

The days of Heaven on the Earth

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An International Monthly Magazine

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



Voice of the Spirit

"They Began to Speak with Other Tongues as the Spirit Gave Them Utterance"



OD would have this paper for the glory and honor of His Name! For the glory and honor of Jesus the Christ! That no other name may be glorified but His; that Jesus the Christ may have all the glory and all the honor!

¶ God wants this paper to go out to bring Jesus the Christ into this dying world!

¶ To tell of Jesus the Saviour, Jesus the Redeemer, Jesus the Healer; Jesus who is the Altogether Lovely, the Lily of the Valley, the Bright and Morning Star!

¶ To tell the people that He, the Sun of Righteousness, has arisen with healing in His wings!

¶ To witness that He, the Christ of God, hath ascended unto the Father, that we, His children, may have eternal life through belief in His Name!

¶ That He, the Christ of God, hath gone to the Father that the Comforter might come to the hearts of men, and that the Comforter will dwell in the hearts of men and will teach them all things, that He will bring all things to their remembrance of Christ the Lord!

¶ That Jesus may be all and in all in their hearts, that they may give their lives to Him and surrender all to Him!

¶ That Christ may be brought into the lives of the ones that are dying in sin in this world.

¶ That is why God wants this paper to go forth — that the people may know of Jesus the Saviour; *that* is the essential thing: that Christ may be brought before the world. Christ in all His beauty, in all His glory, in all His power, that the sons of men may know that there is a Saviour who is Christ the Lord.

¶ God would have no man's name at the head of this paper, for when God directs the paper He Himself is the Manager and no man must be.

¶ God would have you tell in the paper that He Himself is the Director of the paper; that nothing is put in that paper but what He Himself directs to be put in; that He Himself is the sole Editor of that paper, for Jesus Himself will direct us that it may reach the hearts of men with convicting and convincing force.

¶ This is the will of God that this direction shall be carried out, for Jesus Himself speaks this to your heart.

Long Weary Months of Spiritual Drought

Broken by the Gracious Coming of the Holy Spirit

A Week in the Upper Room

February 24-29, 1908



THE Stone Church was opened December 9, 1906. The people who stood with me at that time had been so thoroughly prejudiced against the Latter Rain movement that I thought it wise temporarily not to say very much on that subject, although before that time I had preached frequently about the Holy Spirit.

The first three months we occupied the vestry of the church with an audience ranging from one hundred and fifty to two hundred and fifty. During that time the main auditorium of the church was repaired, and was occupied by us for the first time, the latter part of March, 1907.

A series of three discourses was preached on the Second Coming of Christ, the audiences numbering about six hundred each.

Beginning the early part of April our audiences began to decrease until in a short time they had gone down to about a hundred and twenty-five. I presume if you had asked those who had been coming why they no longer attended, they could have given you no satisfactory answer. I, however, believe it was God's way of bringing me both to see His truth, and into a fuller relationship with Himself, for nothing is better calculated to make a minister examine himself than a decrease in his audiences.

The months of April and May, 1907, will never be forgotten by me. I was made to feel as though God had almost wholly departed from my life. These were days and nights of anguish of soul, conscious of an almost total absence of God, yet not conscious of having committed any sin. I now understand that God in His goodness will at times seem to withdraw from one's life in order to make him more hungry for God, and also to let him realize what he would be without God.

During this period, and for months before, I had been studying the present movement which I now believe is the Latter Rain. Not only did I study the experiences and practices of the day, but also whatever history and Scripture I could find bearing on the

subject. After long days and nights of agony of spirit in earnest prayer, I was finally brought to the decision that what was being claimed as the baptism in the Holy Spirit and the speaking in tongues was really of God. I knew the tremendous prejudice against it. I also began to realize in my heart God was calling me to accept these truths and that they should be taught in the Stone Church.

I was not unconscious of the fact that it probably would mean a split in our congregation; that I would probably lose half or more of the people, and that I should likely have to resort to secular employment to meet the needs of church expenses and a large family. By and by the stand was taken, the resolution crystallizing in my mind and heart that vastly better would it be for me in the Day of Judgment to have gone into secular employment than to keep back any truth from the people of God.

So on the last Sunday afternoon in June, 1907, without having conferred with any of the people that were with me, and with the hearty co-operation of my wife, I announced that there would be a service that Sunday night, and that a godly brother and two young sisters devoted to the Lord would begin to preach these truths.

This announcement caused great anguish of spirit among many of the people, but be it said to His glory, there was no outward opposition to the stand I took. Not a few, however, predicted that this certainly meant the closing of the doors of the Stone Church.

At this time a young woman came to us greatly agitated over the stand we had taken. We were able to show her that it was God's work and truth. She took her stand with us, and was turned out of her home by her father and mother. She has since been baptized in the Holy Spirit, and has been restored to her home.

The blessing of God was signally upon this move from the very beginning. The people began to see their own spiritual need, and began to seek Jesus for the baptism in the Holy Spirit.

God gave us very deep and precious meetings every night in the week for many weeks. Soon the Spirit

of God was poured out, and from week to week people were baptized. I took my place in the seekers' meetings with the rest of the people, earnestly seeking God for sanctification and for the baptism in the Holy Spirit, but my period of leanness and spiritual drought was by no means over.

June closed, July and August passed away, September came and went. During all these days I saw the joy of the Lord fill the hearts of many people associated with me. I saw them baptized in the Holy Spirit. I heard the Holy Spirit speak through them in the unknown tongue, but during all this time I went away from every one of these meetings apparently having received nothing from God. Tongue can not tell nor pen record the spiritual anguish of those days. But the mists have cleared away and I now see God's wisdom in thus dealing with me.

I remember one night during this time I came home from a seekers' meeting, and was on my knees before God, with the Bible open at Matthew 3:11,

☞ He shall baptize you with the Holy Ghost and fire.

I looked often and long at those words until, failing to realize them in my own life, I was positively ashamed to go to bed, because I did not fully believe God in this matter.

The time finally came when a sister giving her testimony in a public service said, "We must take God at His word." This gripped my spirit. I can point to the spot in the church where that night on my knees I took God at His word, as far as I was able, in the matter of the baptism, and received great blessing. From that time to the present God's life has been deepening and the spiritual tide has been rising.

During these months I found myself weighed down with a deep sense of the seriousness of this baptism. It was then that the Lord gave me the illustration that if I promised my boy a pony and the boy believed his father's promise, he would be in joyful anticipation. I saw that my bearing portrayed the fact that I was only partially believing that God would fulfil His promise in my life, for if I told the boy that next summer I would give him a pony, in his boyish faith he would come to me when the snow was flying and ask me if it was not summer time now.

During the last two months of 1907 and the first of 1908 I had a sweet realization of the deepening of my spiritual life. I realized the cleansing power in the blood of Jesus. Early in February of this year, God sent to our home a Christian woman, earnest in prayer. Her visit, which she expected to be only a few hours at most, stretched on for a week, and then into months.

It was during this wonderful week in February that I received the baptism in the Holy Spirit. This week was spent in my study with my wife and this sister. I attended none of the church services. God simply shut us in with Himself. The telephone rang during this time only when we were not in actual prayer, with but one exception, that exception was a father calling for us to pray for his little babe that was sick. God immediately answered the prayer.

We spent this week in a very natural way. There was no undue straining or agonizing after God. When the time came for meals, we ate. We took the usual amount of sleep. The presence of God never departed. In this way we were taught that God does not require us in our dealings with Him to strain and agonize, and to be unnatural.

We did, however, learn what the Scriptures mean concerning travelling in spirit. The first three days were spent by one of the number in tense spiritual travail for me.

The experiences of that week in my life beggar description. It is impossible to tell it more than meagerly in words. God gave me a lesson on "clay in the potter's hands." I do not know what ideas others may have on this subject, but my own idea seems now to have been that the Christian was not so much clay in the unfinished, but in the finished product; that after God had worked this clay for some time, it was made into a certain vessel, apostle, prophet, teacher, preacher, helper, colporteur, farmer, mechanic, whatever God chose, but the Lord this week put the emphasis, not on the finished product, but partly on the clay, and more especially in the potter's hands, and I was made to realize that at least so far as this world was concerned I shall not be a finished product, but that I shall continue to be clay, so that the Potter may, from day to day and hour to hour, manipulate the clay into whatever form of vessel pleases Him. *Always clay; and always in the Potter's hands.* God said to me, "There are times when I want the people to see My love. You must be clay so that by the slightest manipulation I may show that to the people. There are times when I shall want to show the people My faithfulness, My goodness, My righteousness. You must be clay in My hands in order that I may show these attributes to the people."

It was on Thursday afternoon of this week while I was on my knees quietly waiting before God, that I had what was probably the strangest sensation of my whole life. I have no better way of expressing it than to say that I suddenly found that my head, my brain, my heart had become absolutely transparent. In this inexpressibly strange yet blessed experience I waited

quietly before God, probably thinking, yet seemingly not thinking. The spiritual impression came, "This is the way I want you to be before the people. I want your brain and heart so transparent that they do not see your head or your heart, but that the people may see the mind and the heart of Jesus Christ."

After this I felt impressed to go into a room alone and there commune with God. It must be remembered that I was still earnestly striving, seeking, praying for the baptism in the Holy Spirit, and at least occasionally lamenting my little faith in the matter.

While alone at this time the Lord gave me a very helpful lesson, the basis of which was Moses and the Red Sea. He showed me how utterly helpless Moses was, hemmed in on all sides with Pharaoh's hosts behind and the Red Sea in front of him, and how the waters of the sea parted, not so much because of the great faith of Moses, but because of the sovereignty of God. In this way He led me to see that it was not my business to think whether I had much or little faith, for after all the baptism in the Holy Spirit depended more upon my realizing my utter helplessness, the sovereignty of God and the necessity of an absolute surrender to Him, than upon anything I could do even in the exercise of faith. God seemed to strip me even of faith, and let me stand in His presence a naked, empty spirit that needed to be filled by Himself.

To impress this more effectually upon my mind and heart, I had, I know not what to call it, but something in the nature of a vision, in which I saw myself as a tiny grain of sand flying through space, God thus teaching me the lesson of man's utter insignificance, but also that one may even be as small as a grain of sand, yet if the sand gets out of its place, it may cause a great deal of trouble; for example when the sand gets into the eye.

The following week we were called to see a sick woman living some distance away. God heard and answered prayer. On the way home the Lord brought back to my mind the grain of sand, and seemed to say to me: "I took up the grain of sand this morning and blew it across the city and made it a blessing. Let the grain of sand keep in its place. It will then be a blessing and not an annoyance."

During this week, my little daughter, ten years of age, who had already received the baptism in the Holy Spirit, was in oblivious travail of spirit for my baptism. One day in her agony of spirit while prostrated, she at recurring intervals beat the floor violently with her fist. After awhile the burden lifted; one in the room saw Jesus bend over her and touch her. She said afterward that she heard Jesus speak to her, saying: "In a little while father shall be baptized in the Holy

Spirit." She received immediate release from this burden, which has never returned.

At about this time I had the deepest agony of spirit I have ever experienced. I was made to realize that in proportion to my strength I was suffering with Jesus in the Garden of Gethsemane.

On Friday evening my whole being seemed to be on fire. Not understanding it at first, I spoke of how exceedingly hot and oppressive it was in the room, when others said that the room was unusually cool. I remember walking about the room at that time seeking relief from the oppressive heat. I understand now far better than I did then what it meant. Tongues of fire were seen over me.

The Lord Jesus was seen for a brief moment standing by my side, with hands stretched over my head, holding an olive branch. 'Twas a vision of the glorified Christ. So very real was this vision that one of the company fell on her face. It reminded us of the Apostle's experience on the Isle of Patmos.

Saturday night, while sitting in our chairs communing with God, there came a wave of spiritual power so deep and strong that it seemed to take our breath. This occurred in each of us at exactly the same instant. I am sure that at this time I was baptized in the Holy Spirit, but I would not acknowledge it nor even believe it, because I did not speak in tongues.

I found myself hampered all the week by the false impression which had fastened itself upon me in looking for and expecting some violent demonstration, such as shaking, falling, etc. Indeed, in spite of the fact that I didn't even then believe these things were necessarily a part of the baptism, they had been mentioned so often that in spite of all I could do, I found myself again and again with my mind off the Lord upon these demonstrations.

I continued after this to go to the seekers' meetings and to seek the baptism in the Holy Spirit. I would go to the meetings joyous in spirit and each time come away distressed, until without knowing why, I ceased to go. I am now sure that I was grieving the Spirit of God in continuing to ask for that which had already been given to me.

Since I went back in my experience to that week of prayer in February, and acknowledged both to myself and publicly, that then I received the baptism in the Holy Spirit, I have had great joy and liberty, and be it said to His praise, have been deepened in His life. Daily, since that wonderful week, have I experienced a blessed and awesome feeling like a holy presence in and around my heart, which I can liken to nothing in Scripture but the "well of water springing up — welling up — into everlasting life."

It was during this week that my wife, who had been baptized the previous July, and had spoken in the unknown tongue at the time of her baptism, but had not spoken during the interim, began by speaking these words, "Concilio, concilio conse." Immediately the other sister to whom God has given the gift of interpretation, said, "Lord make us one. Lord make us one in Thee." I turned to my bookcase, took down

my Latin dictionary and showed them that these words were Latin, and that the meaning given was correct.

In closing, I thank my God through Jesus Christ our Lord, for the realization in my life of the promise of the Father. What power in the blood of Jesus! What might in His Name!

The Pastor of the Stone Church.



The Lame Walk

Healed of Tuberculosis of the Spine



WAS an invalid for more than four years, pronounced incurable by physicians in New York, Hartford and Greenwich, Connecticut. The trouble was a serious chronic disease of the spine.

I wore a heavy plaster cast and walked on crutches, dragging my feet, my limbs being nearly useless.

In May, 1907, I left my home in the East to become an inmate of a home for incurables in Chicago. While on an Indiana avenue car in Chicago, my attention was attracted by a sign on the Stone Church. I afterwards came to the meeting where I heard teaching and testimony on Jesus the Healer.

One remark in the sermon made a deep impression upon me; it was that we should lean, not upon the arm of flesh but upon God. I realized that I was leaning upon the crutches and the cast, and that God wanted to set me free from these things.

I went back to the house where I was staying, and by the help of a Christian nurse the cast was removed. I was very weak. The misery was intense. I seemed to lose consciousness. After lying upon my bed for a time I began pleading with God through His Son to strengthen me, when I seemed to hear a faint voice saying:

☞ Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

God heard my cry. The pain ceased, the spine was healed, the crutches were thrown away, and I am now walking in perfect ease, without helps of any kind.

Ever since the Lord so wondrously healed my sick body I had been seeking to know more of Him who has all power in Heaven and earth. I had been asking our dear Father why He did not give me the baptism in the Holy Spirit, for I did so enjoy seeing others about me so full of joy, that I felt my healing was only a part of what the Lord had for me.

After several months of waiting, I was told by a still, small voice to wait on the Lord more earnestly. I confess I did not seek as I should, for I had a little doubt about the speaking in tongues. I confessed this to God and received a wonderful blessing. I began to see the reality of His power and sought the baptism in the Holy Spirit in earnest.

Wednesday, September 31, I was so filled with the Spirit that I did not know what it meant. I seemed to be in tears all day, and felt very much depressed. Now I know the meaning of it all. Friday evening I felt again the power of God through my whole body. The sister who sat beside me asked me if she could help me. She went to the Lord in prayer for me. I was utterly helpless and became oblivious to my surroundings. Upon regaining my strength I found I had received the baptism in the Holy Spirit and was praising the Lord in some peculiar tongue. Glory to God! Praise His precious name!

DOROTHY E. GOODMAN.

A Blessed Afternoon Service

Latter Rain Sermon—"Go Forward"

Reinforced by the Voice of the Spirit
Launching the Latter Rain Evangel

The Stone Church, Sunday Afternoon, September 20, 1908



EARLY in the morning the Lord laid the burden of prayer upon the hearts of certain people for the services of His house, and sent a sister to the pastor's home that the Holy Spirit might deliver a message to him regarding his duty to his God and his people this day.

In mighty power the message came over and over again that the people must be told, this was their day of visitation, and that He would hold His servant accountable if he failed to tell them all that God would lay upon his heart; that he must tell them they must use their talents for Him and reach out to save the perishing. They must obey God at any cost.

In the beginning of the service there seemed to be a spirit of opposition, but when the Holy Spirit rebuked the unseen forces of evil, the power of God flooded the place.

At frequent intervals the Holy Spirit strengthened and confirmed the message of the afternoon by speaking through many in the audience in the unknown tongue, followed by the interpretation.

The people knew the Spirit of God was speaking. His presence was so real, none could doubt.

Each looked within his own heart and determined that by His grace he would go forward.

The meeting was begun with singing and prayer.

Just before the people gave their offerings to God the following message, both in the unknown and in the English tongues, was sung by the — — — —

Voice of the Spirit:

¶ Will a man rob God?
Yet ye have robbed me.
But ye say, wherein have we robbed Thee?
In tithes and offerings.
Ye are cursed with a curse, ye ye have robbed your God.
Bring ye the whole tithe into the storehouse, and see and try Me, and prove Me,
If I will not open the windows of heaven and pour you out a blessing such as ye can not receive.

Scripture lesson was the 14th chapter of Exodus.

Voice of the Spirit:

¶ God wants you quietly to listen to His word, to take heed thereunto, to worship and pray, and go forward and upward. God wants you to rest in Him.

Voice of the Spirit.—In Song.

¶ Glory to God, our God, the everlasting God.
Glory and honor be unto His name, our Christ of God.
Behold He cometh in the clouds; every eye shall see Him,
And they also which pierced Him.
Behold He cometh with clouds.
Glory to His name! Glory to His name.
Joy! Joy! Joy! Joy to the world, the Lord has come!
The Lord has come.
Let earth receive her king.
Let earth receive her king.
Let all the people praise Him.
Let all the people praise Him.
Our Father! Our God!
Our eternal God! Our everlasting Father.
The Prince of Peace! The Prince of Peace.
Glory be unto our Saviour King, who sitteth on the right hand of God the Father Almighty.
Let all the people praise Him. Amen! Amen! Amen!
Let all the people say Amen!

Audience — Amen.

INVOCATION.

¶ Our Father and our God, we come to Thee now at this hour, seeking an infilling of Thy Spirit for the necessities of this time and hour. Lord, we desire that Thou Thyself shall inspire every word that shall be spoken, and to this end, our God, as far as we know how, we yield ourselves a willing channel. We need to be taught of Thee, both pastor and people. We ask Thee, our God, that Thou wilt glorify Thyself this day in revealing to us the truths that Thou dost want us to know. We ask it in the name and for the sake of Jesus.

SERMON.

God has seen fit to take, as it were, a great block or slice out of eternity and call it time. Time is divided into ages or dispensations. God has been dealing with His children in what the Scriptures call ages. In many places where the translation is made to say "world," "unto the end of the world," a far better and less perplexing translation would read, "ages," or "dispensations."

God gave a dispensation from the creation of Adam to the flood; another, from the flood to the time that Moses led the children of Israel out of Egypt, and then another to the coming of John the Baptist, and another dispensation from the coming of John the

Baptist to the second coming of Jesus Christ — it is in this dispensation we are living to-day.

Then there is to be another great dispensation which will begin with the return of Jesus to this earth, and that will last a thousand years, and we are warranted from the Scripture to call it the Millennium, a thousand years' reign with Christ on earth.

God manifests or reveals a certain portion of His truth to His children in these various dispensations or ages, each successive age witnessing a deeper and fuller unfoldment of the plan of God from any that preceded it. There is another thing that we notice in reference to this matter of dispensations, and that is, that the old dispensation either ends or the new one begins in a crisis. Sometimes the same crisis closes a dispensation and begins the next. There was a great crisis that ended the first dispensation, and that crisis was the flood.

Then there came another dispensation, and that was begun by the delivering of the people of God from the hands of Pharaoh, and changed them from being servants and slaves of the heathen people to become mighty men of God. These people also faced a series of crises. The greatest in all their history was that which we have read the record of to-day, when Moses faced the Red Sea with the hosts of Pharaoh behind him, and the people whom he had led thus far out of captivity, began to complain and murmur against him, saying: "Were there not graves enough in Egypt that thou hast brought us out here to die?" feeling that they would rather endure the hardship of slavery to ungodly princes than to endure the hardness of good soldiers, that they might be free to worship God in the way He directed.

These people had been in slavery for more than four hundred years. They had gone down into Egypt seventy-five people; they were about to be brought forth numbering as many as the city of Chicago, something over two millions.

God permitted one plague after another to come upon the Egyptians, that they might let the children of Israel go. Finally He permitted the scourge of death, which slew the first-born of both man and beast, until in all that land there were thousands of dead bodies. While the Egyptians were carrying out their superstitious religious ceremonies in disposing of these, which required ten days, God put it into the heart of Moses to avail himself of this opportunity, and word was sent to all parts of the land that the people of God were to get ready to leave. So during these ten days they are gathering, first in small companies, and then into larger companies until they find

themselves in the northeastern part of Egypt, more than two millions of people.

After these superstitious religious rites are over, word is brought to Pharaoh that the people of Israel are escaping, and he quickly sends out orders to the various officers to marshal their hosts and pursue with thousands of chariots and soldiers the people of God. They overtake the children of Israel, Moses in the forefront of that company of men, women and children, with the Red Sea in front, and the army of Pharaoh in the rear. Moses was on his face before God, the people were clamoring and criticizing, saying, "Were there no graves in Egypt that you brought us out here to perish?" Moses cried to God the Almighty to deliver them and vindicate his leadership.

Probably Moses said to God, "For forty years while I was down in Midian as a shepherd of the sheep, You spoke to me. You opened up to me the great fact that I was to lead Thy people out of slavery into liberty, and day after day during these forty years this was borne in upon my spirit, and I am not conscious myself of having run ahead of Thee, nor am I conscious of having taken upon myself this mission to deliver these people. But now, oh, Lord God of Sabaoth, I can turn neither to the right nor to the left; nor can I go back, because of the armies of Pharaoh, and here is the Red Sea in front of me." And thus Moses poured out his heart to God: "Oh, God, save Thy people Israel." While he was doing that with sincerity of heart, God said to him that which he has given us for the text this afternoon:

¶ Why criest thou unto me? speak unto the children of Israel, that they go forward." — Exodus xiv, 15.

And this is the word for us this afternoon:

SPEAK UNTO THE PEOPLE OF GOD THAT THEY GO FORWARD.

Not backward; not to the right nor to the left, and if there is a Red Sea of difficulty in front of you, the rod of faith will separate the waters, and you will march forth and cross on dry ground. These people faced their wilderness experience after they crossed the Red Sea.

God has shown us, and made it, I believe, very plain that the children of God to-day must also go through a wilderness. It is not a wilderness of rocks and trees and sand and barren waste, neither do we fight to-day against the Hivites, and the Hittites, and the Jebusites, that blocked the progress of God's people in that day, but it is against the spiritual hosts of wickedness in heavenly places; that is, in the upper atmosphere. God wants us to realize more keenly to-day the times in which we live, for just as definitely

and certainly as the people of Israel were facing the issues of the closing of the old dispensation and the ushering in of the new, just as surely do the signs of the times, just as surely does the Word of God, just as surely is the Spirit of God making it plain to us that we are in the closing days of this wonderful dispensation, and are soon to be ushered into the opening days of a far grander and more glorious dispensation than anything this old earth has thus far seen.

A new dispensation is dawning upon us, and like all of the dispensations, the present one will die and the coming dispensation will be born in the same crisis. Far transcending the days of Luther, the hero of the German Reformation, or of Wyclif, the Morning Star of the English Reformation, or of Savonarola, of Knox, or of Huss, to-day God's people are facing the mightiest conflict of all the ages between the hosts of God and the hosts of Satan. This conflict is already upon us. And it will grow harder, and thicker, and blacker; but God has promised that out of all our distresses we shall be delivered.

God wants us to understand these things; to see them and go forward; not to stand still; not to go backward; not to turn to the right nor to the left. The Scriptures tell us in many places, that in the last days perilous times shall come.

All you need to do — and I bring no railing accusation against them — is to look at many of the churches to-day, in which are found many godly and sincere people, but they are floundering, and I say to the church people to-day, one of three things confronts you — you may choose which of the three you like: you must go to the wall and close your doors, or go into theatricals, oyster suppers, etc., or cut loose from the old moorings and launch out into the depths of the love of God and sail boldly out into this Latter Rain Movement. Either you will have to go farther and turn your church into a social club, close your doors, or else you must get into this Latter Rain Movement. I haven't very much hope of your doing the latter, for God has never been able to do anything more in these crises than to have hand-picked fruit, picking them out here and there, two or three out of a thousand and bringing them together into a new company of men and women who will march, march, march on to victory under the banner of King Immanuel.

And let me tell you that this movement means something more than speaking in tongues, much as I delight in that. It means something more than feeling happy. God the Almighty is not giving to the people in this day these wonderful blessings to enjoy in a selfish way.

The man to whom God has given much money has a great trust imposed upon him as the steward of God. The man to whom God has entrusted spiritual gifts and powers must realize that God has given these to him that God may be glorified. Not simply by saying, "glory to God" but by showing that the glory of God is dwelling in him by reaching out to save the unsaved, to heal the sick, to comfort the broken-hearted, and minister to the poor and needy.

Before the day of Pentecost Jesus said His disciples should go into all the world and preach the gospel, and also said that they should tarry at Jerusalem until they should be endued with power from on high. This enduement, which means the baptism in the Holy Spirit, is given solely for the purpose of extending the Kingdom of God.

Now the Book tells us that a good soldier does not entangle himself with the things of this world, and if you realize in the deepest depths of your spirit the times in which we live, you will not be like Martha, bothered and cumbered about many things. You can not go forward and be occupied in myriads of things that are bothering and harrassing you, dragging you down to earth, hindering you daily in service. "No man that warreth entangleth himself with the affairs of this life." God is calling upon you this afternoon! He called upon you in His own message with the interpretation. Turn from it at your peril. God has spoken this afternoon, and He has spoken again and again on this same subject. God is calling upon men and women to show that they have what they talk about by the things that they do.

I have for some time felt like asking God to relieve me of some things that have to be said, but they must be said, and by the grace of God I want to talk to you to-day, not so much as pastor to people, but as brother to brother. We are in serious times. Do you realize that we are very near the close of this dispensation? Do you know what it means? What are you doing to reach the thousands of people all around us in this city? What are you saying?

The Spirit has spoken in this church scores of times, urging the people that they go from house to house and tell the people that the time of Christ's coming draweth nigh. Oh, how few of you are doing it! My heart is sad, and if my heart is sad, what of the Master's? The trouble is you profess to believe these things, and you do not believe them. They have never gotten farther than your heads. They have never gotten deep down into your spirits.

You can look back in the ancient dispensation and think that God gave the message to Noah when he warned the people the flood was coming, and hear

God speaking through Moses to the children of Israel, but let me tell you God is speaking to-day, not through Noah, not through Moses, but He is speaking through thousands of His people, the same message all over the world. He has spoken here again and again. Some are willing to take one kind of message, but those which are inconvenient you refuse, saying they are of the flesh. You receive the message spoken in the unknown tongue as long as it doesn't pinch your corns, but when it pinches you do not accept it.

God will hold you responsible for that. Mark what I say. I know I speak the mind of God in this. It is utterly foolish for you to take some of the messages and reject others, and that is what some are doing. Why? Because it strikes you personally. That is the reason. When it calls upon you to go from house to house, then you excuse your conscience and say, "Well, it didn't quite mean me, God doesn't want me to go." Listen! You hold the lives of a certain number of people (God knows how many) in your hands, and they will be damned because of your neglect. Do you hear that? It is plain English. They will be damned because of your neglect.

Voice of the Spirit:

¶ You are your brother's keeper. God Himself has spoken it. You are the keeper of your brother, the brother whom you might have told of this; the one to whom you might have brought the glad tidings of good news, and you have neglected your duty.

¶ You are responsible before the Judgment Seat for that man's soul. His blood is upon your skirts if you have not made the effort to save him, if you have not told him of Jesus and His blood, of Jesus and His wonderful love; if you have not told him that Jesus is coming.

¶ If you do not tell the people He is coming back to earth again and that He is coming soon it will be your fault. Woe be unto any one that causes the damnation of any of God's people. God will hold you responsible for the people you might have reached.

¶ Jesus said, "Go ye into all the world and preach my gospel." If you can not go away from your home, from this place, you can preach the gospel to your next door neighbor, to your friends and your acquaintances. You can go from house to house in this city and tell the people that Jesus is coming. Jesus demands this of His people that they give their fellow creatures this message of Christ, that He is coming back to this earth again and wants a people for His name.

Let us pray that God will clarify the atmosphere and take out of the meeting the oppression. I feel Satan is opposing this service.

Voice of the Spirit.— In prayer.

¶ Our Father in heaven, in Jesus' name rebuke every power of Satan in this room. Our Father in heaven we have liberty through the precious blood of Jesus shed on Calvary's cross, and Lord Jesus we claim this liberty from Thee. Oh, we praise Thee our Saviour, and now we come to Thee and pray that Thou wilt bid every demon depart from this room, every oppressing power of Satan.

¶ Oh, our Father, we praise Thee that Thou hast overcome all. We praise Thee that there is victory through the blood of Jesus for everything. Glory to God in the highest. We bless Thee, our Saviour, that Thou hast overcome the world. We praise Thee that Thou hast overcome Satan. Lord Jesus we claim this from Thee that Thou wilt hear our cry this afternoon and give perfect liberty. Lord Jesus speak through thy servant what Thou hast commanded him to speak, we pray Thee.

God brought a number of us together this morning and made it very clear that this was a day of great importance in His Kingdom, and God wants you to realize it.

You will see some of these things by and by more clearly than now. God wants you to be able to see them now and go to work. "Speak unto the children of Israel that they go forward." It is not always a man's place to turn to God, for sometimes he must turn to the people and say go forward, and not stand still and haggle and higgie about this thing and that. God has called upon you again and again to do these things.

A few have treated the Spirit's messages lightly. I say to the glory of God that in both Bethel and the Stone Church God has revealed His will through these messages in a wonderful way, and every one of them has worked out without a single exception. Now then, it is one of two things: It is either to accept them or to reject them, and when you have rejected them where are you?

Voice of the Spirit:

¶ God is calling you every day. God is calling you every moment. God is speaking to your heart at this very moment. He wants you to go forward, go onward, and go upward, trusting in Him all the way, glorifying the Son of God by trusting God the Almighty. Do the things He sets before you to do.

¶ You do not have to do anything. Cease from your own work and let Jesus work in you. God wants the people to know that Jesus is coming soon. God wants to exalt His name above all other names, the glorious Redeemer of men. God is calling upon every one of you to give all you have. He has given you all. The very breath in your nostrils belongs to God, and He will hold you accountable for the opportunities, for the times you might have given unto Him service.

¶ Let Him have the way he wants and He will make it a blessing. He will glorify Jesus in your heart and life, and exalt Him in you and through you, that you may know that Jesus Christ is asking you to go forward in His Kingdom, and do the work that He has for you to do.

I am praying all the time, that God will make this matter exceedingly real. God is speaking to you not only in the unknown tongue, but in a tongue that you can all understand. I have no other desire than to be His mouthpiece, and I speak to you as brother to brother. I tell you there is an awful time coming, and God wants you to be ready to escape it.

The Israelites had before them a Red Sea and a wilderness. To-day the order is reversed. There is before us a wilderness and a Red Sea. Our wilderness is the hosts of spiritual wickedness and demons

that are all around us, for the very air is filled with them and there is safety nowhere except in the Lord Jesus Christ.

Do you know what our Red Sea is? We are marching on day by day, and step by step, until we shall be brought up face to face with the days of tribulation, and then when Satan's power seems about to burst upon us and devastation is spread abroad in the land, then Jesus, not Moses, not Noah; then not any man but the man Christ Jesus will come with the voice of the archangel and the trump of God, and the waters of tribulation and difficulty and every reign of terror on the earth will spread apart, and we who have been faithful to God will be caught up to meet Him in the air. You who will not hear this message this afternoon will be left behind to go through the tribulation. If this is not the truth of God then I fail to understand the Scriptures and the signs of the times.

God wants you to realize this and go forward; not to be hampered and hindered by finding out how much money you can make and how much you can keep, or how little you can give to God's work, but to seek God. And now God has told you this afternoon with reference to money, some of you are "cursed with a curse," as in Malachi, simply because you are robbing God of that which belongs to Him. The Jewish people knew little about a deep religious experience as we understand it to-day, yet were required to give, not only one-tenth, but some scholars insist at least two and a half tenths. Thus the Jew was required to give, in various tithes and offerings, twenty-five per cent of his income.

Voice of the Spirit:

¶ Too long, too long, too long have you given unto Me that which was spotted. Too long, too long, have you given Me the remnant, the little that has been left over. I tell you that you must give unto Me your best, and I will give unto you. I will pour out blessings. I will open the windows of heaven and you shall receive blessings. This day decide whom you will serve. This day God will judge you for what you have heard. This day has He spoken unto you. I tell you that you must give unto the Lord as He has given unto you. You must not rob God, for you are robbing Him in tithes and offerings.

¶ You are not giving what you should give unto Him. You are not giving your means. You are not giving your lives. You are not taking the opportunities you have. I have poured out blessings here, and as I have told you before, I will set aside those who do not do my will. Already many have gone, and if you do not turn this day; if you do not turn and seek my face, look and live, you shall go back, for you can not stand still. Speak unto the children of Israel that they go forward. Go forward, go onward, go upward. Press deeper. Plunge deeper into that crimson flood. Go deeper. His blood will cover all. The blood of Jesus will cover all.

¶ I gave my best for you, and you must give your best for Me. I gave My all, My only Son. Give unto Me the best that you possess. Give unto Me, or in that day I will have to say, "I never knew you. Depart from Me into outer darkness," and the door will be shut. And I tell you the time is coming when you will be sorry that you did not heed the words; that you

did not know the day of your visitation and listen unto the Lord your God. "Return unto Me and I will return unto you."

¶ Glorify Me in your lives, in speaking of Me to those with whom you come in contact; speaking to every one where you have an opportunity, whether they are Jew or Greek, whether they are bond or free. I hold you responsible. Remember that their blood shall be upon you and upon your children if you do not heed the words that I have spoken unto you.

All in this meeting who think that was simply a woman speaking, say "I." (No response.)

All who think God was speaking, say "I." (Apparently the whole church answered "I.")

Then I charge you before God and these witnesses, and the innumerable hosts that you can not see, that unless you obey that word of God, you will be set aside, as sure as God lives, and you will go through the tribulation. This is true of believers everywhere. God the Almighty did not get us together this morning and send messages through different people that they were scarcely able to utter, for naught. Nor does He mean that you can rob Him of your tithes and offerings while you are paying for property. Mark you, you will be left behind with your property, but you will find no enjoyment in it.

But the Almighty has spoken. He has spoken through my voice in the English, through the Word of God, and He has spoken again and again in the unknown tongue with the interpretation. I plead with you this afternoon as brother to brother, as pastor to people. I plead with you! Harken this day unto the voice of Jehovah thy God. God the Almighty will do with some of you that which I regret to say He has done with others who used to be in frequent attendance upon this ministry. A year ago He said through the unknown tongue and the interpretation that the people who would not be faithful to Him in doing the things spoken of this afternoon He would set aside and bring in the strangers. The strangers are here and they are gone. Where are they? I do not know. I am sorry about it, and I do not want to see any more of you set aside by God. I do not want to boast, but I am doing my best, and God will back me up either by old friends or by new ones.

Voice of the Spirit:

¶ Jesus said, "Lay not up for yourselves treasures on earth where moth and rust doth corrupt and thieves break through and steal, but lay up for yourselves treasures in heaven." If you want to lay up for yourselves treasures in heaven, you must serve the living God. You must not serve Him only in words but serve Him in deeds.

¶ Jesus demands a perfect surrender. Your lives, your talents, and that which He has seen fit to bestow upon you should be devoted to His Kingdom. Do not be like Esau and sell your birthright for a mess of pottage. God in heaven demands of you that you look up into His face and see what He will have you do. Oh, God in heaven demands this of you, that you will not sell your birthright for a mess of pottage. Your birthright is the rapture when the Lord shall come and His

faithful ones shall be gathered with Him. The pottage will soon be gone and then you will miss your part in the Lord's rapture just for a few paltry things of this earth.

¶ Jesus did not do this when He gave His life to redeem you. Jesus prayed to His Father in the Garden, "Father, if it be possible, remove this cup from me: nevertheless, Thy will, not mine, be done! Oh, if the people of God would pray to Him, 'Nevertheless, Thy will, not mine, be done!' Oh, that My people, saith the Lord, would love Me so that they would care more for Me than the things of this world. Oh, that My people would love Me so that they would be willing to sacrifice that My Kingdom might be extended in this world, that those who are suffering in darkness, despondency and despair might know that there is a Savior, Jesus Christ; might know that there is a wonder-working God in Israel; a God who is abundantly able to succor from all evil, and sin and despair.

¶ Oh, that the people of God would put on the whole armor of righteousness, and go forth to withstand the wiles of the evil one. God in heaven is willing to clothe you in the armor of righteousness, but you must put away every sin that doth so easily beset you. This is what God would have the people know this day. They must put away the sins that beset them. They must look up to God for deliverance, because He is able to deliver, and He has promised to deliver. Hath He not said in His word that if there be anything in your heart that you do not know is wrong, even that He will reveal unto you?

¶ Why don't you praise your God for this Saviour? This wonderful salvation! that you have the privilege of living in this day, the great privilege of knowing that He promises you a part in the rapture when the Lord shall come, that you may meet Him in the air, that his promise is for you? Why don't you glory in the Lord, your Maker? Oh, why don't you praise Him that you are living in this day when the Lord shall soon appear and those that are faithful will be caught up with Him in glory? Why don't you praise your God in the heavens and live for Him, devote all your time, your talents and your worldly goods to extend the Kingdom of the Lord Jesus Christ?

Some people say that tithing is under the law and that we are under grace. Well, then, my friends, prove that you believe what you say, for the man who was under the law was required to pay at least one-tenth of his income — show that you are under grace by giving not one-tenth, or two tenths, but ten-tenths. That is what grace requires. Did you ever hear any body raise any objection to tithing except the man who would not pay as much as that? I never did. I never heard any objection from the one who was giving the half of his income, or a fourth, but it is the man who stingily and greedily holds on to his money, who raises an objection to the tithe.

I tell you again, the die is cast, the day is here. God has borne it in on my spirit and told me that I must speak out, and I do speak out in the name and strength of God. You must obey Him.

I am reminded of an old traveler named Pizarro, a South American explorer. There came a time when his soldiers began to complain and criticize because of the hardships of the journey, and wanted to turn back. Near the Isthmus of Panama this famous old Spaniard took his sword from its sheath and drawing a line across the sand, said: "On that side," pointing to the south, "lies hardship and difficulty, but there also

lies Peru with all its wealth. On this side where we now stand is ease and comfort and you can return to your homes." Then addressing his men, reminding them of their Spanish origin, he says: "Choose you this day what best becomes a brave Castilian." He dropped his sword into the sheath and stepped across the line, whereupon thirteen of the loyal and brave stepped across with him.

On which side will you stand to-day? Will you stand on the side of ease or of duty? One means obedience and peace, and escaping the tribulation, and the other going through it.

There was a famous old warrior who lived before Pizarro, and his name was Joshua. There came a time in the history of Joshua's people that he said to them, "Choose you this day whom ye will serve," and the same test came up in Elijah's ministry, "If God be God serve Him, and if Baal be god serve him." Which will it be? God has been speaking to you this afternoon. Whom will you serve?

Voice of the Spirit:

¶ God wants His people to go over the line into the land where Jesus Christ the glorious Redeemer is standing. God is speaking to you to go forward, onward, upward. God is holding the standard up for you. He wants you to go over the line, to go on in His way and His will. He wants to extend to you the mercies of Almighty God. Oh, He is holding out to you the blessings of the kingdom; holding out with both hands all the mercies.

¶ Why will ye live as beggars? Why will ye live in ease? Why will ye not go forward and onward and upward? God is seeking with all His heart to extend to you the invitation to go forward, and go upward, each one of you.

¶ Oh, the hosts that are round about you that need you; that need to be told the story of Jesus Christ, who are dying, who are perishing, and whose hearts yearn for their God. Ye will not go forward, ye will not extend the Kingdom, ye will not build it up. God is asking you to go forward into this mighty battle, and if you do not go forward you will dry and shrivel, and there will be nothing left of you.

¶ Oh, the spirit of a man whose soul is so small that he can not do what God wants him to do. Yield yourselves to Him and He will glorify Himself in you. You must go forward this day! I have said it. You must go forward this day!

Just one thing more I have to say, and that is to urge you again to do that which God has been urging so much, and about which I have spoken to you several times, and that is, get alone with God every day, and let Him speak to your heart. Let Him tell you what He wants you to do. He will make it very clear to you. The sweetest experiences in my life have been these periods of absolute silence when God makes plain what His will is concerning me. God will do that for you just as He has for me.

I say again in closing, I believe the Spirit of God has spoken. He has spoken the truth. To-day is the day of decision! The day when you must decide what you will do, for from this day forward I believe those who will take this as the message of God will go

on into a higher unfoldment, into lives of usefulness, while those who will not do it, will do just as this last message has said, wither and shrivel and dry up, and lose their spirituality.

Voice of the Spirit:

¶ God is speaking to you this day, and God wants you to do what He has set before you to do. Hasn't He spoken to you about a paper that He wants sent out all over this land? God is talking to you and He wants money to publish it with. You can speak only to two or three. God wants to speak to the myriads of people all over this world. God has set His seal upon this paper, and God has said it shall be published, and nothing is to go into this paper but what God Himself has put there. You must get down to business. You must inquire of God, "What shall I do for God who sacrificed His Son, Jesus Christ?"

¶ God is calling upon you to dig deep and see that there is nothing in your spirit to hinder His work in you. God will not give you a crown of life unless you yield all to Him. If your treasures are not in heaven you have nothing there to go for. Lay up treasures in heaven where moth and rust doth not corrupt. God wants you to dig deep and do your part in this wonderful work. God is going to require it of you at the judgment, and He will require of you to give of your substance for the publishing of His Gospel all over the world. God has said this day, "Obedience brings blessing. Obedience is better than sacrifice. Go deep with God.

¶ Hath He not said He will freely give you all things? Do you think He will let you starve? Do you think He will let your children starve? He says, I have not seen the day that the righteous man or his children are begging bread. Shall I want you to go hungry when the Lamb of God has given His life for you? And He will freely give you all things, but He requires you to come up to the standard that He is holding up, and that you will glorify His Son by being faithful to the living God.

The pastor then laid before the people the matter of this paper and told how God had been laying it

upon his heart, and that God had impressed him to ask the people for contributions for printing the first issue.

Voice of the Spirit:

¶ God would have you give liberally of your substance which He in His love and mercy hath bestowed upon you, for what is man that He is mindful of him, or the son of man that He visiteth him. He crowneth him with loving kindness and tender mercies.

¶ Yea, the Lord hath done all these things for you. What have you done for Jesus? What have you given for him? Jesus demands it of you this day that you shall give to Him, for He hath given all for thee. This is the commandment of the Lord that ye shall be like Him, and if we are like Him we must be self-sacrificing as He was, for He made the great and only great sacrifice in the whole time and eternity. He gave His life for us, His precious blood He shed. Oh, what have you given for Him? Jesus speaks this to your hearts to-day. What have you given for Him?

The people then made their offerings to God for the paper. Enough money was paid and pledged to insure the first issue.

The audience was then dismissed by the — — —

Voice of the Spirit (in benediction):

¶ God is well pleased with those who have harkened unto His voice. God is well pleased with those who have obeyed His command, who have honored His name and honored His word, and honored His voice when He has spoken to them this day. God is well pleased with thee, and He will open up the windows of heaven and pour out a blessing.

¶ Just look up to Jesus and just follow Him and keep on in the way. Let the work of God go on. Jesus wants you to be not weary in well-doing, for in due season ye shall reap if ye faint not. Do not faint, but go on and fight the good fight and Jesus will bless and be with you.



Voice of the Spirit—Poetic Prophecy

More like Thee, O Christ, to be,
So that I Thy face can see.

More, O Lord, Thy will to do,
So that I may ever prove

Faithful unto Thee, my Lord,
Walking ever in Thy way
Until Thou, my Lord, dost come
To take me with Thee to Thy home.

Take me to Thy Father, Jesus,
To the home Thou hast prepared,
For Thine own obedient children
Though they many times have erred.

Glory, laud and praise and honor
To our Jesus, our own King,
Who to earth will soon be coming,
Soon will song triumphant ring.

Glory, glory, laud and honor
Unto Jesus Christ your King,
Who forever and forever,
Unto you salvation brings.

Glory to your Saviour King,
Loud now let your praises ring,
For unto Him this glorious Saviour
All your trophies bring.

Bring to Him and lay them down
All your all, your life, your love,
And He will surely come and take you
Take you to your home above.

Yield to Him your life forever,
Yield to Him, your all in all
For He says He'll surely give you,
Life, yes life, abundant life.

The Latter Rain Evangel

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Notes

The LATTER RAIN EVANGEL has started on its mission of proclaiming the love of God the Father, and the speedy return of His Son, Jesus Christ, to this earth to reign.



The name of the paper, the price, the headings of the articles, and every part of the contents have been given by the Lord Himself.

It is to be understood that wherever the expression, "Voice of the Spirit" occurs, it means that the words following were spoken by the Holy Spirit, first in the unknown tongue, and then interpreted by Him into English.



We say to the glory of God, and to the praise of His dear Son, that we have been greatly blessed through the ministry of the Spirit in the unknown tongue, with the interpretation.

These messages have always been tested by the Word of God; not one has been contrary to the plain teachings of the Bible.



Everything, however, depends upon the interpretation. The custom of the Spirit in revealing the mind of the Master to us has been that the first few messages were almost universally indefinite; given in a way that might be understood either to approve or to disapprove of the matter submitted to Him.

We are satisfied that we have received the mind of the Lord by continuing to wait upon Him until there could be no possible double construction placed upon the words as finally given.

It would appear that the Holy Spirit deals thus somewhat vaguely in the early development of any subject before Him for at least two reasons. One might be expressed in the scriptural injunction, "Seek and ye shall find." The other reason is to be found in the Spirit's desire to protect the interpreter from error or from self, for if it was the Spirit's custom to answer by a simple "yes" or "no," it would be almost impossible for the interpreter to keep his own mind from interfering with the answer of the Spirit.



When this first issue of the LATTER RAIN EVANGEL comes from the press, we shall be in a convention at the Stone Church which the Lord Himself has called. It will begin on the 15th and continue to the 25th of October.

It is more than likely that God will direct that much of what occurs in this convention shall appear in our November issue.

If this issue has been a blessing to you, you ought to put it into the hands of others. We should like to see it in the hands of thousands of God's children, and especially of ministers.

Who will make this possible by sending us money for this purpose?



There is no doubt that the mind of the Lord is that this paper shall be true to its title-page and contain the news of His dealings with His children throughout the world. To this end, both men and women of consecrated, godly lives, who are being used in the Latter Rain Movement in various parts of the world, will be sought to act as correspondents to keep the readers of the EVANGEL in touch with God's work everywhere.



We regret that time did not allow us to speak in this issue of the work of God in other places and lands.



What Meaneth this Speaking in Tongues?

“This is That”



HE climate of Palestine is divided into two seasons, the wet and the dry. The wet season is made up of the early rain and the latter rain.

God poured out upon the early Church the early rain. This period in the history of the Church bore certain marks. There were wonderful manifestations of the Spirit. God's people spoke in tongues and interpreted. They prophesied and wrought miracles. The sick were healed, the lame walked, and many mighty evidences of the Holy Spirit's presence were given to the people.

When these signs again begin to appear, we know that we are in the period of the latter rain. To-day, in various parts of the world, these signs are again appearing; the people speak in tongues and interpret, they magnify the name of Jesus and prophesy, the sick are healed, and the world is hearing the proclamation of the speedy return of our Lord to the earth to reign.

These two periods of the early and latter rain must have certain marks which do not appear in the rest of the dispensation, or there would be no early rain and no latter rain, but the operations of God would be one continuous manifestation of His power along the same lines from century to century.

The Church's early and latter rain are her tropics. We find more luxuriant growth in the tropics than elsewhere.

The Holy Spirit has been the active agency of God in carrying out His plans in the entire dispensation, manifesting Himself in His own way.

The baptism in the Holy Spirit was given to the Church to endue her with power for service. Thousands of people throughout the centuries have had the baptism in the Holy Spirit, thus qualifying them for the service of the Lord. This baptism in the Holy Spirit was not given in the early rain to be withdrawn as soon as that period had passed, and to be restored to the Church again in the period of the latter rain, but the baptism in the Holy Spirit was given for the entire dispensation. He was to “abide forever.”

But since there is a period of early rain and a period of latter rain, we must expect the Holy Spirit will

manifest Himself differently in these periods from what He does in the intervening centuries. Therefore, the wonderful manifestations of the power of God, such as speaking in tongues, etc., in the early and latter rain, are the *products* of the baptism in the Holy Spirit, and the marks of these two periods rather than the mark or sign of the baptism itself.

The fact that all over the world, coextensive with Christianity, people are to-day speaking in tongues, interpreting and prophesying, is not an evidence that in the centuries past God's people were not baptized in the Holy Spirit, but simply an evidence that we are to-day in the period of the latter rain.

In a general sense, God exercises His will simply through His grace. There are times, however, when in a special way He exercises His sovereignty.

God's grace operated toward the children of Israel while they were in bondage, but there came a time when He said, “This people must be delivered.” He exercised His sovereignty, and in spite of Pharaoh's hosts and the Red Sea, they were set free.

The grace of God has throughout this entire dispensation offered healing, tongues, prophecy, etc., to His people, but in this period of the latter rain, God in His sovereignty steps in, and is determined to prove His existence and manifest His power and love toward a sinful world by showing these wonderful signs.

These signs, therefore, are marks of the early and latter rain, and are not to be considered as the absolute and only evidence of the baptism in the Holy Spirit.

While praying about this one evening, the Lord gave us the following instruction through the — — — —

Voice of the Spirit:

☞ God would have you know that the baptism in the Holy Spirit hath been given to many people in all the ages.

☞ God would have you know that this is the latter rain. This is the day that He shall pour out His Spirit upon all flesh, that my servants and my handmaidens shall prophesy, they shall speak in new tongues and glorify me.

☞ God has set His seal that this is true; that the speaking in tongues is an evidence of the latter rain; that God wants us to see Him and see Him alone; that the latter rain is poured out upon all flesh, that they may glorify God by speaking in the known tongue, and speaking in the unknown tongue, prophesying, dreaming dreams and seeing visions.

☞ All these are evidences of the latter rain. Just take it all together and it is an evidence that God is pouring out His Spirit upon all flesh, that His Son shall be glorified, and that the truth of the coming of Jesus may go forth, and that His Spirit may speak to the people the truth of God through the unknown tongue; that they may glorify God in this.

Manifestations and "Demonstrations" of the Spirit

Scripturally, Historically and Experimentally Considered

Evidence of the Baptism in the Holy Spirit

Sunday Afternoon at the Stone Church
August 30, 1908



CAREFUL study of the first Epistle to the Corinthians will show that both verbal and written reports had reached Paul about conditions in the church at Corinth. I have no doubt that there were different persons standing for different things in the church and that some of these wrote Paul representing their side of the case, and Paul, in order to deal with these various questions and issues, wrote this Epistle. They had communicated with him about certain things in which they needed correction and instruction, and Paul takes them up one after another. I may say you will never understand this Epistle until you get these fundamental points, some of which I will discuss briefly to-day.

In the second chapter the apostle deals with party feeling; in the sixth chapter with some matters concerning going to law. In the seventh he begins, "Now concerning the things whereof ye wrote unto me"; in the eighth, "Now as touching things offered unto idols." In the tenth chapter he deals with some who question his apostleship. Thus Paul takes up their points one after another and answers them. In the twelfth chapter he takes up the questions they have asked him concerning Spiritual gifts and manifestations. The principal reason for writing this Epistle appears in the twelfth, thirteenth and fourteenth chapters, and you will never understand the twelfth chapter nor receive the force of the thirteenth and fourteenth until you realize clearly that there were certain things in the church at Corinth that needed correction; points that they themselves raised and upon which there were differences of opinion. The twelfth chapter begins:

¶ Now, concerning spiritual gifts, brethren, I would not have you ignorant.

¶ Ye know that ye were Gentiles carried away unto those dumb idols even as ye were led.

He is reminding them of what they once were and how exceedingly necessary it was that they be clearly and definitely led by the Spirit of God. Some in the

Church were contending that one gift was greater than another. They had lost sight of the great Giver and were absorbed in the gifts. In verse 4, Paul says:

¶ There are diversities of gifts but the same Spirit.

Thus Paul would tell the Corinthians not to allow any one to persuade them that all God has for His children is manifested in any one gift. Mankind is much given to peg-driving. There is a tendency on the part of Christian people that just as soon as God begins to reveal what to that particular generation is a new truth to begin at once to magnify it out of all proportion and to drive a peg in that truth or gift and then to walk around it. Then they try to bring everybody into that circle, to walk around that same peg. They measure everybody else's Christianity by the pegs they themselves have driven. With no wish to be unkind I mention for illustration the Seventh Day people who observe the seventh day as the Sabbath. Whatever else one may have, the man or woman who does not keep the seventh day as the Sabbath, the seventh day people rule him out; that is their peg, and they tell you if you do not obey this command on the seventh day you are breaking the law; therefore you are sinning, because sin is the transgression of the law. They follow this by quoting another statement which they misapply, from James, "He that lacketh in one thing lacketh in all," and by virtue of this system of reasoning, starting with a false and narrow premise, and bringing to bear upon that other false premises, they reach a false conclusion and are forced by their own system of what they call logic to read that man or woman out of the pale of Christianity because they do not observe that one thing, that they think is the very essence of Christianity.

Hear what Neander says of the Corinthian Church at this time. Neander was originally a German Hebrew. His name was David Mendel, but when he became a Christian he changed it to Neander, which means a "new man." He is recognized as the father of modern Church history. Neander says, "The Corinthians, having turned aside from a plain, practical Christianity, were employing the gifts of the

Spirit without regard to Church edification, putting the greatest value on their most striking features, and prizing most such as were best calculated to impress the senses. Hence Paul felt constrained to instruct them in the true and right use of these gifts and to warn them against confounding a genuine inspiration with fanatical excitement."

Paul says by this fourth verse:

¶ Now there are diversities of gifts but the same Spirit.

There are many different kinds of *gifts* and that no man is accepted because of any gift that he has. Nor may he think his is greater than the gift that somebody else has, because they are all from God and no credit belongs to man for any of them. So let not the person who has the gift of teaching say that his is a greater gift than that of healing, and let not the person who has the gift of healing say that his is greater than that of tongues, and so on through the whole catalogue, for

¶ There are diversities of gifts but the same Spirit; there are differences of administration but the same Lord.

Now there were administrative officers in the Church. There were apostles whose duties were one thing; there were prophets whose duties differed from the apostles' and teachers'. To-day one man says, "I am led to send out tracts;" another, "I feel led of God to go from house to house;" another, "I feel I am led of God to go to the hospital to visit the sick." All right, let none find fault, for there are diversities of operations, but it is the same God that works all in all. What God wants to do this afternoon among other things, is to keep us from becoming narrow, and if we are narrow to broaden us out.

¶ But the manifestation of the Spirit is given to every man to profit withal.

This means that the manifestation is given to every man to profit the whole company of believers, and that no gift of God is given for any private or selfish use or glorification. If God has given you the gift of making money, or teaching His Word, or of praying the prayer of faith, or the gift of prophecy, or tongues, or interpretations, or discernings, or whatever gift the individual may have, these are great gifts from God and you are simply the steward, for God has given them for the edification of the entire company of believers, and not to make you a little higher than some one else.

¶ And to one is given by the Spirit the word of Wisdom, to another the word of Knowledge by the same Spirit.

I have not counted just how many times the expression: "By the same Spirit" occurs, but in order that Paul might make these Corinthians understand, who were making exhibition of certain things, that they are

not to make this display, he brings in again and again, "By the same Spirit," "the same Lord." Paul continues:

¶ To another faith by the same Spirit; to another the gifts of healings, by the same Spirit.

¶ To another the workings of miracles, to another prophecy, to another discernings of spirits, to another divers kinds of tongues, to another the interpretations of tongues.

¶ But all of these worketh that one and the selfsame Spirit.

Now here is a very important point to remember. Before you start to drive your peg read the eleventh verse of this chapter, "Dividing to every man severally as He will"; as He, not I, not man, but as He, the Holy Spirit, wills, for the distribution of the gifts to the Church is not in the hands of man or the Church or of an organization or of a movement, but in the hands of the Holy Spirit who divides to every man severally as He wills.

Albeit, I think that for the most part these various gifts are, in some degree, in accordance with the natural endowments and training that preceded the Christian experience of those upon whom these gifts are bestowed.

¶ Now ye are the body of Christ, and members in particular. And God hath set some in the church first, apostles; secondarily, prophets; thirdly, teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

We understand what is meant by apostles and teachers, miracles, and healings, but what about "helps?" Do we understand these? There are various men and women in the Church of Jesus Christ who would make efficient helpers, and who might well please God by giving Him all their time, but would in no sense be qualified to become leaders. Paul had with him Luke and Timothy and others in his missionary journeys. The work of Paul would have been largely hindered but for the faithful co-operation of his helpers. They were his "helps." That is what it means.

¶ Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healings? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet show I unto you a more excellent way.

Keep this fact in mind that to-day all over this world we have, to a considerable degree, a repetition of the Corinthian Church, which needs correction. While many are vaunting their spiritual gifts and while some are contending that the gift of prophecy is greater than their brother's or sister's gift of tongues, and that tongues is greater than their sister's gift of interpretation, and so on through the whole catalogue, never forget, the apostle says,

¶ Though you speak with the tongues of men and of angels and have not love, it profiteth you nothing.

Some one has remarked of this thirteenth chapter of Corinthians that it is the "meat of the sandwich"

between the twelfth and fourteenth chapters. Paul closes with "Now abideth faith, hope, love." The time will come when prophecy shall no longer be needed, nor interpretations, nor discerning, for these gifts of God will be swallowed up in the fullness of the love and the faith and the hope of God and this trinity of graces will never cease.

And now having thus briefly summed up this wonderful chapter I come to deal with some points more specifically.

I believe with all my heart that we are living in the period spoken of in the Old and New Testaments as the period of the "Latter Rain." I believe that God is working in a mighty way upon the hearts of His children and upon the minds of worldly people, and that He Himself has taken this movement very definitely and positively under His own control and direction, and that He is working it out. "The conservatives can not hinder it and the radicals, who go to the extremes, can not spoil it."

Now it seems that in many places, and to some extent in every place where this great truth is preached to-day, that some of the same undesirable conditions exist that characterized the Church in Corinth, and it well becomes us to make a very earnest, careful, and prayerful study of these chapters that bear especially on these things.

I am satisfied beyond doubt that there are many people, who, in a large measure, unconsciously to themselves, have gotten their eyes off the Giver upon the gift. Let me say to you this afternoon that the speaking in tongues in its public manifestation was intended by the Almighty to be a sign not to the believer but to the unbeliever.

There is in this meeting this afternoon a young woman who was born and reared a Jewess. She hated the very name of Jesus. The miraculous manifestation of speaking in tongues by the power of the Holy Spirit enabled the Jewess to see the possibility of the miraculous conception of the Lord Jesus, thus it was a sign to the unbeliever, and she has become a Christian. But I say it is not so intended for you who are Christians. It is intended, among other things for the edification of the saints, but God does not want us who are Christians, who have been in His service for months and years, to have our minds drawn away from the Giver by any manifestation of the Spirit whether speaking in tongues, interpretation or whatever gift may be exercised or manifested in our presence.

Now this movement, and I want to speak just as carefully as God would have me speak, for I am not unmindful of the results of the remarks that God is

laying on my heart to make — this movement also in many places has driven a peg. It is not the peg of the Seventh Day nor of predestination, but *that unless you have spoken in tongues you know nothing at all about the baptism in the Holy Spirit.* That is a peg. God the Almighty is grieved because of it. God is grieved with the efforts that people are making to get this great movement into a sect, for that which constitutes a sect is not the plain teaching of the Word of God, but when people take something which they believe has a basis in the Word of God and make it the one thing about which everything else revolves, this constitutes a sect. One of the things that has hindered this great movement of God on the face of the earth, and caused many people not to seek the blessing, is the false teaching, that speaking in tongues is the only, essential and necessary evidence of the baptism in the Holy Spirit. I say before God, He being my inspiration in the matter, that this is false teaching. It is false! Now do not close your hearts and minds but keep them open and see.

Since God led me to take this stand six weeks ago, fifteen people in this church have spoken in the unknown tongue for the first time. One of them received the baptism in the Holy Spirit two weeks before he spoke in tongues, another, concerning whom I have not the least doubt, neither has the individual, received the baptism in the Holy Spirit at least eight months before speaking in tongues. In another case there was at least a year intervening, and in another there were seventeen years. Did not God tell us through Paul that He divided to each one severally as He would and that He Himself in His own way would manifest himself through the individual? More than this, three or four of these people who were baptized in the Holy Spirit six months, eight months, and a year ago, were made to believe that because they had not spoken in tongues they really had nothing and began to question and got into comparative spiritual darkness; but when God led me to take this stand these persons began to get freedom and when they went back in their experience and believed that God gave them the Holy Spirit months before, at least seven of these spoke in the unknown tongue and this without the slightest manifestation: they simply spoke in tongues. Last Wednesday night, a young woman who was baptized in the Spirit a year ago, was kneeling in the little prayer-room and very quietly with her face buried in her hands, without any other manifestation, began to speak in tongues. Just as the fire must be in the stove before there can be any manifestation of heat, so must the Spirit be in the individual before He can speak through him. How long this must be depends, no

doubt, upon both the individual and the Holy Spirit. Multitudes in this movement with a theological chip on their shoulder are saying that the man or woman who has not spoken in tongues has not been baptized in the Holy Spirit.

Friends, the Lord Jesus Christ gave us a very common-sense rule. He said, "By their fruits ye shall know them," and I can pick out of Church history a dozen, and perhaps fifty men, any one of whom has been used of God in the salvation of ten times more people than all the men and women in this movement thus far combined. How utterly foolish to build up this wall and to say, "We are the people and you are not." Thus they make themselves a sect. Down goes the peg. They attempt to build a wall around this peg. They say to the people all around outside, "No matter what you may have, you have not the baptism in the Holy Spirit; you may be sanctified, you may have anointings, but you are not baptized." I wonder what the object of the Almighty is in sanctifying a man? You women, why do you wash dishes? Simply for the sake of having them clean? Would you wash them if you did not intend to use them? What account is a clean engine even if it does sparkle in the sunlight and shine like silver if there is not steam in it? God wants us to get away from walking around this peg. Then in order to bolster up this theory they say to those who have spoken a few words and have not spoken again for a year or longer, "You did speak in tongues and it is all right." But I give you this to consider, if to speak in tongues is the only sign that the Holy Spirit has come in, is not the same thing needed all during the rest of your life to make you sure that He continues to abide within? I say nothing against the speaking in tongues, I thank God for it. But I tell you this: There is another evidence to the believer. It is, that in place of anger that once ruled his life there is self-control, and instead of pride and selfishness there is humility and generosity, and instead of narrowness and unhappiness the very glory of God fills your life.

So let us get done with driving pegs and see that God is broader than the limits of man's mind. God is displeased with this thing. God wants us to get away from this, He wants to lead His people out into a broader field. He doesn't want us to put down a peg into any one gift or manifestation and say, "This is it," but to get to the place where we will recognize that somebody else has something from God.

If Satan finds himself unable to stop a movement, he seeks to get control in some way. In this movement he has sought to fasten this narrow teaching upon it for it is keeping thousands of good people out of it,

and holding thousands of godly people who are in it away from the fullness and liberty that there is in the Spirit of God.

Many people with little or no Christian experience beforehand have, through simplicity and faith, swept into the presence of God and received not only the baptism in the Holy Spirit but also the power to speak in tongues, and because of the over-emphasis that this movement has placed upon speaking in tongues some have become proud of their gift, have stopped to hug it, drifted into fanaticism and made shipwreck of faith. This, not because of speaking in tongues, but because of the over-emphasis placed upon the manifestation.

And then there comes into my mind that expression, I have been baptized in the Holy Spirit with "*Bible evidence*." This expression "Bible evidence" is used with such an air of authority as to lead one, if he knew no better, to hunt through his concordance to see in what chapter and verse it is recorded. Listen! Salvation is God's greatest gift. The baptism in the Holy Spirit is God's way of qualifying us for service. Now, if a man is really prepared for service only after baptism in the Holy Spirit — and the Scriptures clearly teach this — and he does not have this baptism until he has spoken in an unknown tongue, are not the Scriptures at fault in not saying so? Is the point, if true, not so vital that the Master ought to have said not only, "Tarry until ye be endued with power from on high," but also that "ye shall not thus be endued until ye speak in an unknown tongue?" I say it reverently, this would have been a serious omission, and when you say that the baptism in the Holy Spirit is not a fact unless one has spoken in the unknown tongue, you will have to find it for me in the Word of God. I do not find it there. Why do you take one of the five signs mentioned in Mark and insist that this one must always be manifested at the time of baptism? Do you say it because this one always accompanied the baptism in the Holy Spirit in the early Church? Let us examine the facts:

Place.	Manifestations.
Samaria, Acts 8:17	} Baptism.
Damascus, Acts 9:17	} Baptism.
Caesarea, Acts 10:46	} Baptism + tongues.
Ephesus, Acts 19:6	} Baptism + tongues + prophecy.
Jerusalem, Acts 2:2-12	} Baptism + tongues + prophecy + fire +.

Now one of two things is evident; either the disciples in Samaria and Saul of Tarsus in Damascus did not speak in tongues at the time of their baptism or

else Luke thought it of too little importance to mention. Since he does mention tongues in other places we see he did attach importance to it.

Now before I close I will discuss another point, the so-called "demonstrations" of the Spirit. I refer to "shaking," "trembling," falling on the floor, drawing the breath through the teeth, and kindred acts. There is, perhaps, in the word of God some justification for falling on the floor, and there may be some for shaking, but I believe it seldom glorifies God nor edifies the Church. Paul says that everything is to be done for the *edification* of the body of Christ. We observe that these demonstrations are contagious. If you go where there is much shaking and are easily influenced the first thing you know you will be shaking. If you go to a place where the people draw their breath between their teeth with a hissing sound, you too, will be apt to do it.

A good brother, some twenty years ago, was called to Minnesota to assist in some special meetings. The local preacher was a strong character with a deep bass voice. The brother in telling me the story said that many of the people under this man's ministry in testifying would be sure at some point to strike the deep base tones of their pastor. A twelve-year-old lad began in a boyish falsetto voice but finished his testimony in a deep bass. Now I believe that things we absorb from our environment can not please God. I love God and love this truth so much that it grieves my heart when things happen that make people wonder whether they are of God or of Satan. During the ministry of that fearless backwoods preacher, Peter Cartwright, the people in hundreds had what they called the "jerks." "It was," says Cartwright, "on all occasions my advice to offer fervent prayer as a remedy and it almost always proved an effectual antidote." One of the fruits of the Spirit is self-control. Some months ago a number of us remained together until an early hour in the morning when one of the party became unusually jubilant and happy and jumped around faster than would be possible for any one to do ordinarily. He sat down beside me and said, "What do you think of this?" I told him that a few months ago I would have believed him a very foolish man. He said, "Well, I can't help it." I told him the story of Cartwright and we put down our heads and asked that God's perfect will should be done, not that it should stop, for if it was what God wanted, all right. So we simply prayed that God's

will should be done and after a moment's waiting I said, "Now get up," and he got up and walked around all right. We must ask God to control the body as well as the spirit and the soul that all may be under the dominion of the Spirit of God and that everything we do shall be for the edification of God's people. Some months ago a devoted Christian woman staying temporarily in this city, came frequently to our services. She often spoke in our meetings in an unknown tongue but she had absorbed by association the practice of drawing the breath between the teeth. I knew this could not edify any one in the meeting but detracted from the power of her own message. I sought opportunity to talk with her about it. Her answer was that she did not realize that she did it and also that the power must be of God and that she feared to interfere with it in any way. I urged on her seriously to pray earnestly that God's perfect will should be done in the matter. She spoke a number of times in the unknown tongue after this but never again was this hissing sound heard, much to the joy and edification of all present.

Only very recently a consecrated brother, an earnest man of God, began to come to our services. He was in the habit of always waiting until he was violently shaken before he would rise to speak. After this demonstration was repeated two or three times in our services I had a kindly, private talk with him and urged upon him to yield to God and to pray about this that God's perfect will might be done. God has since spoken through him some blessed messages but every bit of the shaking has passed away. I say again the one test to apply to all these things is, does it build up the body of Christ?

I thank God from my heart for the infinite care that He Himself, not I, has exercised in connection with the work here. I say it to His glory. I would like to see more people saved and healed and baptized but I am exceedingly glad that God has kept out both the power of Satan and the undue demonstration of the flesh. We want God to be glorified and Him only. Study over these things, pray over them, for as sure as you live if you get away from the deep indwelling of the Spirit of God and begin to look for shaking and falling you will make shipwreck of faith. But I have absolute confidence in God. He is marshalling His hosts. He is going to carry on His work. Let us seek to glorify Him in all that we do and all that we are.

The Prayer of Jesus Must be Answered

His Body Must be United

The Gifts and Offices of the Early Church Must be Restored

Sunday 8:00 p. m. Afternoon Theme Concluded



JUST before Jesus was turned over to His accusers, He prayed that wonderful prayer that we all might be one even as He and the Father are one. That prayer has never been answered, for denominational differences have been on in all the centuries. The majority of these contentions have been on matters of secondary importance. The Baptist, the Presbyterian and the Lutheran all agree, after all, on the great fundamental doctrines of Jesus. I am constrained to believe the answer to that prayer in the Providence of God must yet be worked out. I do not understand that it means necessarily that all His people shall be identified in one organization or denomination in order that the prayer may be answered, but if the Lord Jesus Christ is to present to His Father a real church, then these barriers must pass away, and there must be a real spiritual unity and fellowship; for I can not quite see how Jesus will call out of this world men and women to constitute His bride who are fighting and opposing each other on Gospel lines. This would be an exceedingly strange procedure that Jesus Christ should have a bride composed of men and women who were not a unit on the great fundamental doctrines, and who had not realized so essential a thing as the unity of the body of Christ. This lack of unity between the various peoples of God has caused in no small measure the people of the world to stand aloof and to criticize the Church. Paul, speaking under the inspiration of the Spirit of God, says again and again in likening the Church of Christ to the human body, that Jesus Christ in Heaven is the Head and we, the Church on earth, are the body. He wants to begin in our hearts to-night, if He has not already begun, this important lesson of realizing the sympathy, the love and the fellowship, that ought to exist between all of God's true children. I mentioned this afternoon one reason why Christendom is so divided. Here is a man or a number of men who pull themselves off and drive a peg, and then they make everybody swing around that peg, and just as soon as this is done you have a sect. Now the Lord wants us to realize what

it says here in Corinthians, "For the body is not one member, but many." And if some one gets quite proud because he is not the foot, but the eye, and some one else gets quite proud because he thinks he is the foot and is only the little toe, they will get into confusion and get out of the place God intended them to occupy. As a matter of anatomy you could not walk quite so well without the little toe as you can with it. A man could get along better by losing his little finger than if he were to lose his forefinger or his thumb, yet the little finger has its place, and God wants us to realize that He has set these members in His Church according to His own will, and that we have nothing to do in the matter but to recognize the fact, and treat these men and women as really belonging to the body of Christ.

¶ But that the members should have the same care one for another.

¶ And whether one member suffer, all the members suffer with it.

The Lord's intention is that there shall be the same sympathetic relation between the various members of His body, the Church, as exists in the human body. If there is a pain in one eye, then through sympathy the other eye feels the effect. How is this sympathy between organs of the human body brought about? Not by a line crossing between the eyes but by going from the well eye into the head or brain and then the other. So the full intention of Jesus is, if one member of His body suffers in far-away Australia, or as we read to-day that His children are suffering in far-away India, up to Christ, the Head, will go that pang of suffering, and down from the Head into every member of His Church in America or any other part of the world will be felt the fact that that portion of the body is suffering and the impulse to send relief to these people.

¶ And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.

That is harder than the other, isn't it? It is much easier to sympathize with those who are in trouble, than to rejoice with those who are honored. We are not envious when others are hungry, but when honor is placed upon them we are apt to be envious. Jesus

does not want it so. I should think it a very strange left hand if it would complain because I put a glove on the right hand, but it would not complain very much if it was let go free while the other hand was injured. Now the Lord wants us to be just like that. The ideal condition is that we shall "rejoice with those that rejoice, and weep with those that weep." When we reach such a condition then we shall have reached the ideal condition for which Jesus prayed in the 17th of John. This condition must be brought about, for as I just said, I can not see how the Lord will call us to be a part of His Bride and to celebrate the marriage supper of the Lamb if we are living in strife and envy and in criticism one toward another.

What work the Holy Spirit yet has to do, if the Church is presented to the Lord Jesus without spot or wrinkle! The work to be done in your heart and mine by the Holy Spirit is prodigious. Not only are we to be washed, but cleansed, and not only cleansed, but even the wrinkles must be taken out, until we are a perfect Church thoroughly obedient to the will of God. Now in order to bring this about the prayer of Jesus must be answered. We must, by the Power of the Spirit, become *one*. There will have to be uniformity of teaching. One man will not preach one thing and another man something 'else. The people must not say:

☪ I am of Paul, I am of Cephas, I am of Apollos.

This simply means that the officers of the true church of Jesus Christ will have to be dominated and pervaded by the Spirit of God, who baptizes us into one body and brings us the fullness of the same Christ. Paul says:

☪ God hath set some in the church; first apostles, secondly prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Now this is the divine order in the Church of Christ. When people come to us to-day and tell us, as they sometimes do, that since they have received the baptism in the Holy Spirit, and proclaim they have no need of any man to teach them, but that now they are taught wholly and directly by the Spirit of God; such a person, I say, is very close to making shipwreck of faith. Such people are apt to quote from the Epistle of John:

☪ The anointing which ye have received of him abideth in you, and ye need not that any man teach you.

What does this mean? In the early days of John the Apostle false teachers were giving their ideas, and John was saying, "You received teaching enough by the Spirit of God through me not to allow these spiritual seducers to lead you astray." More than that, if it means not to be taught by man, I remind you that John himself is teaching when he makes that statement.

The Church in all its primitive and original appointments, gifts and offices, must be re-established to bring about this unity of the body of Christ. But make no mistake, it will not be established by any man. It will not be man who will say, "Separate me Barnabas and Saul," but the Holy Spirit will make plain to the members of the body and mind of the Head. Five marks are given in the Gospel to designate an apostle:

☪ Preach the Gospel, heal the sick, cleanse the lepers, raise the dead, cast out demons.

There are nine marks given in the twelfth chapter of first Corinthians:

☪ The word of wisdom, the word of knowledge, faith, gifts of healings, workings of miracles, prophecy, discernings of spirits, divers kinds of tongues, interpretation of tongues.

When God calls men to fill these offices the world will recognize them by the effects of their ministry. There will be prophets and prophetesses as stated by Joel and repeated by Peter. There must be teachers also, for it was out of the ranks of prophets and teachers that God called the apostles in Antioch.

Now as touching miracles, there will, no doubt, come a conflict by and by; indeed it is on now, between the miracle-working power of God and the lying wonders of Satan. The Book tells us that Satan is going to work wonders. There are some people that tell us that speaking in tongues is one of the lying wonders. It is one of the wonders but it doesn't lie. Just as there was a face to face conflict between the priest of God, Aaron, and the priests of Satan, and just as there was a conflict between Elymas, the sorcerer, the fortune-teller and spiritualist of that day, and Paul, so there will be similar conflicts in the future. God must raise up those who are able to work miracles on the miracle-worker as Paul did on Elymas. I believe the time is upon us when the powers of sin and Satan and darkness and hell are to be let loose, and they must be met. The best way to fight a prairie fire is by fire, and the only way to meet the fire of the devil is to have the fire of God; miracle overmatch miracle. For the name of Jesus must triumph over every manifestation and power of Satan. The people that really want to know God must be given outward evidence of His existence in a way that is unmistakable. The power to work miracles must be restored to the Church. God is waiting to find men whom He can trust and I tell you it will require a deeper work of humility and of God's grace than any of us know anything about, or else it will simply mean the smash-up of the men to whom He entrusts these gifts. For the gifts of the Spirit must have for their soil the fruit of the Spirit: "Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Self-Control." Only to such as

have the fruit of the Spirit can He with safety entrust the Gifts of the Spirit. Oh, what a wonderful blessing for a man to be so surcharged with the power of God that he can lay his hands upon the lame man and see him leap as an hart; who can lay his hands on the blind eyes, and say, "Be opened," or say to the dumb, "Speak," in the mighty name of Jesus and see the thing accomplished. I believe these days are before us. I know this will require, as I said before, a deeper degree of genuine humility than any of us know anything about.

Voice of the Spirit:

¶ God is asking who is willing to lay low at the feet of the Master until he can teach them His plan. Who among you that can take the lowly seat in the chamber until Jesus lifts you up? God is going forward in His march to victory over the power of Satan. Who will walk close to the Master's side? Who will glorify Him day by day, by staying low at the Master's feet? Who is it that is willing to stand close to the Master's side in the front of the battle and let Him use him to glorify the Father which is in heaven?

¶ God would have you know that His Son is going forth to battle by the power of His Spirit, and He will conquer every foe. God is striving to make you see the importance of the battle that is on. He is striving to make us know the will of the Father, concerning His body, the Church, the body of the living Head, Christ Jesus, who reigns above. He wants us to speak the will of God, and to know the mind of God concerning those things. He wants to deepen our lives.

¶ You are not simply a people gathered together to hear a message of God and not obey it. He wants you to obey it; to get low at His feet that He may teach you the marvelous truths, that the power of the living God may be manifested. Christ is living to-day in the body of His people on this earth. Christ the King will soon come back, but He wants the body prepared to present it to the Father, a living monument of His glory.

¶ God is seeking men and women who will be low at His feet; who will not seek the high places, but who will be willing to go forth and do His will. God is seeking you to get close to listen to the voice of the Saviour, the Saviour of men who is soon coming to reign.

When the followers of Moses went back to him thinking to make him envious, by telling him that some were prophesying, Moses answered, "Would God that all the Lord's people were prophets," and I think it might be pleasing if all were prophets and all would work miracles, and have the gifts of healings, but they have not.

Now be exceedingly careful lest you grieve the Spirit of God by not accepting these gifts as God begins to restore them in His Church, for if you do not receive them you will be like a mortified finger, so to speak. Mortification sets in because the circulation of the blood does not come into that part of the finger and it begins to decay, to mortify, and because of a lack of sympathetic connection with the rest of the body it rots and sloughs off. And I want you to know when God is beginning to restore to His Church the gifts, and He has given at least two in various parts of the world, tongues and interpretations, that if you do not accept these — albeit you have a perfect

right to test them by the Word of God — you will be like the mortified finger, you will slough off, and the body of Jesus Christ will be marching on to victory, and you will be left behind. So it behooves you to stop and think and pray and be mighty careful not to criticize what God is doing. For when you are criticizing any person in an unkind way through whom God works you are criticizing the Holy Spirit. People are not perfect, of course; God can not speak as fluently through some as others, but it is God who is speaking and it behooves you to be careful. This is God's word to you.

Unity must come through the Holy Spirit imparting to the Church the graces, gifts and offices of the early Church. I believe this is the mind of God. The details of working this out are all in the hands of God. God will work and no man can hinder.

Voice of the Spirit:

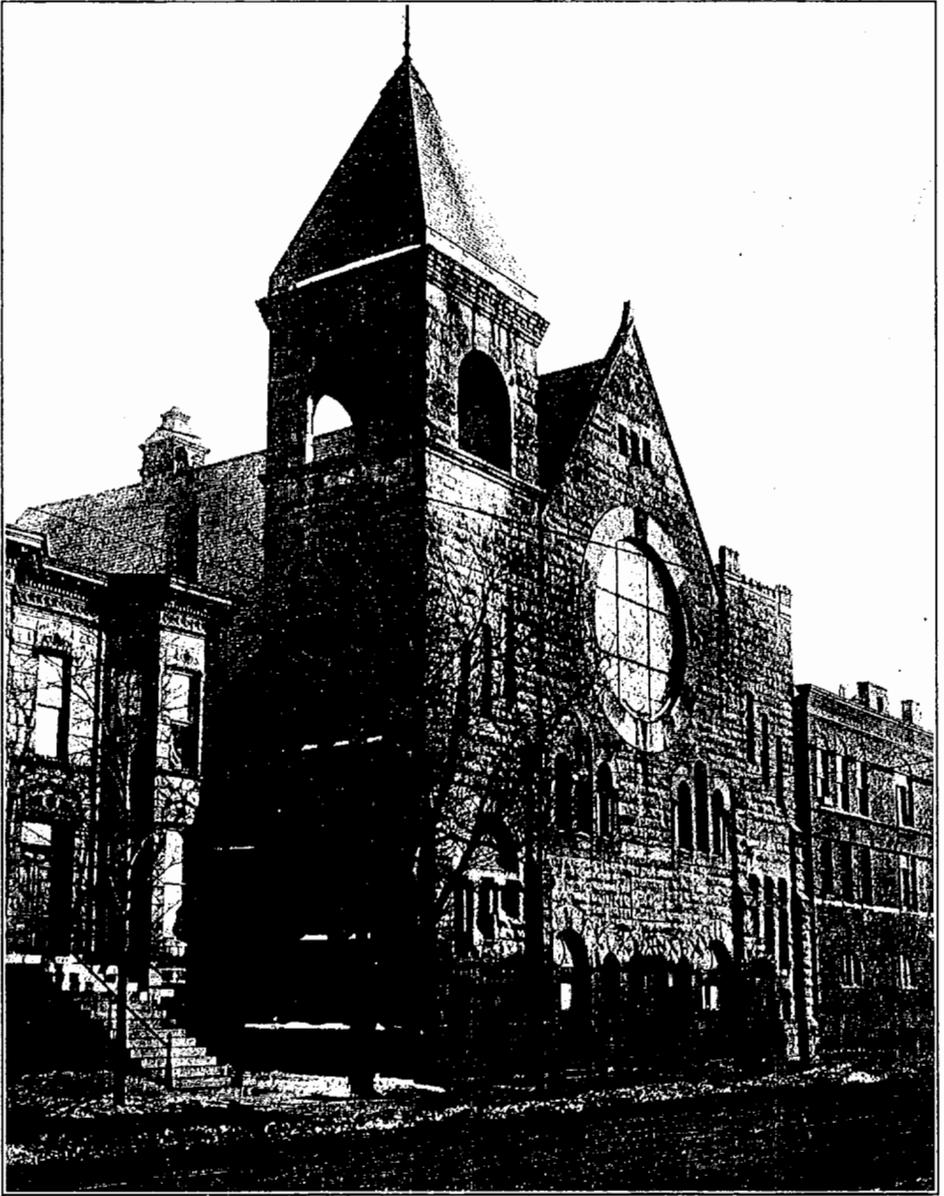
¶ God would have us to walk obediently after His Spirit, to obey the voice of the living God, and go forward and onward and upward into the Kingdom, because God is going to restore the Kingdom to Jesus Christ, who will reign. God wants to prepare His people so they can enter into the work of the Kingdom, that the power of the living God shall come into the body of Jesus Christ. God is striving so hard to make us obedient unto His Spirit and go forward and upward, seeking to do His will, seeking to go onward and upward.

¶ God is calling His people from the East and the West, and North and South to go forward and upward, and Jesus will perfect the body which He will present to the Father without spot or wrinkle. God will exalt Jesus the Christ and exalt His Kingdom far above all kingdoms. God will lift His people up and glorify His name. God is going on to victory whether you go or not. God will set aside any one who will not obey His Spirit and will not obey the voice of the living God. God wants you to go forward each one in his own place, marching as soldiers trained for the battle. He wants to train you every moment of the time so He can use you, that the power of the living God may rest upon you. Go forward in His name. Jesus wants us to do these things.

Every movement begins in a somewhat chaotic state, unorganized and undisciplined. Such movements centered around Luther and Wesley. Years elapsed before they became harmonious and unified forces. None would be so foolish as to believe that the early Church could have been planted in Africa, in Asia and in Europe if God had not raised up mighty men, if He had not had a Peter, and a Paul, and a John and a Thomas. The Church never would have been established without these men, and when you talk about no leaders in this day you talk utter foolishness, for there is more need now of spirit-filled leaders than in the early Church. God is going to work out His plan and there is no other way except by finding men who will give their lives and take the lowest place and keep humble before God. I know not all it will require. It may mean death. It is no child's play. We are nearing the close of this dispensation, and you had better seek the Ark of Safety, which is the Lord Jesus Christ.

“The Stone Church”

THIRTY-SEVENTH STREET AND INDIANA AVENUE, CHICAGO, ILLINOIS, U. S. A.



Worship :

Main Service : Lord's Day at 3:00 P. M.

Evenings : Sunday, Thursday and Friday at 8:00 o'clock.

Wednesday at 2:30 P. M., Divine Healing, Teaching, and Prayer for the Sick.

William Hammer Piper, Pastor
3554 Vernon Ave., Chicago