



*The days of Heaven on the Earth*

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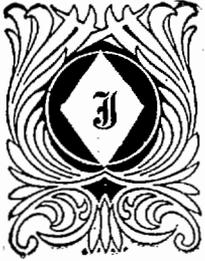
EARNESTLY CONTENDING FOR THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS

## Lo, Children are an Heritage of the Lord

A Family of Six who never Took Medicine.

All Healed by the Lord. One Baptized in the Holy Spirit

A Household Story, told by the Mother, Mrs. Lydia Markley Piper



It is with great joy and praise in my heart and thanksgiving to my Lord that I write this testimony. God has indeed been gracious unto me. As I was asking the Lord what I should say in telling the story of His goodness to our children, the only answer I got was, "Glorify Me! Glorify Me!" I do glorify my Savior and praise Him for His graciousness and His wonderful goodness to us as a family.

I want to praise Him for these little ones that He has given to us. The Lord also brought to my mind as I was waiting before Him this morning, this scripture, "Unto whomsoever much is given, of Him shall be much required." I realize the great responsibility upon me as a Christian mother, to rear these children in these last days, when Satan is so subtle, but I also know that God is gracious and willing to bless us if we are only obedient.

Ever since God healed me, fourteen years ago, I have not touched medicine. We have trained our little ones in the same way. They have never known any physician but the Great Physician. They do not know what a doctor means by experience, for no physician has ever been in our home in that capacity. Even at their birth we have looked to God alone for their deliverance, and He has never failed. I praise Him for the strong and healthy children He has given us.

Although God has taught us to look to Him for healing, yet we have had many tests. Our children have been very ill at different times, and we have learned the lesson over and over again that we should not trifle with disease, no matter of how little consequence it might seem at the beginning. Never once have we been tempted to turn from God to a physician.

My eldest little girl, Irene, was not very robust at birth. We have continually looked to God for her, and she is perfectly well today, and quite strong. God has healed her many times of serious sickness. She has had all the diseases common to childhood.

She was seriously sick about two years ago, with acute bronchitis. She contracted a cough which seemed to sap her very life. For two weeks we saw her getting worse every day. At first we were not deeply concerned about her, but as we saw how she coughed day and night, and was not able to sleep, we realized her condition was growing very serious. We prayed for her often, but there was apparently no answer, and instead of getting better, she grew worse. We saw we were not getting victory. One night my husband went off to another room and shut himself up with God and cried to Him for deliverance. From that time she began to amend.

When she was recovering, and seemed almost well, we gave her some ice cream. An experienced nurse who was visiting us at the time said it would not hurt her, but rather do her good. At once she had a relapse, and became quite ill again. The nurse was so concerned that her advice had resulted in the child's relapse that she lay awake nearly all night crying to God for her. Toward morning God spoke to her and told her that He would hear her cry and heal the child. The nurse was so impressed that she felt she could never again doubt that God wanted us to trust in Him alone. Irene grew well rapidly from that time, and was soon completely healed.

Our second child, Esther, was a strong healthy child until two years ago when she was stricken suddenly with St. Vitus' dance. It came upon her with almost no warning. In a very short time she was as helpless as a baby. She was unable to feed herself; could not walk or talk for several weeks. From a strong healthy child, she became in a few days entirely helpless. Her condition was pitiable. Our hearts were wrung with anguish as we saw how Satan had so terribly afflicted her. I cannot put it in words. These were days of heart-searching and deep anguish of spirit as we cried out mightily to God for her deliverance. Little Esther never once doubted that Jesus would heal her. When she was unable to talk she would point to Jesus. I praise God for the trust He has instilled in the hearts of His little ones.

It is sweet to hear the first prattle of childhood,

but when for six weeks your child has been unable to talk and then begins to say "father" or "mother" it sounds like the music of heaven. Thus it was with Esther. God healed her, and today she is perfectly well.

William was stricken as a baby with spinal meningitis and brain fever. At first we did not realize it was serious, and felt no alarm. The disease steadily made such inroads upon his body that he was soon hovering between life and death. He was so emaciated that strangers could not look upon him without deep emotion. You have seen pictures of the famine children in India. Our little boy looked very much like those destitute children.

During this same illness, on account of impurity of blood, he broke out in boils all over his head and neck until he had nine at one time. He could not lie on his back or on his side, but had to be propped up. We carried him on a pillow for weeks. His little body was too frail for us to hold in our arms

without hurting him. He cried night and day for weeks. His head kept continually jerking back and rolling from one side to another, as if in dreadful agony. He ate very little. Most mothers know what it means to have a sick child linger in this way between life and death. The care of him wore several people out.

The answer was delayed, but we held on to God, knowing that His promises were true. I was weak physically at this time, and the strain was too heavy for me. In my weakness and despair I said, "Well, he must go, the Lord does not see fit to answer our prayers," but my husband's strength and faith never wavered, for which I praise God. He advised me to keep away from the sick room. My husband left his work and gave all his time to the child. For three days he shut himself in a room with William and did not allow either the nurse or me to have anything to do with him. He had a hand to hand fight with Satan for his life. Mr. Piper told me that it seemed just



Photo by Root, Chicago

ESTHER BEATRICE 6 YEARS, 6 MONTHS    RUTH LYDIA 4 YEARS    WILLIAM REGINALD 8 YEARS, 2 MONTHS    IRENE LOIS 10 YEARS, 10 MONTHS    THEODORE ALEXANDER 5 YEARS, 6 MONTHS    DOROTHY ELIZABETH 7 YEARS, 1 MONTH

Six Little Pipers and how they were healed.

as though Satan were defying him; the death rattle was in his throat, his eyes were turned up as if in death, but my husband just grit his teeth and repeated the promises of God, over and over again, claiming his life in the name of Jesus, and God wonderfully answered. The cause of this sickness was never fully known, but we think it originated by our unconsciously feeding the child adulterated milk. His appetite returned, and he began to gain in strength rapidly, and has become a strong healthy boy.

Two years ago he was stricken with pneumonia. We thought it was only a slight cold, but it developed very seriously. We took his little cot into our bedroom. He had a high fever for five days. One evening a change came. My husband was conducting a service. I thought it was a change for the better. I had a friend visiting me who was a trained nurse. I called her to look at the child. I knew by the expression on her face that she felt it was a change for the worse instead of better. When Mr. Piper came home we both earnestly prayed, and feeling that the nurse's fears were not well-founded but that the child was recovering, we retired.

In the middle of the night we were awakened, I believe, by the Lord Himself. My husband put his hand on the child's head. It was cold and clammy, although he was well covered with blankets. He put his ear to his nostrils, and could detect no breathing. His thought was, "Must I tell his mother the boy is dead?" He put his hand on his heart and discovered a faint pulsation. It seemed as if his life was ebbing away. We both arose and pleaded with God for healing. We waited and trusted until warmth came into his body.

God has wonderfully snatched him from death at least twice in his little life. Today, you will see by his picture, he is a strong healthy boy, attending school every day.

Our fourth child, Dorothy, has been exceptionally robust, and has been spared a great many diseases that the others have had. However, about three years ago while living in Boston, we were awakened out of a sound sleep, by a peculiar cry from the nursery. My husband went to see, and found Dorothy sitting up, clutching at her throat, purple in the face; she could scarcely breathe. It was a severe attack of croup. How wonderful it is that God is always at hand. If we had gone for a doctor she might have died before he reached us. Mr. Piper took her in his arms, called upon God to give her relief. He sat in a chair, held his hand on her throat and waited for God to fulfil His promises. They both fell asleep, and when he awoke he found the child breathing naturally. He

put her back into her bed. The next morning she was perfectly well.

Theodore, before he was a year old had measles, German measles, chicken-pox, whooping cough, and bronchitis. These diseases reduced him very much, and ruined his digestion. We had a trained nurse caring for him at the time. She gave no medicine, but trusted God with us. She often told us how seriously ill he was. He could retain nothing on his stomach. The nurse said unless God healed him, he would pass away, but to the glory of God he was perfectly healed.

Our baby Ruth has had children's diseases but God has always healed her. We do not feel because we are trusting God that we should not give our children the best of care. We are careful of their diet and try to have them systematic in their habits. Their diet is and always has been chiefly cereals, vegetables and fruits. They have had very little meat, never any swine's flesh or lard. They are never allowed either tea or coffee. I have related only the most serious instances. Many times the children have been healed instantly.

After we came into the Pentecostal teaching, my little ones became hungry for more of Jesus in their lives. In May of last year, in one of our services my oldest little girl had a very sweet experience, and felt that Jesus saved her from her sins. Soon after this she went East to visit her grandmother, and it was during this time that God so graciously poured out His Holy Spirit upon me. I sent my testimony to my little daughter, and it made her very hungry for the same blessing. When she came back in the fall she began seeking very earnestly and Jesus baptized her about the first of November, 1907.

During the first week of her baptism, many times while at play or at the table, the power of God would come upon her, and she would speak in tongues to the children, with her little finger lifted. It was always a message to them to get closer to Jesus, to be truthful and unselfish, and to seek to have more of Jesus in their lives. The children would be greatly touched and the tears would roll down their faces. The Spirit of God was working in their hearts. We wondered if this might become commonplace with the children, and feared just a little that they would become accustomed to it, as the Lord used her in this way so often during this first week. But His power always accompanied what she said, and they were always moved. She was not often used in this way after the first week, but the children have never forgotten it. It made such an impression on their little hearts that even to this day when they say their

prayers at night they ask God not to let them tell stories or be selfish.

Just one week after Jesus baptized her in the Holy Spirit, one of the sisters of the church felt impressed to ask me if Irene could go home with her. We assented. The next day the friend had a little prayer service in her home. While they were in prayer, Irene began to speak in another language, which sounded like Chinese. She begged them to take her to a Chinaman. They said they would go after dinner, but she said in broken English, "No dinner till you take me to a Chinaman." They went with her to the nearest Chinese laundry where there were three Chinamen. Irene passed two and went to a third and began to talk to him. At first he shook his head; then he listened and said to her, "Where you learn that language?" The lady told him it came from God. He looked very doubtful, but admitted to the lady that Irene had told him that God made him, and that He had made the world and gave him even the air to breathe. He also said he never heard anyone not born in China speak with such perfect accent as she. The Chinamen talked with each other about her in their own language, and she perfectly understood them. She was not surprised at this, but acted as though she always understood and talked Chinese, and thought it strange that others did not understand it as well.

That day many people came to this home where she was staying, and when the lady would tell of what had happened, the child would be grieved. She would leave the room saying they should not talk about it so much. Sometimes this admonition would be given in tongues and interpreted by her. She was so completely lost in Jesus that she seemed perfectly unconscious that she was speaking in an unknown tongue. That night she read chapter after chapter in what seemed to be the Chinese language. She spoke several times in German, which she doesn't know at all. I know a few words of German, principally nouns. I asked her a few commonplace questions in German to see what she would say. At first she answered me. Presently she said, "Royam" (which always means to her one of the Godhead), "says I must not answer you because you don't talk about Him." I felt it was a rebuke to me.

Several times we were somewhat amused at some things she said. The Holy Spirit spoke through her, rebuking us for laughing, saying we should not make sacred things a plaything. Riding on the cars one night the signs on the streets were all printed, to her, in a foreign language. She could not read them in

English. When she is anointed by the Spirit she insists that her name is Crinka.

The children were invited out for Thanksgiving. About three days before, she was playing on the street. She came running into my room, speaking emphatically in tongues. I could not understand her, and said she would have to ask Jesus to let her tell me what she was saying. Presently, she said, "Mother, I'll go to bed all afternoon, I'll stay home from Lila's on Thanksgiving, I'll do anything if I can only go to church tonight." I had said she was not to go, feeling she needed to go to bed, but I could not resist that appeal, knowing it was a real sacrifice to a child to be willing to stay home on a Thanksgiving occasion.

She became filled with an intense desire to go to China, and a number of times when the power of God was especially upon her she had visions of preaching to Chinese children. Even to this day when she is moved by the Holy Spirit a great love for the Chinese comes into her heart. I said to her one day when she was talking of going to China, "Irene, you know many Chinese children are not very clean, you might not like them." Her face just beamed as she said, "Oh mother, I love them, and I'll teach them to be clean and good."

She has always had a great desire to have me speak to her in the same unknown tongue she uses. A number of times God has permitted me to do so. One night at family prayers I felt impressed that she should read the scripture. She read a few verses in English, then her language became broken. The Spirit prompted me to say something to her in a language I myself did not understand. She answered me in the unknown tongue, but I could not understand what she said. Her father asked her what we said to each other. She said, "Mother asked me what I was reading about. I told her I was reading about the thieves." Her father said, "There is nothing in that chapter about thieves." The Spirit spoke through me just a few words and the little girl gave the interpretation saying, "You must not question the workings of Jesus." Then he asked her to bring the Bible to him, and found to his surprise that it was the story of the man who fell among thieves, and how the good Samaritan rescued him.

A number of times we questioned her while under the power, asking her who Jesus is, what He came to do, and about God and heaven, and she has always said that Jesus shed His blood for us. All her answers have been perfectly scriptural.

One night recently while at table, she began to speak in an unknown tongue. A young lady who was staying with us began to talk to her in the unknown

tongue which they both understood. Mr. Piper had this lady ask our little girl many questions about Jesus, heaven, hell, the blood, repentance, sin, and so forth. She answered in the unknown tongue, and also interpreted both the questions and the answers into English. These answers too were perfectly correct. The foreign tongue was understood both by the young woman and by Irene.

When the Lord impressed me to write this testimony I asked Him to give me something I might write, for His glory. Shortly after that while again at the supper table, Irene got up to do some serving. I felt led to whisper something to her which was spoken in another tongue. I did not know what I said, but as I spoke to her she answered me in the same unknown tongue I had used. I talked to her for some time that night as the Spirit permitted me, in a language which she understood. I did not know what I was saying but she knew, and gave the meaning. When her father requested an interpretation rather than a synopsis of the conversation, she would say it just as I had said it, in the unknown tongue and then follow it with the interpretation. It seems very strange to her that we do not understand her language; she does not realize she is talking in a foreign tongue. When she follows it with the interpretation she says "Royam" makes her say it over twice, but she doesn't know why.

At family worship the same evening, the Spirit led us to speak to each one of the children in the unknown tongue, which she interpreted as follows:

"Oh Dorothy, Jesus will give you the baptism if you only hold on to Him and ask Him. He will do it."

I put my hand on Esther's head and said something in an unknown tongue which Irene interpreted:

"Esther, Jesus will baptize you. Just ask Him to make you every whit whole. He will do it, just ask Him."

Through Irene: "Just trust Him, William, just ask Him for more of the love of Jesus. We all need it. Oh Royam help him."

By this time the children were all in tears. She prayed as follows, in the unknown tongue with the interpretation:

"Oh God, bless all of us. Forgive all our sins. Help us to turn over a new leaf. Give us all we need for Jesus' sake, Amen."

Baby Ruth was on my lap, sobbing, but not knowing why. The Holy Spirit spoke words of comfort to her through me in the unknown tongue:

"God can give it to you, Ruth (meaning the baptism) as well as the rest. God can bless the little ones just as well as the big ones. They have simpler faith. Oh God bless us all for Jesus' sake."

I looked across the table at Theodore; the big tears were rolling down his cheeks. Presently these words were spoken to him in the same way as was done for the others:

"God will do it for you too, Theodore. We praise Thee, Lord, we thank Thee, for what Thou hast done for us tonight."

The other children in their little way are seeking the baptism. Several have been under God's power, but only the oldest has received the promise of the Father.

Many experiences remain unwritten. Our hearts are filled with gratitude to God for the blessings my husband and I have received and the lessons we have learned through the experiences of our little daughter, but we thank Him most of all for the wonderful way in which He has guarded her, in that He has never permitted her to realize that she was doing anything remarkable. She is not even aware that she is speaking in tongues, only that Jesus is making her supremely happy.

In these days when Satan is working so subtly, causing many to lose their blessing by vaunting what God does, we feel especially grateful that she has been thus protected.

Will not all who read this article pray for them, for me, and for all our household? We want to train these children for Him. Will you not help us in prayer?

After I had written this article for the paper, our little girl when especially anointed by the Spirit said in the unknown tongue:

"God is blessing the Latter Rain Evangel. He is sending it all over the world. He is opening hearts to receive it. His blessing is upon it wherever it goes."

It was a source of great comfort to us that God should give us this additional assurance of His approval through the child. We had just been praying that day about the paper, but she knew nothing of what was in our hearts.

Bethel, Chicago, November 30, 1908.



## Confirming the Word by Signs Following Jesus Saves, Heals and Baptizes

Some Hear in the Language wherein they were Born.

What God is Doing in Plymouth, Ind., U. S. A.—F. F. Bosworth



WHILE in South Bend where we had been holding meetings for several months, Brother Fockler and I were clearly led of the Lord to leave South Bend to come to Plymouth, a beautiful little city of about five thousand. How I praise Him that not only will He "direct our path" but that even "the steps of a good man are ordered of the Lord."

I am asking Him to bring me into such blessed and intimate fellowship with Himself, that whether by a vision, a dream, an angel, or by the direct Voice of the Holy Spirit and the Word, which is best of all, I may get His orders for every step. I worship Him that the "exceeding greatness of His power" is "to usward who believe," and that "He is able to do exceeding abundantly above all that we ask or think." I can ask and think of Him opening my spiritual ears to hear His voice, and "enlightening the eyes of my understanding" to know "what is the riches of the glory of His inheritance in the saints," and cause my soul to "delight itself in fatness"; in fact to heal every deformity of my soul. Praise His Holy Name!

We obeyed the leading of the Spirit and pitched our tent in Plymouth in the latter part of June. Brother Fockler remained here about five weeks, when Miss Jean Campbell was led of God to come. When she left He clearly led Miss Edith Baugh and Miss Bernice Lee to come from New York City.

Realizing that "we wrestle not against flesh and blood, . . . but against the rulers of the darkness of this world, against wicked spirits in the heavens," during the early part of these meetings God put upon me a great burden of prayer to plead the blood of Jesus and pray that He would send a stream of His power upon the city which would penetrate through the darkness and drive back the spiritual foes, so that He might work. Late one night as I thus prayed, God gave me a beautiful vision. I saw plainly a stream of the most intensely white light, reaching

as high as I could see and widening as it came down, covering the city. In this light I could see multitudes of the Heavenly Host both coming and going, while just outside this cone-shaped light, on either side, was the most intense darkness. We prayed that God would expel from the city the wicked spirits which stir up the people to fight God's work, and thus far we have had little opposition.

Not only in the tent and in the hall, but also in the large street meetings, even while teaching the deeper truths of divine healing and the baptism in the Holy Spirit, there has been the most respectful attention. We have never taught the people to expect anything more than the glory and power of the Lord and the "unknown tongue" to accompany the immersing in the Holy Spirit, so there has never been the slightest tendency towards fanaticism or extremes from the beginning, and nothing has occurred that has not been edifying.

When the meetings began, God led us to work for the salvation of the unsaved, rather than teaching His deeper truths, and many gave themselves to Him, something so unheard of in this place for years that thus we gained the good-will of many of the people. Then when we began teaching them regarding the Latter Rain Baptism in the Holy Spirit, it seemed to be accepted by nearly all who came to the meetings.

In almost every service God confirms His Word by causing some one to speak in other tongues, and also to interpret the words thus spoken. Both the unknown tongue and the interpretations have been identified by some in the audience. They have heard the gospel "in their own tongue wherein they were born." Miss Campbell has been understood several times as the Spirit has spoken through her in the unknown tongue.

Last Friday night we conducted a service in Lapaz, Indiana, in the United Brethren church. God gave us a blessed service, and as Miss Lee was speaking the precious Holy Spirit spoke through her in German, every word of which was understood by a German lady in the audience. It was the first time she

had ever heard anyone speak in the unknown tongue. The lady, although a Christian, became deeply convicted, and a great longing came into her heart for a deeper experience. That night as she retired, she was unable to sleep. She arose and knelt by the side of her bed, and as she yielded herself fully to God, the room which was so dark that she could not see her hand before her face, became perfectly light so she could see all the objects in the room. The glory of God filled her soul, and as she continued to praise Him, the room was lit up by His presence again and again. In the morning she came to the hotel where we were stopping, and with tears of joy told her wonderful experience, and how she had understood every word spoken in the unknown tongue. She remembered nearly all the message which began with the twenty-third Psalm and ended by saying that He had called the speaker to deliver the message which was on the subject of the "Latter Rain" and the imminent Coming of Jesus.

We praise Him for giving this sign in the very first meeting. We had services there again Monday and Tuesday evenings, and the people are insisting that the meetings continue. The minister took a seat in the congregation, and said, "go ahead, I want to keep out of the way." He is now seeking the baptism.

In regard to the meetings here, many have been saved, demons have been cast out in the Name of Jesus, others have been wonderfully and instantly healed in answer to the "prayer of faith," while God's hungry ones are being baptized in the Holy Spirit and fire, and are speaking in other tongues in accordance with Acts 2:4. Fire, seen with the natural eye, has fallen upon some at the time they have been immersed in the Holy Spirit. One night in the tent a large ball of fire came into the tent and fell upon the head of a brother who came that day from Mishawaka to seek for the baptism in the Holy Spirit. At the very instant the ball of fire fell upon him, he magnified God with a loud voice, and in a language which he had never learned, while the audience looked on in amazement and in tears. He found the Lord in a cottage meeting in Mishawaka while we were holding services there.

Last week a sister living here who has been earnest-

ly seeking for the enduement of power, who over and over again has received wonderful anointings when her soul would be flooded with the glory of God, was awakened by the Spirit at three o'clock in the morning, and saw what seemed like a half bushel of "tongues of fire" falling right into her face and all over her body. Her soul was so flooded with the power and glory of God that she arose and praised Him until morning.

One night a few weeks ago, while the people were standing for dismissal, God pressed me to urge them to much closet prayer, and while I was speaking His Spirit fell on me in greater power than I had ever before experienced, and spoke in a loud voice in another language, which He interpreted through one of the other workers. While the Spirit yet spake through me, the power of God fell upon a sister from LaPaz, exactly as He did upon the household of Cornelius, Acts 10:44-46. Instantly she began to address the audience with a loud voice, speaking a beautiful message which was also interpreted by the sister on the platform. We knew God had baptized her "for we all heard her speak in tongues and magnify God." The glory of God that accompanied her mighty baptism in the Spirit so blinded her that she could see nothing until she was through speaking.

Soon after coming here, three of us united in prayer one evening asking God to deliver a man from the insane asylum. For years he had been possessed by a demon and had to be kept in the Logansport Asylum. God heard our cry that evening and in a few days we had the joy of seeing him come into the tent with his mother. This was five months ago and he is still out and working.

The tent which easily seated three hundred was at times too small, people coming by train from South Bend, Mishawaka, and other nearby towns; some drove by team as far as twenty-two miles.

We are taking no collections and it is beautiful to see God supply us day by day out of an unseen storehouse. How sweet to live like the sparrows.

In closing will say that I take no credit for anything which God has done here, and only give the above facts that He may be glorified.

Plymouth, Ind., December 1, 1908.



The Evangel wishes all its readers a happy Christmas time and a very blessed  
New Year in the service of our Lord and Master.

## A Helpful Discussion on Demon Obsession

Yield not to Absurd Suggestions. Test all Things by the Word.

A Timely Article, first Published Anonymously in "The Christian"



THE subject of demoniac possession is one frequently referred to in the Scriptures, and especially in the New Testament. The phenomena of demoniac possession are manifold; and when we are sufficiently illuminated to detect and classify them, we find that all the statements in Scripture are perfectly verified. The following items will be found true:

First.—*The agency of demons is always brought more conspicuously into notice in proportion to the manifestations and power of God's work among souls.* When the Son of God was manifest in the flesh, the activity and outspoken agency of demons were manifested more than ever before; and we often see instances in Scripture where the approach of Christ or of the Spirit-filled apostle, to some possessed person would mightily stir the demon in him. Just as the approach of summer causes vegetation to sprout, the same heat also stirs the snakes into motion.

Second.—*Demons are of multiplied variety.* They are of various types, greater in diversity than human beings; and they always seek to possess a person congenial to them in some characteristic. The Bible tells us of unclean demons, deaf and dumb demons, witchcraft and fortune-telling demons, of insanity, of drunkenness, of gluttony, of idleness, of wonder or miracle-working, various forms of sickness, despotic demons, theological demons, screeching and yelling demons. There are demons that act more particularly on the body, or some organ or appetite of the body. There are others that act more directly upon the intellect or the sensibilities and emotions and affections. There are others of a higher order that act directly on man's spiritual nature, upon the conscience, or the spiritual perceptions. These are the ones that act as angels of light, and sidetrack and delude even real Christians.

Third.—*These demons seek to fasten themselves on human beings, as parasites, like ticks on cattle or mistletoe on a live tree.* They seek out those whose make-up and temperament are most congenial to themselves, and then seek to fasten themselves on to some part of their body, or brain, or some appetite, or some

faculty of mind, either the reason or imagination, or perception; and when they get access they bury themselves into the very structure of the person, so as to identify themselves with the personality of the one they possess. In a great many instances they do not get possession of the individual, but obtain such a hold on some part of the mind as to torment the person with periodical attacks of something strange and abnormal, out of all proportion to the general character and make-up of the individual.

Fourth.—*These demons feed themselves on the person with whom they are allied.* There are three great realms of law—the Natural and Supernatural, and between these comes a strange middle realm called Preternatural. This middle realm embraces a vast range of phenomena, which cannot be definitely classified or ranged under the regular facts of nature or grace, but is a strange medley, like the vast swarms of asteroids that float in space and which, striking against the atmosphere, produce the shooting stars we see in November. This is the realm of clairvoyance, second-sight, hypnotism, mind-reading, insanity, and abnormal passions. It is in this realm that a large class of demons find their favorite hunting ground. There are allusions in Scripture, and facts gathered from experience, sufficient to prove that certain varieties of demons live on the juices in human blood, or they absorb to themselves some of the natural affections, so that persons thus possessed will lose their natural affection for husband or wife or children, or brothers and sisters, because the demon has absorbed that affection to himself.

Fifth.—*There are religious demons, not holy, but nevertheless religious, and filled with a devilish form of religion which is a counterfeit of true, deep spirituality.* These pseudo-religious demons very rarely attack young beginners, but they hover around persons who advance into deeper experiences, and seek every opportunity to fasten themselves upon the conscience or the spiritual emotions of persons of high states of grace, and especially if they are of vivid or energetic temperament. These are the demons that play havoc among many professors of holiness. The way they get hold of persons is as follows: A soul goes through a great

struggle, and is wonderfully blessed. Floods of light and emotion sweep through the being. The shore lines are all cut. The soul is launched out into a sea of extravagance. At such a juncture these demons hover around the soul, and make strange suggestions to the mind of something odd, or outlandish, or contrary to common sense and decent taste. They make these suggestions under the profession of being the Holy Ghost. They fan the emotions, and produce a strange fictitious exhilaration, which is simply their bait to get into some faculty of the soul. For example, one man said that just after receiving the baptism of the Holy Ghost, as he would lie in bed at night, a strange, wild sort of exhilaration would shoot through his mind, and a sudden impulse to jump out of bed and go screaming all over the house, which if he had yielded to at once, would likely have given the demon access to his brain.

Another good man says that he felt like running around the camp and climbing every tree, but had enough discernment to "try spirits," and found the impulse was not of God. But another person at the same camp-meeting felt the same impulse and yielded to it, and went yelling and screaming through the woods, climbing trees, tearing his clothes, exhausting his body, and in short time became utterly useless to the work of God. Another person said he felt like rolling on the floor, and groaning and pulling the chairs around, but he distinctly perceived that the impulse to do so had something wild in it, and a touch of self-display contrary to the gentleness and sweetness of Jesus; and as quick as he saw it was an attack of a false spirit he was delivered, and the tide of pure love flowed on through his breast. But another man had the same impulse, and fell down groaning and roaring, beating the floor with his hands and feet, and the demons entered into him as the angel of light, and got him to think that his outlandish conduct was of the Holy Ghost, and it became a regular habit in the meetings he attended, until he would ruin every religious meeting he was in.

It requires great humility to try these spirits and detect the false ones. The most dangerous demons in existence are those pseudo-pious ones who soar around the high altitude of the spiritual life, like eagles around great mountain-tops, and seek to fasten their talons upon the lofty and conspicuous prey. These are the demons of spiritual pride, of religious ambition, of false prophetic vision, of strained and far-fetched illuminations, of wild and fantastic notions, of strange

and abnormal affections. These are the demons that flit over the sunlit regions in the land of Canaan, and attack very seldom any but advanced believers.

Sixth.—*The effects of being possessed by this sort of demons are manifold*, and plainly legible to a well-poised mind. Such possessions cause people to run off into things that are odd and foolish, unreasonable and indecent. It leads them to adopt a peculiar voice or unnatural shouting, or some senseless shaking of the body; or the striking of certain attitudes, or the adoption of some silly whim. Or such a possession may be manifested by peculiar heresies in the mind, of which there is a nameless variety. It produces a certain wildness in the eye and harshness in the voice. Such persons invariably break the law of love, and severely condemn people who do not conform to themselves. As a rule, such persons lose their flesh, for demoniac possession is very wearing on the vital forces, and produces a terrible strain on the heart and nervous system.

There are many persons who are truly godly, and want to live holy lives, who have failed to discern those evil spirits, and under strange impulses have allowed some kind of demon to take hold of them; and though they are still conscientious servants of God, they are so influenced by evil spirits of a high order as utterly to ruin their usefulness.

How can they get delivered? They must frankly admit to themselves, to God, and to others, that they have been misled, and then request the saints to pray God to cast the demon out. To detect the agency of evil spirits, and then to have the humility frankly to acknowledge it, is more than half the victory.

To make such a confession requires a self-abasement which very few persons are willing to undergo. The great scheme of a demon is to hide himself under the guise of the Holy Ghost, or of another's personality, and the greatest triumph over evil spirits is the power to detect them and try them. To do this, the greatest requisite is humility—not a professed humility, but a radical, searching humility, that gets into dust and ashes, and looks up from the bottom of self-abasement into the pitiful eyes of God for compassion and help.

This is humility that is nauseating to a demon, and makes him fly. The lack of this fathomless humility is the reason why not one fanatic in a thousand ever gets delivered and restored to sanctified common sense, and to that peaceful, loving spirit which is the fountain of true usefulness.



## The Way of the Cross Leads Home

To be a Christian Means to be an Overcomer

A Helpful, Practical Talk—Chicago Convention, October 20—F. A. Fielden



AM so glad this afternoon for all the good things that God is giving to us. I am glad that I can sing with considerable understanding, "Where Jesus is 'tis heaven there." Since I found Jesus, heaven has come very near to me, and I am learning more and more, I am glad to say, to enjoy God.

I said to someone before I came to this Convention, that I was going to worship God, and it struck me immediately after, that must seem a very strange thing to that individual, to think of going to a Convention to worship God, but I spoke out that which was my sincere feeling. I can hardly speak of Him without my heart being stirred to the very depths. I came here to worship God and as the truth has come to me my heart has gone out to God, for, after all, God is the end of all.

"Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus."

Beloved brothers and sisters, as I have said, God is the end of all, but all that we shall ever get of God is in Jesus Christ, and He is at the end of the way. We have to run, but we have to run in the way. He is not only the Way, but He is at the end of the way: *looking* unto Jesus as we run. We are to keep our eyes fixed upon Jesus.

Oh the difficulty is we get our eyes fixed upon almost everything and everybody else but Jesus. Sometimes we get our eyes fixed upon the mere truth of God, and we get to quarreling about it. That is one of the dangers, but I am after God; the eternal God over all, and Jesus Christ, for God is greater than His truth, never forget that.

There are one or two thoughts that I desire to express that lie deep in my heart that so many seem not to comprehend, and that is that there are no short cuts to God, and if you ever get back to God you will have to go the way of Him who said, "I am the way."

There is a little text in one of the epistles to Timothy which speaks of Jesus as bringing life and immortality to light. Jesus has illustrated life and immortality by going all the way back to God. He began as a babe. He took upon Him our sinful nature, and He went all the way back to God, that weary way of temptation and trial and suffering. Jesus went every step of the way.

I remember when I was a young man writing an article on the temptation of Jesus in which I took the very ground I have heard enunciated recently by a deeply spiritual man. It is that the temptations of Jesus were *real* temptations. My article was rejected because it was considered sacrilegious; to think that the pure and holy Jesus in whom dwelt all the fulness of the Godhead bodily, should be tempted as we are tempted. But, beloved friends, He knows how to succor them that are tempted because He Himself has been tempted as we have been. The real thought in my heart this afternoon is one that we all need to understand, that is, there are no short cuts to God; that in order to get back to God we have to pass over the same road of temptation and trial and suffering, which Jesus passed, and that is a doctrine a great many people do not like. They love to think of God and of the glories which are in store for them, but they do not like to think and do not like to practice the difficulties which have to be overcome before we get to God.

Now I want to say this, that saying Hallelujah scarcely ever added one step to your way. All the ecstasy you ever experienced never got you, necessarily, back to God. The getting back to God is taking the weary steps of overcoming that makes you free from sin and the infirmities of the flesh, and lets the life of Jesus Christ flow in.

My heart is pained as I see how many today have such a meagre conception of what the end of it all means of being a Christian. Jesus, as I have said, is the end of the way. It is not to be approximately like Him; it is not to be a good man or woman, to be a good citizen, but to be just like Jesus Christ, and to become just like Jesus Christ requires time. God cannot do it in a lump. He will probably transform your body in the twinkling of an eye, but the character is

built, line upon line, here a little, and there a little; one continuous life of overcoming.

Oh I do rejoice in Him. My life has been one of blessing, and yet God never blessed me in all my life as He has been blessing me in the last few months since I received the baptism in the Holy Spirit. It has not been so much in ecstasy or speaking in tongues, though I have had both, but because His searchlight has been turned on me. I have overcome many things in my life, I have had the power of the blood, and my life has been one of progress.

Our beloved brother who has preceded me said he has learned some lessons. Now he has received blessing out of this Convention and it will be worth more than all the feeling he has gotten in his heart. If you come here and do not learn some lesson, if God does not take some truth and make you an overcomer, your coming here is in vain.

I tell you, brothers and sisters, it is a hard way in some respects. I am going to be scriptural in my statements, but I remember reading a little sermon that perhaps many of you did not read, preached on the Parable of the Prodigal Son who took his goods that were assigned to him, and all his money. He bought a camel and sat on the camel, and had a fine time as he rode along, stopping at the wayside occasionally. But it didn't take him long to get into a far country. He spent all he had, and lost his camel. He lost everything, and had to take his weary way back, step by step. He was foot-sore, his heart was heavy with sorrow and his spirit was rent with anguish as he walked back to his father's house, but he had to go that way or not at all.

And we have to go the same way. The toils of the way are hard. Jesus never pictured the Christian life as one of going on flowery beds of ease, attending Conventions, and so forth, but He pictured it as the overcoming life, and He said, "whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." He met the conditions strict and straight, and His was an overcoming life.

As I look back upon my life, the way seems a long distance. When I look back and see how God picked me up, and when I look at the efforts and the struggles, the way seems long, but I praise God it is only a few days hence, or a few months, or a few years, and the toils of the journey will seem nothing, when I get to the end of the way.

We must get it into our hearts, and get it down deep that it is the overcoming life that counts. You remember what Paul says, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory,

even as by the Spirit of the Lord." Now do you know how I have heard that translated? From *character to character*. It is not from ecstasy to ecstasy. It is from one point away from God, to a point nearer to God, and nearer to God "by the Spirit of the Lord." Oh beloved friends, are we practicing this?

I remember just a few Sundays ago when I had occasion to stand before an audience and call for some recruits; there were from twelve to fourteen hundred persons in that audience, and as I stood there and presented the matter to them, there wasn't a single response, and what do you suppose I did. I wasn't as patient as Jesus was. I administered a little rebuke to them, and I found deep in my heart there was some human resentment there. God spoke to me, and I had to get that out.

That is what these days mean. They do not mean simply getting something you call the baptism in the Holy Ghost, or sanctification, but a step towards God, an overcoming of things in my life, and in your life. When I look back it seems as though God has done wonderful things. I do not look back often. If I did I should become conceited and filled with spiritual pride. I do get there occasionally, and so do you—but as I look to God, I feel as our sister said the other night, about herself—the biggest bundle of mistakes in the world. I wondered, a girl spending her life for God, that she could say it honestly, but she did say it honestly, and I thought I was ten times worse. I want to say, we are a proud, conceited, pharisaical set, and we have to have the nonsense taken cut of us.

Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me." You know what you and I would have said? "Learn of Me because I am the Son of the Living God; learn of Me because I am full of knowledge; learn of Me because I am a great teacher." Oh He could have said all these. But what did He say? "For I am *meek and lowly in heart*." I have just a glimpse of it. Beloved, we have all too high an estimate of ourselves, and we need to get down in these days. When God turns on the searchlight, be honest. I knelt there last night and felt certain emotions. I could not reveal all my heart to you if I would, it is too sensitive, but I said, "God Almighty, amidst all my resolutions, make me honest, make me to deal honestly with myself. *We are dishonest. God shows us certain things, and we do not face the situation. We turn away and indulge in our ecstasies.*

Oh God, help us to walk in the way. The way is an unfolding way. We walk in Jesus, and as we

walk in the way we become more and more like Christ. He is reproduced in us until we come to the end of the way, and we are like the Son of God in glory.

Oh, I had such a vision the other day, as I was standing talking. I can talk better to two or three. I stood there, not fearing them. The Spirit of God came upon me, and I saw the throne, and the priesthood, and the power that was to be conferred upon me in Christ, and I said, "The time is coming when I shall have power, not only above all the power of the enemy, but power over this wonderful universe in which we live, because God will be in me and working through me, and when He wants to stop a planet upon its course, or wants to do anything else, He can do it through me, because I am in Jesus Christ."

You may think that is sacrilegious, but Jesus Christ is a sample of the harvest, and the reason you and I are not more zealous and determined to be honest and face every difficulty, is because we have not a sufficiently high sense of our high calling.

I pray God this afternoon that the few words which I have imperfectly spoken may be sealed on your hearts and consciences by the Spirit of the living

God, and that He may open these things to us so that we shall be willing to go through at all cost. I think of myself as coming from God and going back to God. With this thought in my heart one day these little lines were given to me:

O Holy Father, Savior, Friend,  
On Thee my life, my all depend;  
From Thee I came, in Thee shall end  
My way—hold fast Thou me.

My Elder Brother's Name I plead,  
Thy Holy Spirit, Lord, I need;  
Helpless, yet strong, I sing my meed  
Of fervent praise to Thee.

My spirit longs for Thee, always,  
While on my pilgrim, homeward way;  
Thy gifts I crave, but more I pray,  
Oh, give Thyself to me.

I cannot hold the ocean's might,  
Nor mete the bounds of Endless Light;  
But Thou dost fill each willing mite,  
And give Thyself to me.



## Convention—Houston, Texas.

December 24—January 3.

¶ We are asked to publish the following announcement. Owing to lack of space we are unable to insert the full notice sent.

To the Children of God, Everywhere, Greeting:

Beginning Christmas eve, 1908, God willing, there will be an Apostolic Faith Convention in the city of Houston, lasting ten days, to which you are cordially invited.

The purpose in calling this Convention is to afford an opportunity for God's people to get together to seek the deep things of God, and to inquire of Him how best to promote His Kingdom.

The Convention will be immediately followed by a Bible School, to continue six weeks or more. It will

be a faith school, no charges for board, room or tuition, but each student will be expected to contribute his all to the common fund. Thence we shall trust God to supply all needs.

In connection with the bible school, an evangelistic meeting will be conducted every night. There will also be street, shop and prison meetings, in connection with the school.

The presence of every Apostolic Faith preacher and helper is specially desired.

For further information concerning either the Convention or Bible School, address,

DANIEL C. O. OPPERMAN,  
Houston, Texas.



**The Latter Rain Evangel**

3554 Vernon Avenue - - - - - Chicago, Ill., U. S. A.

☞ Published Monthly on the Fifteenth. Application will be made for admission as second-class matter.

**Subscription Price**

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FOREIGN - - - - \$1.25 per year in advance.

☞ Send drafts, express or postal orders payable to "The Latter Rain Evangel."

☞ Contemporaries wishing to copy any article from this paper will kindly add—"Latter Rain Evangel," Chicago.

**Notes.**

☞ The following letter is one of many received:  
1204 Eighth St., Houston, Texas,  
Nov. 23, 1908.

THE LATTER RAIN EVANGEL,  
Chicago, Ills.

Dear Brother:

Please accept my highest gratitude for a copy of your God-sent magazine, for indeed such papers as this are food for the hungry soul.

The prisoners and others who chance to get a copy are much delighted over it and wish for other copies. Placing such magazines in the hands of poor, hungry souls will do vastly more good than preaching, as they reach the masses, and one of such papers is read by many.

I am devoting all of my time to the prison work and poor farmers, as well as caring for the old ex-soldiers and the destitute women and orphan children. What I greatly need in this work is good literature, second-hand clothing and money, as the Holy Spirit may direct.

I am praying for means to carry on this work.

Yours in Christ,  
W. M. VINEY.



☞ We shall be glad to send this brother such literature as we can spare for free distribution. We are asking God to put it into the hearts of our readers to send us contributions that we may respond to many such calls. Does He want you to help in this?



☞ The lecture on "The Child-Widows of India," by Mrs. Rachael Nalder, the American representative of Pundita Ramabai, will be published in our January issue. The story of the intense suffering of these children is one of the most pathetic we have ever heard.

We thank God for the money that has been placed

in our hands for this work, and trust that our readers will not only pray but continue to send us offerings for the work of Ramabai in Kedgaon, Poona, India.



☞ We record our gratitude to God for our brothers and sisters who are co-operating with us by sending in their subscriptions, and for the kind words that have been expressed regarding the paper.

Our chief desire is to spread God's truth as He lays it upon our hearts, and to this end we are sending out many sample copies. We are glad to receive the names of people who may be interested, and also stamps for this purpose.



☞ As this issue goes to press, the Christian Assembly which has been meeting on Sixty-third Street are about to move into their new home at 6017 Wentworth Avenue, Chicago.

This Mission is under the direction of our Brethren Sinclair, Bell and Wilson. They are intending to hold a ten days' rally, with services afternoon and evening.



☞ As our readers will notice, we are compelled to send the paper as third class matter. If everyone who receives a sample copy will subscribe, we will be able to have it entered as second class matter, when the cost of mailing will be comparatively small. Who will help to bring this about?



☞ A lady from Springfield, Ill., was visiting in Chicago. In the home where she was visiting a woman received the baptism in the Holy Spirit and began to speak in the unknown tongue.

She walked over to the visitor, who was a stranger to her, put her arm around her, and talked to her a long while in the unknown tongue, then left the room. When she was gone, some one asked the visitor if she understood her, and she said: 'Why, of course, I did, she was talking Latin.' She said she told her about heaven and what we must do to get there. The woman whom God used does not know Latin.



**All Night with God.**

☞ Christians far and near are invited to spend the last night of the year with us in the worship of God, in the Stone Church, Thirty-seventh Street and Indiana Avenue, Chicago. The meeting will begin at 8:30.

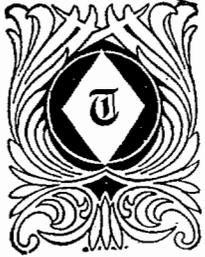
The Watch-Night Service has always been a blessed season with us, and we are expecting greater things from God this year than ever before. Come and worship with us.

## Tarry, Tarry for the Promise

Joel's Early and Latter Rain Prophecy Considered.  
The Entire Congregation the Spirit's Vehicle Today

Pentecost Means Power to Exalt the blood of Jesus Christ.

A Jew Confesses the Messiah. Sunday Night, November 22, 1908.—W. H. Piper.



HE solo about the "Promise of the Father" which our sister just sang brings to my mind the words of scripture:

"And, being assembled together with them, he charged them not to depart from Jerusalem, but wait for the promise of the Father, which said he, ye heard from me: for John indeed baptized in water; but ye shall be baptized in the Holy Spirit not many days hence." Acts 1:4.

Then follows the story of the ascension of Jesus, the choosing of a disciple to take the place of Judas, and we come to the beginning of the second chapter.

So wonderful in the economy of God is this baptism in the Holy Spirit that it is called "*the promise of the Father.*" Jesus Christ may be considered the gift of the Father, while the baptism in the Holy Spirit is "the promise of the Father."

They were commanded to tarry in Jerusalem until they should receive that which the Father had promised. They were waiting for ten days. Jesus said the promise would be fulfilled "not many days hence." The ten days were necessary in order to carry out the Old Testament types. The order of the events in the plan of redemption was settled by the Old Testament types. This is strikingly true of the crucifixion and the first outpouring of the Holy Spirit. Not only the order but the dates of these two great events were "marked in the calendar of typical time."

"The slaying of the paschal lamb told to generation after generation, though they knew it not, the day of the year and week on which Christ our Passover should be sacrificed for us. The presentation of the wave sheaf before the Lord, 'on the morrow after the Sabbath' (Lev. 23:11-16) had for long centuries fixed the time of our Lord's resurrection on the first day of the week. And the command to 'count from the morrow after the Sabbath, from the day that ye

brought the sheaf of the wave offering, seven Sabbaths,' determined the day of Pentecost as the time of the descent of the Spirit. We sometimes think of the disciples waiting for an indefinite period in that upper room for the fulfillment of the promise of the Father; but the time had been fixed not only with God in eternity, but in the calendar of the Hebrew ritual upon earth. They tarried in prayer for ten days, simply because after the forty days of the Lord's sojourn on earth subsequent to his resurrection, ten days remained of the 'seven Sabbaths' period."

Every male Israelite was expected to go to Jerusalem three times yearly; to the Feast of the Passover, the Feast of Weeks and the Feast of Tabernacles. It was during the Feast of Weeks the Holy Spirit was poured out. The Jews called it the Feast of Weeks because it occurred seven weeks after the preceding Feast of the Passover. The Greeks counted it, not by weeks but by days. It began on the fiftieth day after the Feast of Passover. Hence the Greeks called it Pentecost, which means fiftieth.

The Jews had come together from various parts of the world to celebrate this Feast. In the second chapter of the Acts of the Apostles is given a list, probably not exhaustive, of the nationalities represented. They had come from the east, the west, the north and the south. They were there in hundreds and in thousands.

The wonderful foreknowledge, and also the wisdom of God were shown by arranging from the beginning that the Holy Spirit should be poured out at a time when representatives from all these nations should be present. In this way many of these were saved, and took back with them to their homes a living report of that wonderful day. Thus in one day the glorious gospel was spread more effectually than perhaps a quarter of a century would have accomplished in any other way.

We are told these ten days were spent in worshipping and praising God. They waited in blessed ex-

pectation that the promise of the Father would be granted. They were singing, praising, praying, worshipping and glorifying the God of heaven and earth. They reminded each other now and again of the promises of Jesus, "If I go away, I will come unto you;" "It is expedient for you that I go away, for if I go not away, the Comforter will not come," and how He said He would not leave them orphans. Thus they encouraged one another as the days came and went.

Probably some of them were inclined to doubt, wondering what about the fulfillment of this promise of the Father. Others who were stronger and had a better understanding of the words of Jesus, encouraged the hearts of those who were faint. When the forty-ninth day had passed into history, and this fiftieth day, the tenth of their waiting, this Pentecost, was breaking upon them, they all gathered together in that upper room and took up their accustomed worshipful expectation.

The literal rendering is, "When the day of Pentecost was *fulfilling*." It had begun and was fulfilling. It must have been at a comparatively early hour in the morning, perhaps as early as seven o'clock, or even earlier. Suddenly they heard something that sounded, for want of a better description, like a rushing, mighty wind, that was heard in all parts of the city of Jerusalem. When the people heard this great noise they wondered what it meant. Some said, "We do not know what it means, but it comes from a certain direction." All over the city of Jerusalem people were inquiring about this strange sound, this unusual noise, and they began to hunt it out. It was this "noise" that brought the multitude together.

While this was going on outside, something else occurred inside, for not only did those in the upper room hear this rushing as of a mighty wind, but as they looked around they saw a strange appearance on each other's heads. They saw tongues of fire, not necessarily cloven, in the sense that each tongue of fire as it appeared on a head was split, but more likely into some part of the room came a great sheet of fire, and the fire divided, part going to each one. This is likely what is meant by "cloven." They looked at each other in amazement, and would probably say, "See, see the fire on that man's head!" only to be told in turn, "It is over yours too." "What does it mean?" they would say.

And as the fire of God burned, another very strange thing occurred. They found themselves suddenly speaking in languages they had never used before, and speaking words that probably nobody around them understood. They were all praising and

magnifying God, and realized that a tremendous change had come into their lives. What was it? "The promise of the Father?"

Jesus told them weeks and months before He passed away that something very remarkable would take place. He said, "If I go away, I will send you another Comforter, even the Spirit of Truth, who shall abide with you forever. He will convict the world of sin, of righteousness and of judgment to come," and thanks be unto our God, even in this place this afternoon He did convict of sin until eight to ten men and women all over this room cried out to God for mercy, and asked us to pray for them. This occurred almost as soon as we began to speak.

So a strange power came into their lives that filled them with ecstasy and lifted them en rapport into the very presence of the Almighty. One after another would say, "This is the promise of the Father. This is what Jesus told us! Praise His Name! This proves Jesus has gone to the Father! Why I feel now I could go through fire for Jesus' sake. Before He was crucified He gave us wonderful promises, and just a little while before He ascended said He would fulfil His promise, and the power would come upon us as we tarried in the city of Jerusalem, enabling us to become His witnesses, and now we have received it." And a great hallelujah went up to heaven!

This exultant glory continued for two or three hours, it may have been more, on that "fiftieth day" during the Feast of Weeks in the city of Jerusalem. The impulse is burned into every spirit to witness for Jesus. When such an impulse is burned into your spirit, that impulse must be obeyed or you will wither and shrivel and dry up spiritually, even after you have received the baptism in the Holy Spirit.

The impulse they received was not to stay there on the mountain top to enjoy the glory and presence and blessing of God, as they wanted to do on another occasion, on the Mount of Transfiguration, when Peter and James and John were with the Lord and saw His glory; when Moses and Elijah appeared and Jesus was transfigured before them, and the voice of the Father was heard. Then Peter wanted to stay on the mountain top, while down in the valley that day the demons were tearing to pieces a poor, epileptic boy. Now it is Peter who leads the way to the street meeting. Jesus has immersed them in the Spirit of God.

As soon as they are over the first great ecstasy of this remarkable experience, down into the street they go. They have been endued with power from on high, and down into the open court they go. In all

probability this rushing like a wind, for it was this that was "noised abroad," had brought together thousands of people, perhaps ten thousand were gathered there in that open court. The next thing there was an open air meeting, largely unexpected. Peter mounted some improvised pulpit, perhaps a box or a barrel, and began to speak.

An unction came to him that he had never known before. He was thoroughly transformed.

He only a few weeks before had sworn in the presence of a little maid that he did not even know Jesus Christ; now, with the power of God vibrating every part of his being, stands up before those men and women and says to them, "This is that which has been spoken through the prophet Joel; this Jesus whom ye crucified, and whom God has raised up from the dead and exalted to His own right hand, and having received of the Father the promise of the Holy Spirit, He hath shed forth this which ye now see and hear." Thus he preached to them, calling them to account for having crucified the Innocent and the Just, and demanded their repentance.

Then they cried, "Brethren, what shall we do?" Quick as a flash came the answer from Peter: "Repent." And that is what God says to you tonight. Repent! Repent! Repent! for the Kingdom of God is at hand. Bring forth fruits, meet for repentance. Do not imagine that because you can cover up your tracks you will never be found out. The eye of God sees! Repent! Repent! Repent! men and women, for the kingdom of God is at hand. The day is fast approaching when the voice will be heard: "Behold the Bridegroom! Go ye forth to meet Him."

As a result of that sermon, and of their speaking in tongues that day, three thousand men and women were born into the kingdom of God, saved from their sins, saved by the power of God, saved by the precious blood of Jesus Christ.

This is the essence of the promise of the Father, even our enduement with power for service. I say to you that the glory and the ecstasy, the rapture and the speaking in tongues, are only incidental; *the great fact of Pentecost is to equip with power to serve the living God by exalting the blood of Jesus Christ.* Unless you have that power or are seeking it with all your heart, your baptism does not amount to much, the glory will pass away, the tongues will become as sounding brass or a clanging cymbal, unless the life is filled with the power of God as well as the glory.

So the great central thought of Pentecost is *power*. Power to witness to and for Jesus Christ. This is a new thing—to witness to the resurrection and the blood of Jesus Christ. They were to be His witnesses,

first at home, then in the region round about, then a little farther out into Samaria, then into the uttermost parts of the earth. Thank God the whole earth! And then what? "The promise is unto you and your children *and to all them that are afar off.*" We are afar off; nearly two thousand years, and about six thousand miles—far enough to be included in that promise. "Even as many as the Lord your God shall call." Thanks be unto God He is calling us today. The fountain is flowing full and free to every man, woman and child who will accept. The promise is unto you. Open your hearts and receive Him. Seek Him, oh ye people. Turn not away from the wonderful manifestation, and the wonderful outpouring of the Spirit of God today in all parts of the world. Turn not away from it. In the early church they had the spiritual early rain corresponding to the physical early rain in Palestine; so in the last days of this dispensation, the days in which we live, God is pouring out that which corresponds to another division of the climate of Palestine, the latter rain. The climate of Palestine is divided into two great sections, the wet and the dry season; the wet season is divided into three portions, primarily two; the early rain, the latter rain, and also the intervening showers.

So from the day of Pentecost until today, we have been living in the spiritual rainy season, and today when we see the same marks that characterized the first century; when we see the sick healed and even the dead raised; the blind eyes opened and the deaf ears unstopped; the lame man made to leap as an hart, and the tongue of the dumb to sing; when people speak in tongues and interpret; when they prophesy and discern; in short, when there are the beginnings of the wonderful things they had in the early church, then look up, for the day of your redemption draweth nigh. These are the forerunners of another great and glorious manifestation of the Son of God.

In the early days John the Baptist went through the country and out into the wilderness thundering that terrific message which was made up almost of one word, Repent! Repent! Repent! The very hills and mountains of Judea echoed and re-echoed with the simple message of the simple man of God. It was a wonderful preparation for the first appearing of the Master. Today by the wonderful manifestations of the Spirit, God is again preparing His people for another great appearing of His Son. This time not as the humble carpenter of Nazareth, but as the King of Glory.

Lift up your heads, oh ye gates, and be ye lifted up and let the King of Glory come into your lives, and fill them and thrill them until your very flesh will

vibrate under the power of the Spirit of God. Seek! Seek! Seek! with all your heart for the fullness that God has. Turn not your back upon the wonderful power and love of God as it is being manifested today, for there must come into your lives some very definite and special preparation for the coming of the Son of God. If we are to be a part of the Bride of the Lamb we must possess more than an ordinary Christianity. Make no mistake about it. I am not foolish enough to say that only those who have been baptized in the Holy Spirit and have spoken in the unknown tongue will constitute the bride of the Lamb. Nay, verily. But I will say that many who have been baptized and spoken in the unknown tongue will not be in the Bride. Why? Because they are not going on. I will say this, that unless with all your heart you are not only seeking the baptism in the Holy Spirit but everything else He has for you, and are using it to the very last notch to His glory you will not likely take part in the rapture. The standard is high, because they who are to reign with Christ must be filled with the power of God to stand some things. Temptations will not all be over when He comes.

So this is the promise of the Father. This is *that* which was spoken by Joel, the prophet, when he said, "I will pour out my Spirit upon all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaidens will I pour out my Spirit."

Scholars tell us the thought of this prophecy is that the whole people are to be the vehicle through which these highest spiritual utterances are to be made, and as all barriers are then to be broken down, woman is named by the side of man; even those whom we might consider unfitted, "the old men and the children" are to share in the wonderful things of the Spirit in the days of the fulfillment of this prophecy. The Hebrew adds, "even," thus emphasizing some new thing, "even upon the servants and the handmaidens," not upon *my* servants and *my* handmaidens as though they were God's. It is the hitherto unheard of thing that *slaves, servants, the commonest people* are to be the vehicle of spiritual manifestations. Joel said, *the servants*, but when the Septuagint version was made from which Peter quoted, the translators couldn't comprehend that the servants were to share in this wonderful prophecy, so they changed it to read *my* servants, as though they were God's servants, but not so. Today we see the literal fulfillment of what Joel said, for all classes of people are dreaming

dreams, seeing visions, prophesying, speaking in tongues, and so forth.

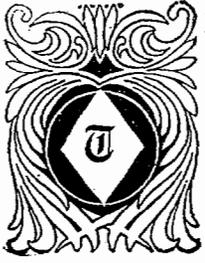
You hear these things and your ears get hard and dull. Keep them open, for just as sure as you live, He who said to the early disciples, "Tarry in Jerusalem for the promise of the Father," and did not disappoint them, also said that He was coming back again in the same way that He went away. Mark you, He is coming back. Be ready to meet Him when He comes, *for you will have to meet Him*. Then your card-parties and your theatres, the dance hall and the gambling den, the whiskey, the champagne and the tobacco; then your dishonesty, your trickery, your meanness and unkindness, will be no recommendation to the Lord Jesus Christ to receive you. Enter before the door is closed, that you may be in the ark of safety that will ride the storms of the tribulation. For just as surely as Noah and the people of God were shut in the ark, and the ark rode the waves in safety, while the wicked people were destroyed, so will the time come when we, if faithful, shall be shut in our Ark which is Jesus Christ, and the rest will enter into the troublous tribulation. Look up! Oh, it is that upward gaze! Look up, not down. Why? "Behold, your redemption draweth nigh!"

Then the earth will be bathed in blood, a man shall fly at his brother's throat and the blood shall flow in streams. It will be the worst time this earth has ever seen. Where will you be? Turn the message down tonight, but you will remember some time. Do you think they did not remember it in the days of Noah? Faithful Noah stood a lone preacher of righteousness, and preached probably for one hundred and twenty years. They laughed at him and they scoffed at him, but do you think they laughed when the flood came, and when the water rose, and they made for the highest tree? Do you think they laughed at him when they found the highest tree no protection to them? Do you think they laughed at him when they saw the houses capsizing one after another? Do you think they laughed then and called Noah a foolish old fellow? Do you think there was any taunting or mocking in their tones then? Do you turn down the message and boast that you are strong physically, and that next year you will give yourself to God? This night thy life may be required of thee. Some time you won't laugh. Some time you won't scoff. Jesus holds out to you tonight a full and free salvation. He says to the sinner, "I will save you." He says to the Christian, "*Tarry until ye be endued.*" Seek Him with all your heart, and He will baptize you in The Holy Spirit and you shall magnify Him both in your native and in the unknown tongue.

## He Shows us His Hands and His Side

He Breathes upon us and says, as the Father sent me so Send I You

Chicago Convention, October 23—W. H. Cossum



HE precious vision that the Lord gave to our sister told us of the hand of the Lord chiselling the feet, getting the feet ready that they might be shod with the preparation of the gospel of peace, and I feel I must deliver the message God has put on my heart in connection with what she has said, for it seems to fit so perfectly and beautifully. It was burning in my heart as I came in. The song we sang also fits in, "I'll go where you want me to go, dear Lord," Do you see the fitness of that song?

When I came into this town He put two little words in my heart, "*s-o so*," and "*g-o go*," and I want to read in the 20th of the Gospel of John before I say a few words:

"As the Father hath sent me, even so send I you" and He showed them His hands and His side, and then He said,

"Receive ye the Holy Ghost."

Jesus holds forth to us His hands, and shows to us His side, and says to us *Go*. On the word so we said we come into the holiest through the blood of Jesus. The things we desire to get from God and which God has promised to us, we get through the blood of Jesus. Oh such precious gifts! He is our righteousness. He graciously clothes us with power and humility. What a wonderful endowment He gives us. He gives to us all the fullness of God's blessings from those pierced hands and that pierced side, but that is not all. I just hope the Lord will help us to see it. The sister's vision will help us. He showed them His hands and His side, and said, "As the Father hath sent me, even so send I you." I pray the Lord by the Holy Spirit to bring before you in your spirits the picture of the resurrected Christ showing us His hands and His side, the wounds He received for us on Calvary, saying to us, "As the Father hath sent Me, even so send I you." He was sent with a message which meant crucifixion, and He sends us with a message which means crucifixion, and yet He *sends* us. The Father did not spare the Son. Jesus does not spare us. He sends us. And why does He give us the Holy Ghost? "He breathed on them, and said unto them, Receive ye the Holy Ghost." Why does He give us the Holy Ghost? to come together in meetings, and to think continually of the great and glorious gifts? Has

He given us the Holy Spirit to make these gifts more beautiful and more wonderful to us? Is that all? Ah, He gives us the Holy Ghost not only that we may use the gifts, but that we may have power to *go*.

¶ "But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."

And I believe just as the manna became spoiled, so our experiences will become stale after a few months, unless we use the Holy Ghost power that Christ gives to us, not only to enjoy great ecstasy and glory, but to get out into the highways and hedges. Dear friends, do you realize that Jesus is calling a Bride by the power of the Holy Ghost for the same reason that I take a bride, to be a help meet for me? When people are married, they choose to work together, and when Jesus chooses a bride, He chooses one to work with Him. He will choose us, if we will go forth to do His work amongst the sons of men. The prophecy was, "He shall see of the travail of his soul and shall be satisfied." But that means travail for you as well as travail for Christ, before this great work is done. Now this is the thought. The crucified Christ not only sends us the Holy Ghost, but He says,

"As the Father hath sent me, even so send I you." *Go*. "Ye shall be my witnesses." The other night as I was riding along, the Lord put this *go* into my heart. He said, You must go into the saloons, you must speak in the crowded streets. You must use wisdom and love, and tact, but you must speak on the streets. One Sunday night I was going around the corner, and just then the doors of a theatre opened, and they were flooding the streets. The Lord said, If you ever will have an opportunity in your life to do what I have told you to do, now is the time. The temptation came to discuss it with Him, but I didn't and out came this verse:

¶ Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure loving kindnesses of David.

¶ Seek ye the Lord while he may be found, call ye upon him while he is near:

The busy crowd stopped their talking, and it just seemed to me as if for a whole block everybody was hearing my voice, and I believe they were. The Lord blessed it to my own heart.

After this in a street car I spoke other verses as the street car went on its journey. I did not force the matter. I just spoke the verses. Another evening I was on a street corner and there was a theatre, a cheap dive across the way, the doors were open, and a crowd of young people were looking in, it was such an attraction. How they ached to go in. I said,

¶ Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap,

and I know my voice went into the theatre. The leader came out and the people walked across the street to me. I had an audience in half a minute. I did not stop, because I had no right to preach on the street, so I walked along and said these words, for this is the point of my thought:

"Get ready for Jesus. Jesus is coming soon. Get ready to meet Him. Repent and believe the gospel. Repent ye for the kingdom of heaven is at hand."

Now dear friends, it is burning in my heart tonight. The Lord wants His Bride to begin her fellowship with Him now. Jesus has just one work. It is the only work we know anything about. Whatever He did with the Father in all the eternities before, we do not know, but this is the work now for which He was sent, to save humanity, to lift men to God.

He has called us into fellowship with Him, and I simply want to repeat what I said briefly before, that the Lord does not want us to sit down in the midst of glory and enjoy Him and not go. But if we will go, the Lord will increase His power upon us. His power will fall upon us as we are going, and He will give us grace and strength.

Why do you know this has been a perfect amazement to me? I have the vision of it and I must do it. The Lord has told me I must go into the saloon. Not because there are drunken men there, not to talk temperance or self control, but to go there because men are there, to tell them Jesus is coming. You say, "Will they believe it?" That is not my business. Noah was told to preach and they did not believe; on the other hand Jonah preached and the whole city was converted. It may be a test to us. Suppose we say those who are baptized with the Holy Ghost are the Bride. I do not know, but if that be so, I venture this prophecy, that after you have received the Holy Ghost, if you do not go, you will not be in the Bride, because you can receive the baptism in the Holy Ghost and grieve the Spirit and go down, and get away from God. There is never a position from which you cannot backslide and go down and out. I say this conscientiously and in the power of God's Spirit, that if those who are called to be the Bride, do not go into the highways and hedges,

and give this highway and hedge call to men and women, you will cease to be a member of the Bride. The Lord has given you the Holy Ghost not to be translated, but to send forth the last day call. There is to be a world-wide evangelism before the Lord comes. I believe prophecy teaches us that, and we have to be a part of it.

The Lord is going to evangelize to the ends of the earth. He is going to reach India, and China, and all the nations, and I believe the Lord is raising up a native ministry in these places, baptized in the Holy Ghost, just as our sister who tonight preceded me; not one who is trained, but one filled with the Holy Ghost. There are hundreds of them now, and they are going out in little companies, the boys and girls especially of Pundita Ramabai's schools. They are going out in companies of four and six in villages preaching the gospel, and God is confirming the word with signs following.

He is going to be the power. Friends, maybe the Lord wants you to go out on the street tonight, and as His love beats in your heart He wants you to stop and speak to the people. He may want you to elevate your voice just a little, and say, "Wherefore, do you spend your money for that which is not bread?" He wants us to be minute men. He wants us to do this in Chicago. Think of the multitude in this city to whom no one says anything about Christ. You will find them congregated in all sorts of hell-holes in this city. Take the Lord with you. Do not stop to look at anything.

Go there with your eyes shut. Go there with the power of the crucified and risen Christ upon you. Go there, speak your message, and get out. The Lord wants it done, and He wants you to do it. This is the message. If we link the two things together, the "glory," and the "go," they will keep our hearts fresh. God only knows what may be accomplished if we do just what He tells us to do.

I know that God has put the "go" into the hearts of many, and yet there are others who are hesitating. Many a time the Spirit says, "Here is an opportunity," then fear comes in and you do not use the opportunity. The Lord wants us to quiet the fear, let the blood of Jesus Christ cleanse us from it, and go forth in His name.

Now just go back to the picture from which we started. Jesus Christ who died upon the cross, stands in our midst again tonight through these words, and if it is hard for you to do it, He shows you His hands and His side, and He says, "As the Father hath sent me, even so send I you." But He will not send us in weakness. He will breathe upon us, and we shall receive His Holy Spirit.

## An Inspiring Night's Service

## Jesus Must Be Lifted Up High

## A Remarkable Dream. Singing in the Spirit.

November 24, 1908



As the incense of prayer and worship arose to God, His glory came down and filled our hearts, some with a quiet peace, others with a joy which overflowed in praise.

While we were singing "I need Thee every hour," the one sitting at the instrument struck up a strain of heavenly music, the Holy Spirit guiding the fingers into a harmonious accompaniment.

Strain after strain of inspired music floated out over the audience. It was the wooing of the Spirit drawing us to God and filling our hearts with worship and deepest adoration to Him who purchased for us the right to enter into the Holy of Holies.

In the harmony of the Spirit we were led into the beautiful chorus of worship,

"Oh come let us adore Him,  
Oh come let us adore Him,  
Oh come let us adore Him,  
Christ the Lord."

As we sang the last line, the Spirit again took up the strain in the unknown tongue in a beautiful, impromptu melody, the song carrying the voice far above the natural range.

It seemed as though in Spirit we soared up to the very gates of heaven, then back to earth again, as we took up the refrain,

"For He alone is worthy!  
For He alone is worthy!  
For He alone is worthy!  
Christ the Lord."

The singing in the unknown tongue and the refrain alternated many times, as the Spirit led, until the whole room was filled with the presence and glory of God.

While the Spirit of God never lifted, the meeting took a different turn and linked the supernatural with the practical, the heights of glory with the daily cares and crosses, showing us that the joys of the world to come would only be attained by our helping to alleviate the sorrows of a sin-cursed world, and by pointing the lost to the One who is mighty to save.

The Spirit led a sister to tell of a dream which God gave her to deepen her love for the unsaved.

## A Remarkable Dream.

Mrs. Eugene Nix.

I pray that God will impress you tonight as He impressed me last night, with the seriousness of being a Christian, especially in these days.

Last night when it came time for me to retire I could not sleep. I was troubled in spirit. I lay down, but was restless. I arose and walked the floor. Finally I became quiet, and God began to bring to my mind relatives and near friends to whom I had never said a word about the coming of Jesus. I said, "Lord, they would never listen to me." He said, "You have never even sent them THE LATTER RAIN EVANGEL." I said, "Lord, they wouldn't read it."

Just then I seemed to go to sleep and had either a dream or a vision, I don't know what it was. In spirit I was in the home of one who was very dear to me. I think the Lord wanted to show me the condition of the ungodly world and that I had not prayed as much as I should have for the unsaved.

This home that I saw was filled with people. Two men seemed to be contending for power. They were the only ones at first who were fighting, and every time they hit each other the blood would flow: Gradually all in the room were drawn into the fight, until there was terrible confusion there. They were screaming and groaning and wailing. The air was so stifling I could not stand it.

I said, "This is no place for me," and went down stairs to get a wrap, thinking I would go out. There was a man and his wife in the room below. He said to me, "What is the matter upstairs?" I said I didn't know. They said, "We are going up." The thought came to me I might be a help to a very dear one that was there, and I started to go along. The screams and the groans continued, never stopped for a minute. The blood was running down the steps and covered everything. As I started up the stairs something seemed to stop me. God said, "IT IS TOO LATE, THE DOOR IS SHUT. YOU CANNOT GO."

While I stood on the steps the wall became transparent and I could see into the room. They lay on the floor in all positions, wounded from head to foot. Their screechings and their groanings I shall never for-

get. They have been with me all day, and I hope they will continue to ring in my ears, until I fully realize my responsibility to my fellow-men. All the messages from the Holy Spirit, and all the glory I have ever had never gave me the desire to see sinners saved as this has. When I awoke it seemed as though my very flesh quivered from the fear and the awfulness of the scene. God said to me, "This is the tribulation." Then I said, "Lord I will send them the EVANGEL or do anything you want me to do."

Jesus came to this earth from His home in glory, and we know nothing of what it meant to Him. He spilled His blood for us and we cannot sit down and sing ourselves away to everlasting bliss. We have to do something for Him. It will not be without regret even to go with Jesus in the rapture if we have not done our duty and tried to save others.

As I was writing postal cards the other day inviting some people to come to the services, God stopped me and said, "You haven't prayed. It will do no good unless you pray." Then He asked me if I believed Him. He told me I had better send half the number and pray than to send what I was sending and not trust Him to bless them. He showed me that it was useless to do work for Him *unless we believed and looked to Him in faith for results.* I said, "Oh God, I will do anything if only I can be saved from the blood of these people."

I often thought God was not just to allow people to suffer in this way. Then He gave me this illustration: If you were on a ship and the captain came to you and said, "Now here is a broad plank, you can go down this way but it is bound to sink. It is broad, you can take your friends with you and have a good time, but it will go down. Here is another plank. It is narrow, you will have to go alone, you are sure to get to land, but you can take no one with you."

Then God said to me, "Could they go to the captain of that ship, and say that he was unjust?" He had already told them and pointed out the two ways, just what God is doing through His word. He shows us the two ways, the broad and the narrow, and He permits us to choose.

I hope God will put in all our hearts what He has put in mine today. Messages in tongues cannot do it, ecstasy and glory cannot do it. God has put into my heart today a love for sinners, and by His help I will pray until they are won into the Kingdom. We all have dear ones. God showed me that I should take one person on my heart, if I could only pray for one, but to pray and believe until that one was brought to Him. Jesus' blood was shed for them as

well as for us. I never felt so honored in my life as I have today, to think that Jesus saved me, but I am saved because someone told me of Jesus, and we too must tell others.

We all look forward to the coming of Christ as a wonderful victory for us. It will be, but how will it be for us to be taken up with Him, and know that our loved ones are suffering? It will bring sorrow to our hearts if we have not done all we could. If we do our part, I believe we will not have to suffer.

### Talk by the Pastor.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life."

The story is familiar to all of us how these fiery serpents bit the Israelites as they were traveling through the wilderness, and how Moses cried to God for their deliverance. God gave Moses a remedy which required a look of faith on the part of those who were to be delivered. He told Moses to lift up a brazen serpent on a pole, high above the heads of the people, and that simply to look upon that brazen serpent would mean deliverance to those who had been bitten.

That seemed a strange thing. It probably seemed foolish to Moses and especially to the Israelites, but it was an act of faith. God told Moses to say to the people if they would look, they should live.

Some one has made a very striking painting of that scene. Here are the people lying around, suffering from the bites of those serpents. They have already gotten very weak from the poisonous effect. A very striking thing in the painting is that here is a man lying on the ground, and some one who has been healed kneels down and takes hold of the man's head, and turns His face toward the brazen serpent. He was not strong enough himself to turn his head, but this man comes along and lifts him up to a half-sitting posture. The man looks toward the brazen serpent in faith. Immediately that act of obedience is honored by the Lord, and down from high heaven comes the life of God into the afflicted man. The poison of the serpent is driven out and the man is restored.

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish but have everlasting life."

Now just in the way Moses lifted up the brazen serpent, so this day we must lift up the Son of God. Just as the artist caught the conception that because of a lack of strength, probably a lack of knowledge,

some one was needed to point the bitten ones to the brazen serpent that they might look and live, so the Spirit through my voice, through the dream of our sister, and in many other ways is speaking to you tonight, urging you to lift up the Son of God, and to obey His command when He said, "the harvest truly is plenteous but the laborers are few. Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest." And so as this man lifted up the head of the sinking, dying man, so are we not only to lift up Christ, but we are to go out where they are dying under the power of Satan, and turn their eyes toward Christ.

We are to go out in the power of the Spirit of God to lift them up and point them to the Lamb of God. We must direct them to Jesus the Christ who said, "And I, if I be lifted up, will draw all men unto me." It is our duty and privilege to lift Him up. He will do the drawing. He will see that they come to Him, if we lift Him up in our lives. God is calling in an unmistakable voice and in divers ways to His people, not only here but all over the world, but He seems to be especially bearing it in upon us, probably because we need it more than others.

(At this point some one said, in the power of the Spirit, "Lift Him up high.")

Oh, Jesus, I do lift Thee up high; high above all the multitude, high above stocks and bonds, high above the gold and silver, broad acres and rolling prairies. I say to you tonight, "Behold the Lamb of God that taketh away the sin of the world." I lift Him up and tell you that the look of faith will bring salvation to your sin-sick soul; the look of faith will bring healing to your disease-smitten body; the look of faith will bring cleansing and purity to your heart; the look of faith will bring to you the baptism in the Holy Spirit. Look upon Him, for He is lifted up before you. As Moses lifted up the serpent in the wilderness I lift up Jesus tonight, in the strength and power of God. There is life for a look at the Crucified One.

I say to you that the way to save the world is not by theories or doctrines, nor by definitions or contentions. The way to save the sinful is to lift up Jesus. It is He that must be lifted up. The great revivals of history have for the most part clustered around the preaching of some doctrine. While doctrine is essential today, yet the workers in the Latter Rain Revival will miss much of God's plan if they do not see that this Movement centers around the personality of Jesus Himself. My brother, it is not tongues, but Christ. Lift Him up! Lift Him up!

God is calling unto you night after night, and week after week to do something for your fellow-man, for,

as the dream had it, by and by you will hear their groans and their screeches! You will hear them calling for the rocks and the hills to fall upon them to hide them from the face of God. Then you will want to do something, but too late! too late! too late! The door will be shut, and although you may be shut on the safe side of it, I think I am not overstating the fact when I say there will be some groanings in your life too, groanings of regret. Too late! Too late! Too late!

God has been moving upon many of your hearts to lift up Jesus to your neighbor, to your relative, to your friend. You are putting it off, and waiting for a more convenient season. The time will come when it will be too late.

"Too late! too late! has been the cry,  
Jesus of Nazareth has passed by."

Then perhaps your own mother, your own father, your own son or daughter; perhaps your husband or wife will be left behind to go through the tribulation. I do not know whether that is quite scriptural, because many will not go through it. They will die in it. Why? Perhaps because you neglected the opportunities that God brought to you. Now there is just one thing that we need to do, and that is have Jesus Christ so deep in our lives and the Spirit of God dwelling so richly in us, that the Spirit through our very life will lift Him up. It is not in words only; it is not in errands of mercy alone, it is in the *life*, our very being. The life must speak. "And I, if I be lifted up will draw all men unto me." May God help us to lift up Jesus, the Lamb of God by our lives.

### Theme Continued.

Mrs. Lydia M. Piper.

The thought Jesus has been bringing to me all afternoon since He gave us this text, was that He might be lifted up high above all sin. He brought to my mind the signal lights that are along the railroads and the light-houses along the sea coast. I remember when I have been on a boat I have seen the lights here and there as danger signals, but they are not always high. We had to get quite close before we could see some of them.

Then I thought of the light from the Statue of Liberty at New York City, how high up it is, and how it throws its rays out over a large area and gives light to the mariners.

If we in this church would lift up Jesus, away up high, so that the people would feel His presence in this neighborhood, what a blessed thing it would be. We do not want to have Him so far down in our lives

that no one can see Him until they get quite close to us, but high, so that the people across the city will be drawn here.

I think about the many times in our lives that we have had to tell that we were Christians. People could not see it in our lives. We have had to say, "I know Jesus, He is my Savior." And they have said, "Is that so?" just as though they didn't know it. May God help us to hold Jesus up high in our lives so He will be seen in this dark city.

We ought to have this section of the city set on fire, not because we are doing so much, but because we are lifting up Jesus. It is not so much what we say about Jesus, but lifting Him up in our lives. It seemed I could just see that serpent on a high pole. It had to be very high for two million people to see it. If we would lift up Jesus as Moses lifted up the serpent, we would have Him high above everything, above our own desires and wishes, above our ambitions. We would not have to tell the people we had the baptism

in the Holy Spirit, this gift or that gift. We would not have to say a thing. People would know that we had Jesus and that would be all we would need. Lift up Jesus, high above the sin of the world.

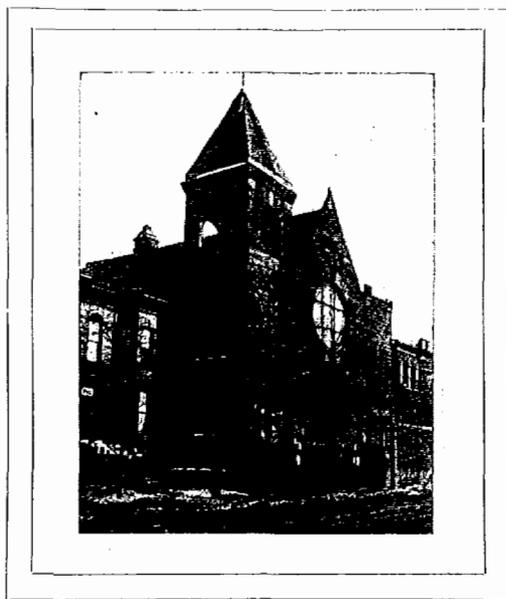
Prayer: Jesus, we lift Thee up tonight, our King, our crucified Lord. Jesus, help us to be more faithful. Help us to lift Thee up in this place, our risen Lord. May each member of this body lift Thee up, so that every person who comes in contact with us may become so hungry for Thee that they will seek Thee. Oh God, may our lives be such as will make others hungry for Thee; that they may not want to know about us, but about Thee. Oh God, help us to lift up Jesus high above the sin of the world. Lord, help us not to speak of ourselves, but to speak of Thee and to lift Thee up above the petty things of life. Be merciful to us, Lord, and teach us Thy way.

Then there followed a deep, earnest Prayer Service. Nearly the whole congregation poured out the supplications of their hearts unto God.



"The  
Stone  
Church"

Athenominational



Thirty-Seventh St.  
and  
Indiana Ave.  
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### 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.

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