Key" in the hands of our true David with which He unlocks all the coming glories of after Ages; releases the agonizing creation into the glorious liberty of the children of God. Rom. 8:19-21.

When in these He shall be fully glorified, wedding bells ring, as a "Great Voice of much people in heaven" singing "Alleluia: Salvation and glory and honor and power unto the Lord our God; and the four and twenty elders and the Four Living Creatures respond Amen, Alleluia, and out of the throne sounds the rejoicing, Praise our God, all ye His servants and ye that fear Him, both small and great," and responsively swells the chorus, "As it were the voice of a *Great Multitude* and as the voice of many waters, and as the voice of *mighty* thundering, saying Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honor to Him: for the marriage of the Lamb is come." Reason why? "His wife hath made herself ready." Did you ever notice that Adam never got dominion over all creation till God had joined him to an Eve? Thus the Great Antitype, the Second Man from

heaven, sits only on His mediatorial throne till His Bride is brought to Him. So Earth's judgments, creation's release, Heaven's acme of joy, are *all* connected with the readiness of the Bride for the Bridegroom and the wedding. She is the Key to the situation. It is with this Key (Rev. 3:11)—children of God matured to brideship—that the program of God moves forward in ever-widening circles of the After Ages.

Nothing but a key unlocks. And it is this Key that God has been busy in the making, throughout the now nearly six thousand years of His dealings with our fallen race. Shall we not arm ourselves to an intelligent, burning, fiery Holy Ghost co-operation with God in His Great Purpose? Co-operation twofold—first, by giving Him in ourselves an atom of that key; second, by Paul-like, being offered upon the sacrifice and service of the faith of the blood-washed company; if by any means we may bring forward others to maturity, that the key to the situation may come forth. Maturity, I say—for while there are many who teach that all children of God will be of the Bride, we know that in a family there is a vast difference between the new-born babe and even the half-grown children, and the woman who is led to the altar to become a wife; for this in natural life there must be maturity, nor in spiritual life is it less necessary. God armed Paul and arms us with the prayer-life *for them*; "My little children for whom I travail in birth *again* until Christ be formed in you." "I would that ye knew what *great conflict* I have for you and them of Laodicea and as many as have not seen my face in the flesh." Oh, the intense conflict of this hour!

Satan on the battle-field to drug our spiritual senses with gases more deadly than have ever appeared on any natural battle-field! Satan to confuse and misdirect us with hellish camouflage. Remedy? *More* of the Spirit. "When the enemy comes in like a flood the Spirit of the Lord shall lift up a standard against him."

To arms! To arms! That is to say, to prayer! to prayer! For Prayer shall release the ever-increasing power of the Spirit upon us all. Hence it is written, "Ask ye of the Lord rain in the time of the Latter Rain, So the Lord shall" increasingly dynamite us all, from *Heaven*. The conflict is sharp. All hell has come to the front! Do you not see in Rev. 12 that when has been brought forth that man-

child—who doubtless pre-figures the translation part of the bridal-host—the virile man-child *displaces* Satan in the heavenlies? The old Dragon is now fighting for his life! Fighting for his Headship! "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against devils in the heavenlies"! Of course our heavenly life, our heavenly experiences, our Pentecost, is invaded by the hosts of hell. The conflict is sharp but short. We have come to the End Time. Oh to buy up this opportunity! Oh to turn the tide of battle! To bring by that prayer of faith, which is praise-laden (2 Chron. 20:21-23) the maturity of the saints; the unity of the body; the full operation of the gifts of the Spirit; "the works and the greater works" than Jesus did; the translation of the saints; the coming of the Lord in glory; the millennium age and all the after glories!

All these interdependent links will come forth in answer to *Prayer*. Satan knows they will, hence his devices, his wiles to prevent the Victory of Prayer. We may teach prayer, preach prayer, but to *pray*, to give hours and days and nights to prayer till things go through!!! The God who gave Paul the prayer waits to give us this our prayer-need, according to Phil. 4:19.

Satan says, "You shall not," but God will *cause* us to go through. Seize your opportunity! Win out! Change the tide of battle. This is the *Victory* for "whosoever will." On! On! On!

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