

The days of Heaven on the Earth

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An International Monthly Magazine

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

They Were All With One Accord in One Place

Convention Jottings by One Who Saw and Heard

Miss Bernice C. Lee, 3667 Indiana Avenue, Chicago



HERE is power in prayer, in believing prayer,

When the Savior's name to the Throne we bear,

'Tis a Father's love will receive us there;

There is always a blessing—a blessing in prayer."

Weeks before the opening of the Convention the children of God in the Stone Church as well as many of His faithful ones elsewhere, were upon their faces pleading with the Father for the Spirit's presence and blessing. God especially laid the spirit of intercession upon a little band who met every morning for the definite purpose of praying that God might have His way.

These days of preparation were days of blessing, and the cry that went up from hungry hearts was, "Search me, oh God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me." Earnest heart searching is sure to bring God and heaven very near, and when the Convention opened on May 13th, it found eager hearts waiting to see the face of God and hear His voice.

From the very beginning the earnest prayers for unity were answered, and as His children gathered from many places throughout the States—from far and near, they greeted one another in Jesus' Name and all felt that He was standing in the midst. There was special cause for thanksgiving because of the blessed spirit of unity which prevailed more than ever before in the Pentecostal work in Chicago.

God sent dear Brother and Sister Myland, and Brother Robbins, of Columbus, Ohio, to be with us, whom He used as special channels through which to pour His truth and blessing. Upon the first evening volumes of joyous praise burst from the lips of those whom God had brought together—a fitting beginning for the days that were to follow. Jesus was lifted up, His precious blood honored, and the Holy Spirit began His mighty movings in our midst.

The "Red (blood-sprinkled) Key" that unlocked the Convention was "for the Lord Jesus Christ's sake and the love of the Spirit"—and as the days came and went these thoughts deepened in our lives.

Announcements were made for three meetings a day, and beginning at nine o'clock these oftentimes merged themselves into one long grand time of wait-

ing before God, intermingled with prayer, praise, reading of the Word, and precious messages from different ones of His children, as the Spirit led.

Between the afternoon and evening sessions the people gathered for lunch, during which time there was a drawing together and a relating of blessings received during the day. Frequently songs burst from the lips of one and another, which were caught up and sung heartily and in the spirit, as they ate not only of the food which satisfied the physical body, but feasted with Him who was so abundantly supplying the spiritual food as well.

Many "camped" before Jehovah, tarrying for the "promise of the Father," and were abundantly blessed. One day in particular the Spirit hovered very low and a dear sister, a Christian worker who had been passing through many deep trials was blessedly baptized in the Holy Spirit and spoke in other tongues; another sister who had been tarrying before Him broke out in the language of the Spirit, praising and blessing God.

The morning sessions were especially blessed and helpful. As the people gathered in the prayer-room, it was not with the thought of listening to man, but with the Psalmist many could say, "My soul wait thou *only* upon God; my expectation is from Him." Sometimes the Spirit called to prayer, and the voice of the people crying out to God was "as the voice of many waters." After seasons such as these the hearts of all were refreshed and strengthened, and many of His children had precious victory. Many times the noon hour would pass by, and 2:30, the time for the afternoon service frequently found some still before Him, either in praise or silently waiting before God.

There was no program and the afternoon meetings were varied. At times the Spirit called to prayer and again the Lord would lay a message upon the heart of some one which caused much searching of hearts. The close of the service nearly always found the people upon their faces before God, with the prayer: "Less of self and more of Thee!"

The singing in the Spirit, both in the English and the unknown tongue was a precious feature of the meetings. One afternoon while on our knees the spirit of worship fell on the people and at least twenty burst forth in heavenly chorus which filled the house.

At the close of every meeting there were inquiries from hungry seekers after God, hearts crying out from

their very depths. The old Stone Church often heard the cry of the distressed and the song of triumph as the midnight hour approached. One dear sister to whom God had given a wonderful baptism three years ago, but who had gone into utter darkness because of disobedience, was graciously reclaimed in the midnight hour and baptized anew as she tarried with one or two of God's humblest. She had been led to pray that a revival might start in these Convention days that would last until Jesus comes, and as the meetings drew to a close she found herself asking the Lord about that prayer she felt He had led her to utter, when He so sweetly said to her: "Hasn't the revival started in your heart to continue until Jesus comes?" The joy in her soul was her answer.

Between the meetings could be heard the joyous bursts of "This is like heaven to me" and truly God walked and talked with His people. As we drew near to the tenth day, there seemed to be an expectancy in the hearts of the people, and while nothing was said many felt the meetings were to continue. This impression deepened when, as we neared the end of the ten days, God definitely led some of His workers from distant points; Brother and Sister Hebden of Toronto were especially impressed of the Spirit to come to Chicago, not knowing that a Convention was in session, and aged Sister Mossman with two of her associates from Los Angeles. Another evidence that it was the will of God that the meetings continue, was the coming of Miss Minnie Abrams, who has been connected for eleven years with the work of Pandita Ramabai among the Child-Widows of India. She brought us many precious lessons from God's Word and from her experience as a missionary among the people of India.

God especially used this sister in bringing to us precious lessons along the line of the crucified life. As she spoke we realized that we were listening to one whom God had wonderfully taught and who had gone deep with Him in her own experience, having consecrated her life to the foreign mission field when but eleven years old. God enabled her to show not only the need of giving all to Him, but also the sweetness of such a consecration and of the blessing that floods the life that is wholly yielded to God.

The Convention continued until twenty-five days had passed; days of exhortation, of heart-searching, probing, consecration, emptying and dying as many of us had never known. It seemed as though the Lord was calling for a deeper death to self, and a fuller abandonment to Him than we had ever made, so that He could use us to the praise of His glory.

The shouts of praise are good, the bursts of enthusiasm in the midst of such a gathering are refreshing, but when a soul out of love to God, in humility and quietness yields himself wholly to Him for time and eternity, then God is pleased, the angels rejoice, and all heaven sings the song of victory.

And so it was that many who came, scarcely knowing why (but God knew) were led to consecrate as never before, and as the thought was borne in upon their hearts both by the Spirit directly and through His servants, of the shortness of time, they were enabled to lay all upon the altar, giving their lives as a willing sacrifice, to be used wherever the great Husbandman deemed best.

The crowning day of the Feast was the Anniversary of Pentecost, and from early morning until near the midnight hour the glory of God o'ershadowed us. At the close of an inspired message in the afternoon, the Spirit speaking through a humble handmaiden made a heart-searching appeal for the money and lives of the people, which met with a hearty response, and we must believe that the Father's heart was made glad as two young lives offered themselves for His work in India; it seemed impossible to dismiss the meeting, and while the people came and went the Spirit never lifted.

On the following Sunday the Spirit again called for laborers, and offerings, and about twenty responded, offering themselves definitely for God's work, more especially the foreign field.

The most marked characteristic of the twenty-five days spent before God was the emphasis laid upon the study of His Word, and as the Spirit drove home the great importance of feeding upon the Word and becoming established therein, a divine conviction of this great need seized every heart and we were constrained to vow to God we would give more earnest study to His Word.

A number were healed in the Name of the Lord Jesus, at the Divine Healing meetings, and at other times as the Spirit moved. One day in particular as the Word was going forth in power, faith reached the climax in two lives, and while they were sitting in their seats they were healed.

And so the twenty-five days have passed into history, but who shall say they are ended? In the plan of God we believe the work He has wrought in our hearts will continue until Jesus comes, and the blessing and victory and unity shall never cease.

Praise God for what has been!

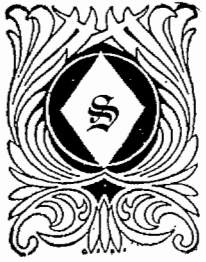
Praise God for what shall be!

And unto Him be the kingdom, the power and the glory forever!

The Red Key

Introductory Convention Talk

D. Wesley Myland, 349 Garfield Avenue, Columbus, Ohio



SOON after crossing the line today between Ohio and Indiana, the train-man called out "Red Key." I remembered when I returned from Chicago the last time, a year and a half ago, I saw a *key* on the station house, and a brother from Dayton sitting behind me said, "Yes, there's a big red key at each end of the station, but no name on the building; no words, just a red key." Nobody talks, but there is the thing itself.

We have come to a station where we need the "key" to this Convention; the key that will unlock the treasures of the Lord for us, put us off where we ought to be put off, and put us on where we need to be put on. Some of us will need to be put off in this Convention. We will need places to stop as well as to start. We preachers have learned a few little things after preaching the gospel twenty-five years, and one thing that I have learned a little about is where to stop, not so much our individual work, as to know how and when to stop in the work of the Lord, how to manage people, and all that. But since the Holy Spirit has come in His fulness He has taken much of that out of our hands.

The first thing that I began to look for when I came in to Chicago was the big key to this Convention. I am looking for it yet. It is here somewhere hidden; it will not be in our talking nor in our thinking, but God has the real key somewhere. The Lord gave us a key verse and all I am going to do tonight is to read that to you. This word we opened is the real key, and it is the red key for I am sure it is stained all over, sprinkled with the precious blood of the Lord Jesus Christ, and if the key to this Convention is not a blood-red key, it will never unlock anything. The first thing the Lord said to me after reaching Chicago was, "Plunge into the fountain again and get real clean for this Convention," and dear heart, don't come here and go home tonight without this one thing. You get in and get ready, and if you do God may put into your hands the key to this Convention. It is not alone to our dearly beloved Brother Piper with all God has made him to this place and people; it is not alone to your poor,

humble servant who has come across these two states to be with you in the fellowship, and I trust the fulness, of the Spirit of God, and it is not to all the other ministers, or workers, or helpers to whom we may look for the key; it may be in some humble, unknown soul.

You know God is a great Discoverer. He is the greatest Economist the world has known, and He will take anything to save time and to save souls. Hence He says when He cannot get the things He ought to have, He will take even the weak and despised things, because not many of the better sort are willing to be chosen.

God chooses those in whom He finds the least resistance, and after He has chosen them, He works best through those who will stand and endure. He told Israel why He had taken Jacob. He said He took Jacob because he was a worm, and the worm, of all the animal creation, offers the least resistance. You touch it at one end and it moves; then you interfere with it at the other end, and find it can go in the opposite direction just as well.

Oh if God could only get us where the world, the flesh and the devil touching us anywhere would drive us to Him, what could He not do with us! When we have learned to offer no resistance to God then do we begin to realize the great force and truthfulness of Romans 8:28. Then it becomes difficult to know which to pronounce best, for it is all good when you are in the will of God. Romans 8:28 is all right and shall be all through this Convention. "And we know that all things work together for good to them that love God, to them who are the called according to His purpose." You get your life settled on His purpose, and then you will know. Nobody ever writes me about Romans 8:28 only those who do not *know* yet. I used to quote that without the first three words, "And we *know*." I only got that about four and a half years ago and quoted it as so many do, "All things work together for good to them that love God." Now that is not so, and that is why it has not been proved true to you. "And we know all things work together for good to them that love God, to them who are the called according to His purpose." But you know it only when you strike the line of both intuitive and experimental knowledge, for some of these Greek words mean both. Intuitive knowledge is

that flashed into the soul by the Holy Spirit, and when this is worked out experimentally in the daily life, then it is you get His best and come to comprehend these deep things of God. Intuitive knowledge must therefore be proved in the daily life. Knowledge that is in the head only won't prove, it won't wash, it fades out. You lay it out over night and the thing is all gone in the morning. It won't wear. It is thread-bare before the next meeting comes around and you will actually be ashamed you gave a testimony. Hundreds of people have come into a meeting and given their testimony, and next meeting were ashamed and almost covenanted they would never do so again. I have had them tell me so. But you get a thing from God, as my "prayer-brother" Robbins says; when God flashed it upon his mind, he proved it by two things; by the Book and by experience. I call Brother Robbins, who has come to this Convention with me, my "prayer-brother." He can pray better than I can. I may be able to preach, but if there is any work under heaven I covet, it is that prayer-life that knows how to reach God and bring things down here. I would quit preaching forever if I could excel along that line, but I must be submissive and let the gifts be operated according to His will. You can tell every time whether your knowledge is of God or not; if it is, that Book will bear it out, sustain it, enlighten it and amplify it, and your experience will prove it.

Now a little word about the "Red Key." I am a spiritual-born man, and have come here to tell you the key to this Convention must be red. You can water it with everything else, but you must soak it (pardon the expression) in the blood of Jesus. Oh, as Dr. Gentry said, let us early in the morning put the Convention to soak in the never-failing, all-prevailing blood of Jesus Christ, God's only begotten Son. Let us bathe ourselves in it until we come out from the fountain of cleansing, freed from the common dust of Chicago and, freed from the bias of past experiences, come and sit together in heavenly places.

This scripture from Romans fifteen, thirty, came into my heart as the train was pulling into Chicago: "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit,"—and I wanted to get off and walk the rest of the way. I thought I was closer to The Stone Church than if I went into the heart of the city. Chicago has a dirty heart. You can apply that in more ways than one. God has to blow these Western winds over and drive it all off into Lake Michigan, and so it needs morally the winds of the Holy Spirit to blow over this people, to carry the filth and the selfishness off into

the sea of oblivion. Oh March winds of the Holy Ghost blow out of this Convention all that displeases Thee!

I don't know what you think about this one or that one talking too long, but I just think, Oh God, drop your portion in. He knows how to deal with them. He has suffered a lot of excrescence of the creature to get a little bit of the real thing, and He waits long to be gracious. Do you think you have almost tired Him tonight? No, He is waiting still.

"Now I beseech you, brethren, for the Lord Jesus Christ's sake." Do you know for whose sake this Convention is held? For the Lord Jesus Christ's sake, for every good thing in this world centers in Him; "and for love of the Spirit." While I was talking to the Lord about the text a colored man from Virginia told me how he got free from slavery. I said, "How old are you?" and he said "eighty." "How did it feel when you got free from slavery?" and he said, "I just felt that another world had been put around me;" not that he had been put in another world. That's how you feel when you get the baptism in the Holy Spirit. I said to him, "That is how I felt two years ago last November when the Lord immersed me in the Holy Spirit." I had Him in me before that time and He did lots of precious things, but it seemed the Lord put a new world around me. That is the wonderful thing about Pentecost. It puts a new world around you. Things cannot be the same to you as they were before. Never! It doesn't matter how they come now, thick and fast, the world, the flesh and the devil; there is another world around you. God seems to stand around you, underneath you and above you, and He says "So far and no farther."

Pentecost is the new world for the Christian heart to live and move in. It is God dwelling in you, walking in you. Of course, the devil is still the devil, the world is still the world, and the flesh is still flesh, for "whatsoever is born of flesh is flesh" tonight just as much as "that which is born of the Spirit is spirit" tonight. All these things remain the same in their nature, but they are changed in their relationship, and the devil can never be the same, the world the same, nor the flesh the same after a real baptism of Pentecost has come. We have measured it with too short a rule, with too short a tape line. It is a big thing. It is a new world for the Christian heart and life. It is a new world for the Christian church and ministry. It is new bottles and new wine skins for the new wine, and you ought to have as much care about the new wine skins as the new wine. There would not be so much of the new wine being slopped over if we would have more care about the vessel, the environment, the

relation, the association of Pentecost. Now the same Holy Spirit is here, but He cannot get His professed people to let Him have control and make the conditions and environments that He loves to make for us, but we must do it and this Convention must do it. Every new truth must make for itself a new environment and if this is not allowed, trouble ensues. We must bow down; we must get down and get all the stiffness melted away. We must humble ourselves, simplify ourselves and yield until God will run us into the mold of His purpose, and we will come out fashioned in the form of God and not of man.

Now I am reaching after that key, and bless God I am getting hold of it. I never said these things before. I never thought them in all these two years of Pentecostal experience. I am saying new things tonight because the Red Key is coming nearer. Glory to God, we are putting our hands upon it. We are after the Red Key and we will get off at the right station, and get down and worship the Father, Son and Holy Spirit.

"Now I beseech you,"—it is the heart that would beseech man—"for the Lord Jesus Christ's sake and the love of the Spirit"—these two things will make this Convention. Oh if we can only get where everything shall be for the Lord Jesus Christ's sake and in the love of the spirit, this Convention will be made. Let us have at least that much of the Key. All we think, all we say, and all we do, as we go out and come in, in these days, let it be done for the Lord Jesus Christ's sake, and the love of the Spirit, that love which only the Spirit gives, and which is so beautifully set forth in the thirteenth of first Corinthians.

"Now I beseech you for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe in Judea, that my service which I have for Jerusalem may be accepted by the saints." We will adapt it to us tonight, for the scripture in these matters is accommodative. We are to do all this in prayer for the Lord Jesus Christ's sake and the love of the Spirit that ye strive together with me in your prayers to God for me; that we may be delivered from them that do not believe in Chicago, that any unbelief shall not be allowed to live in these meetings. If we are to have our faith quickened, we must be delivered from unbelief. Let us pray that God will kill unbelief. If you want to get humble, then you are praying God

in substance to kill pride. Nobody will ever get humble until pride is killed, but you let the biggest man in Chicago really die and the people can do what they please; they can talk about him in all the stores and shops, but that man is so humble he never gets puffed up. Why? Because the things that would rise up are dead. Sanctification is to reckon yourselves to be dead. "I would like my neighbor to get it, but it hurts me." Hurts the one that gets it, of course. What, die? Yes; all things that belong to the carnal mind, and all things must be made alive in Christ. Sanctification is the biggest negative in the Word of God. There is a positive side, but you do not begin there. It begins in death—a big negative.

Be delivered from all unbelief. I am going to accept all your prayers, all your testimonies long or short, uncertain, regular, irregular, and you must accept all the ministry of God's servants; but this will mean we must earnestly pray so that all will be given the wisdom of God. It will be an awful state of affairs if you criticize this poor brother and say, "I expected him to do so and so, and he is not doing it."

We will put the whole Convention into the will of God, that we may with you be refreshed. There have been lots of blessed, fresh things from God since we began to know Him. He refreshes, renews, increases, develops on all lines, and above all, the God of peace will be with you all. Shall we have the God of peace? Do not expect anything else but peace. Do not, please, provide for anything else. Do not say, somebody got careless and some confusion has come in, some inharmony, some strain somewhere. Oh let the Holy Spirit kill that thing. That is unbelief. There are doubts, fears and questions, now let us trust God and obey Him right straight through. Let the Holy Spirit speak to your heart as He has to mine while sitting here.

I never spoke on that scripture in the twenty-seven years I have been preaching the Gospel. It is just the refreshing of the Holy Spirit, and this will bring us to the Red Key where we will all get off and get down and worship the Father, Son and Holy Spirit. You get off and ask, for the Lord Jesus Christ's sake and the love of the Spirit, to be delivered from all unbelief, and our service will then be made acceptable to all saints. We will believe for it and with joy be in the will of God, and the peace of God will take care of the whole thing, if you get it into your heart.

Every Assembly in the World ought to read Brother Myland's Lectures.

A Helpful Life Story

Related at Various Times During the Convention

Joseph Robbins, 936 Arsenal Avenue, Columbus, Ohio

"BUT GOD HATH CHOSEN THE FOOLISH THINGS OF THE WORLD TO CONFOUND THE WISE; AND GOD HATH CHOSEN THE WEAK THINGS OF THE WORLD TO CONFOUND THE THINGS WHICH ARE MIGHTY; AND BASE THINGS OF

THE WORLD, AND THINGS WHICH ARE DESPISED, HATH GOD CHOSEN, YEA, AND THINGS WHICH ARE NOT, TO BRING TO NAUGHT THINGS THAT ARE: THAT NO FLESH SHOULD GLORY IN HIS PRESENCE."

NOTE.—The following article is one of several that will appear in successive issues of this magazine and will deal with the life of our Brother Robbins. This man is refreshingly natural, and his simplicity of faith is very invigorating. His testimonies were especially helpful during the Convention. He lived a life of considerable dissipation until forty-five years of age, when he was soundly converted by the Lord in "the good old-fashioned way." Wonderfully healed by divine power he has since been especially used in the ministry of healing, on one occasion traveling all the way from Columbus, Ohio, to Ireland, where God wrought through him a miracle of healing. When saved, he was entirely ignorant even

of the "three R's", but has since learned to read the Bible quite well, with no teacher but the Holy Spirit.

Those who have read "Billy Bray" will no doubt be reminded of that interesting disciple of the Lord, as they follow this story through The Evangel. These incidents are recorded to the glory of God, and will, we hope, be issued later, in booklet form. The Evangel presents this brother and his helpful life to its readers, not as a teacher, but as a blessed witness for our Lord and Master. We have not tried to detract from the uniqueness of the story by polishing the language, but print it, as far as possible, in his own peculiar vernacular, which if not elegant, is nevertheless eloquent.



AM nearly seventy-three years old, and feel just as good as I did when I was sixteen. God has done wonderful things for this poor man. The best man nearly in Jackson County, when they said to him, "Did you know old Joe Robbins got saved?" said, "Well, the poor fellow he would be ef he had sense enough, but he hain't got sense enough." I entered into another life. God delivered me so I got wonderful deliverance. Four years of my life everybody that knowed me expected me to drop dead. I hain't thought about dyin' for twenty-two years. I am as well as any man that ever walked; never expect to be sick. God made me well when I didn't know half as much about the Book as I do now; jest by walkin' in the light of that Book. I cannot learn that Book only as I know Him. Our Bible is a wonderful Book, but there is somethin' ahead of that, and that is the Author of it. The Book ain't no account if you don't follow the Author of it.

For seven years before I was saved I was distressed with thinkin' I was already damned; sometimes an hour was longer than a month orter been. When I was a child and my mother was dyin' she told us she was goin' home, and if we would be good we could come, too. I didn't understand what she meant then, I was too little, but several years after that I went to the woods, and while I was down there God revealed to me what she meant, and I jest cried and

cried; God teched my heart there, and I had such a good time with Him that I went to the woods every day. I was very easy wrought upon as a boy and wanted to be a Christian, but I couldn't be a Christian livin' with those people I lived with, nohow. I did know somethin' about God in my early days, then when I went to the army I lied to God, and this is how it happened: One time we was on a scout, at the time of the Wheeler raid. We waked up one morning, the rebels a-shootin' at us, and they all run and jumped in the Tennessee river but me and the lieutenant. When they broke and run I never run, but waited till the lieutenant come and told me to run. There was a thousand men shot three volleys at me standin' right in the open field. After they shot the first volley I said, "What in the name o' common sense does God care for me?" I saw it was only God that saved me, and I couldn't see what He wanted me fur. The next volley they shot I said, "Ef I'd a'bin a mouse I'd a'bin a dead mouse." The third volley they shot the lieutenant said, "What are you doin' here, Robbins?" I said, "I am waitin' for orders." We went up on the hill and the rebels surrounded us, and jest as they surrounded us, there come up an awful hard rain, and while I was a'settin' on a log by myself I had a vision, and I saw my mother's prayers that she prayed fur me, and I saw ef God had left them bullets kill me, my mother's prayers would a'gone to the ground. I promised God then I'd give my life to Him, right on that log, and that is where I lied. He left me, and everythin'.

time. I had the most miserable temper of any man I ever knowed. I couldn't help myself. I smoked, I chewed, I drank, I gambled, I fit, I tried to kill four or five times, but someway or other, somebody always kep' me from it. I was as miserable a sinner as ever lived in the world. I laid in bed and my wife knowed when I couldn't sleep at all on account of bein' so miserable. One night in August I thought I'd put an end to myself. I got up out of bed to get my razor, and I 'lowed to kill my children and then kill myself. My wife said, "What are you doin'," and I let on I was in bed asleep. I went back to bed and I made this resolution that I'd never bring this disgrace on my children no matter how hard hell was; I'd suffer this thing out, but I wanted that a tree would fall on me and I'd be killed, I was so miserable.

Then one day without ever thinkin' about it, I cum to this point to think that God was good that I was allowed to live at all, and at that instant God spoke to me, and said if I'd repent He'd forgive me, which I did; I repented for five days and nights and between eight and nine o'clock the fifth day God instantly converted my soul.

I was what you might call a dumb man. I couldn't read, I couldn't write, and I didn't know nothin' only meanness. I couldn't eat breakfast at all until I got a drink of whiskey. I was crippled up all over. I'm a man that has been a wonderful strong man to lift. There was a time I could outlift any man I ever saw, but that way I broke myself down. I begun to go down when I was twenty-three years old and I went down quick when I did start. When I was forty-five years old I was awful old, apparently. I was an every day drinker, but not what you call a down drunkard. I never was down in my life. I had awful bad language, and you might say somethin' the matter with every inch of my body.

When I started out to hunt God the very first night I found Him; between eight and nine o'clock God delivered me from smokin', drinkin', goin' to fairs and shows, and everything like that, and He never 'lowed me after that even to go to a church social. I hadn't no love to sit down and talk about a worldly conversation; I never did. God saved me from it that night. I never wanted to smoke again. It wasn't just a little while till one day I pulled out my tobacco and looked at it, and said, I wondered if it was pleasin' to God, and the Lord said to me, "It isn't the tobacco but the thing in you that wants it." Right there I went down on my knees where I worked and told God I didn't want a thing in me that wouldn't glorify Him, and I hated it worse than I ever loved it. Mind you at this time I was what people would call a perfect

wreck, because I had killed myself a liftin'. I lifted one time from four o'clock in the evenin' till eight o'clock next mornin', till I didn't know my wife, and that amount of work would kill nearly any man.

I jest kep' step with God; I didn't know nothin' else only jest to keep step with Him, and as I saw God I jest walked that direction, and one day I jest stepped out right into perfect health. I was a cripple with a broken bone. I had a bone broke that no doctor could do nothin' with. I was crippled for twenty-six years. In the war me and another feller rassled, and he busted my knee-joint all to pieces, broke the ligaments off until you could take my foot and lay it up on my side. It wouldn't stand, no way. That was made perfectly well. Then I was ruptured for twenty-one years. I had to wear a truss, and was healed of that rupture at the same time. My finger was stiff as a poker for seven years, but when the life of Jesus went in, that was jest as limber! I had heart disease for nine years, and orsiplas every year of my life, toothache and headache more or less all the time.

In this condition I never thought of healin' but I went to God with all my heart that He would put me where the blood called, and make me know it. When I told the Lord what I come after, He said, "If I put you there, your wife will kick." Then I said, "Wife or no wife, you put me where I belong or kill me." Then He said the church would go ag'in me. I said, "Wife or no wife, children or no children, church or no church, nation or no nation, put me right now where the blood calls me or kill me," and I was instantly so filled with the power of God that I didn't realize what had happened to my body; I didn't know I had ever been sick or anything about it. I didn't find much out for four days on account of the wonderfulness of the power of God upon me, and when He left me to myself, I was healed all over, even the corns on my feet. The devil never left a mark on me, and if I have had a hive from that day to this I don't know it.

I couldn't read, I couldn't count. I was saved on a Tuesday night, and on a Friday night I got into trouble hearin' a man say I'd have to live like him about doctrine, and I got on-easy for fear he was right. I went to God and God told me if I'd go into the house and read the Bible I should know the way. I got up and went into the house, perfectly contented, and yet I couldn't spell. Beginning at the second chapter of Matthew I said the letters till I came to the first chapter of Luke, and while sayin' these letters when I came to the place where Mary and Elizabeth met, I instantly began to read, and I have read the Bible ever since.

I couldn't count. My boy tried to learn me but the

more he tried the awkwarder it looked to me, but the Lord learned me in a minute when I asked Him. I didn't know that two and two made four. I read the scripture "Ye need not that any man teach you," and my wife was a 'gittin' supper and I said, "Susan, there ain't no use for me to be foolin' any longer," and she said, "Why?" I said, "Christ is in my heart as long as I live, and He can do all things. Hand me your grocery book." Then I counted up the first row of figures, then the second, and then the dollars, and I have always knowed ever since that I could count. I didn't do it. He did.

I walked ahead with the Lord. I had been converted eighteen months, and I got mad for the first time. I said in my soul, "this is not of God." A man made me mad and as soon as I began to talk to him he called me a liar again, and I was so mad I wanted to hit him. I went away again and prayed, and repeated that seven times, and while I was praying the seventh time the Lord read the first verse of the fourth chapter of Peter into my heart: "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise of the same mind, for he that has suffered in the flesh hath ceased from sin." I realized that was what I had been tryin' to do, but I saw there was somethin' in me that I couldn't do that. I looked up and told God to either kill me or to take it out right now. I didn't feel a particle o' difference when the Lord told me to get up and go. I went about five steps when all at once I instantly felt as sweet as heaven. I couldn't tell anybody how wonderful I did feel. I went to the man that had made me mad and he called me a base liar and a hypocrite and all manner of bad names, and I didn't mind it a bit. I only felt sorry for him. Finally he took me back of the head with one hand, and rubbed his fist under my face with the other and that didn't move me.

Just in a year from that time while I were reading the sixth chapter of Second Corinthians, the sixteenth and seventeenth verses, instantly God made it real to me. God was just as real to me as He possibly could be from Thursday morning till Saturday evening. I walked with Him. I never knew any time at all, nor any person and yet I was all over the camp ground. I didn't even recognize my wife; nobody but God all that time.

Then in another year from that time I was prayin' one mornin' and the Lord read the fifth verse of the second chapter of the first epistle of John in my heart, and the word "perfect" concerned me, so that I never let up. I waited on God from Sunday morning about seven o'clock till between four and five o'clock on

Monday, and instantly God made it real to me, and I never had a tired ache in my body from that day to this, which has been eighteen years.

Two years after that I picked up my Bible and told God I would eat anything out of His Word He would give me. I opened to the eleventh chapter of John and when I came to these words, "Lord, if Thou hadst been here my brother had not died," I realized that Jesus Christ was in my heart as much as I ever realized I had a bein', and that while Jesus Christ was there I couldn't die. I felt that was the biggest thing I ever heard, but it was made real to me that if I walked in the light I never should see death; then I read these words, "I am the resurrection and the life," and I really felt the resurrection life comin' into my bein'. I thought I never had heard tell of such wonderful manifestation in all my life as I really had while God and me was together in this conversation.

Right after this experience God let me go off into the wonderfullest trial I ever heerd of or seen. For six weeks I never had a good bite of anything, I never had a good drink of water. I couldn't eat or drink, and yet I was awful hungry and awful dry; and yet I never had a shadow of doubt that God would ever permit the devil to kill me, but the devil was just as real to me as any human ever was in the world. The last day, when the six weeks was up, the devil tried to make me believe I was goin' to die, and I said, "Well, if God can afford to let His word go down, I'll die," and the devil left me. That was between twelve and one'clock. At half past three that day the Lord told me what I should do. I did it, and I have had perfect victory from that day to this; perfect rest, with the consciousness in my soul that if I continued to walk as God showed me, this earth will never know any place to bury me.

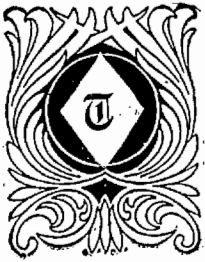
On the fifth of last July, I was in Pennsylvania, and there the Roman Catholics raised a mob, and they took me and pounded me, one feller with a stone hammer, another with a rock, and another man struck me with a billy on the ear. They dragged me forty yards, and pounded me the whole way. They done everything they could to kill me, and an hour after it was all over I was sleeping as sweet as a baby. The next morning at six o'clock I held a meeting. While I had been pounded and dragged for forty yards, the next morning there wasn't a mark on my body; nothin' except a wire in my arm where they dragged me through a wire fence. That wire is in there yet, and it has never festered or bothered me, only I can feel it is there.



His Visage Was So Marred More Than Any Man

Our Acts of Unkindness Mar the Face of Jesus

Convention, May 27, 1909, Miss Minnie F. Abrams, Associate of Pandita Ramabai, Mukti, Kedgaon, India



THE Lord gave me this little message for you yesterday in the woods of Wisconsin. While I was praying about coming to this Convention, and as I came along in the train this morning I was looking up to God to ask Him why He had sent me, and what I had to *do* as well as to learn, and this same message came up again, so I pass it on to you this afternoon. We will find the foundation for it in the Fifty-second chapter of Isaiah, beginning with the thirteenth verse:

"Behold, my Servant (the Lord Jesus Christ) shall deal prudently, He shall be exalted and extolled, and be very high. As many were astonished at thee; His visage was so marred more than any man, and His form more than the sons of men; so shall He sprinkle many nations."

It is a wonderful thing that the Son of God should humiliate Himself to unite us unto Himself and make us one with Him. He takes us into union with Himself when we are all scarred and marred, crooked and sore, and beaten with sin, and He makes us the members of His body, and His visage is thus marred more than any man's. This blessed Son of God who unites us unto Himself with all our imperfections is not ashamed of us, and is not ashamed to call us members of His body.

You know if one hand is in any way marred or injured, or crooked or deficient, we always put the other hand forward, and keep the deformed one in the background. We hide it. We are just a little ashamed of the one that is deficient. Jesus is not ashamed to call us brethren. He is not ashamed to say, "This is My hand, this is My foot, this is My eye," and "this is My ear," no matter how marred and scarred; how wounded and bruised; how crooked and sore; nor how deficient and full of excrescence that member may be. Isn't it a wonderful thing? And you know all the world looks upon us His crooked, scarred, wounded, sin-sick people, His members, and they say, "Jesus is like that," and so His Visage is so marred, more than any other man's, and He bears it for our sake.

Why does He thus unite us with Himself? Because He is the Head and He is the life, and that life-giving blood from the risen Son of God just flows

down into His wounded and oppressed members, and all the time these wounds, bruises and these excrescences are disappearing and being healed; Jesus is willing to bear all that disgrace for us until they are made right. Isn't it a wonderful love that will do that? But what have we been doing? We are members of the same body. If one of our members is wounded or bruised, or sore, or has crooked ways, do we hide that member? Do we shield that member, or do we tell these excrescences of our brothers and sisters one to another? Did you ever hear the Lord Jesus telling anybody that so-and-so, is so deficient in this, that and the other, or is sinning in this particular or that, and condemning that one to another? Never! Never! The Lord Jesus is so patient, so tender of His young members, so long-suffering, that He is willing to bear the disgrace, but we sometimes think we must mention these deficiencies of our brothers and sisters, lest people think we are party to them; therefore we must let them know we don't approve of them. If Jesus can be party to our deficiencies, why shouldn't we be party to those of others until the life that flows through the blood of the risen Son of God can flow down into each of these members, and heal, and rectify?

There are two or three passages that come to my mind in connection with this. This is a time of seeking to know God. Matthew, fifth chapter, twenty-third verse: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

Have you ever noticed how many of the prayer promises in the Bible speak of forgiving, and how in the Lord's prayer it says, "Lord, forgive me just in the measure that I forgive my brother and sister?" Then another passage comes into my mind in Ephesians, second chapter. Sometimes a barrier comes up between the members. It seems a strange thing that one hand should work contrary to the other, and that one hand should destroy the work that the other is doing. We know very little about that in the members of our own bodies, because these work in similar ways, but in the members of the body of Christ we sometimes see the right hand destroying work which the left hand is attempting to do for God. There is a

pulling, a division, and partition between the two. There is not the unity there ought to be to bring forth fruit for God; so it is like this partition that is spoken of in the second chapter of Ephesians, thirteenth and fourteenth verses:

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." It is the blood of Christ that made us nigh. Oh what He suffered; what He gave up! Oh, what poverty, what emptiness, what rejection! Oh what going down into nothingness, that He might bring us nigh and make us members of Himself through the blood of Christ, "For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us." It is that same Jesus who suffered rejection, and He is still willing to unite us to Himself even though we are scarred and marred, and all the world looks upon us and sees our crookedness and our failures. He and He alone is ever willing to bear the reproach, and it is through His precious cleansing blood that the middle wall of partition between ourselves and some one else is broken down; it may be only a feeling that you do not want to be near them, that you do not want to talk to them; a feeling that you do not want to go to their house, nor be seen on the street with them; perhaps not as strong as that even, just a little wall of partition between a fellow-Christian and ourselves. It is the blood of Jesus Christ only that can pull down this middle wall of partition, and make us one in Christ Jesus.

Now there must be connection to have a flow; there must not only be connection with the Head, but there must be union with the other members. If one member of my body were connected with my head but not with my body, there would not be a proper circulation, and the member would die. God has so ordained that not only the head shall work in sympathy with each member, but that there shall be a mighty power working within the body. It is a mighty power that throws out the life to the most extreme members, and this life flows out from one member to every other. If there could be a partition in some way made between two members of my body, then the flow of life would be hindered, and the member would become dried up and useless. If for example my finger were nearly cut off with just a little skin hanging to convey life into it, oh how that finger would suffer; for that reason there would be a partition between that finger and the heart that sends it life.

Now God has said that all these little separations and walls of partition are the things that hinder life in the body of Christ; some are shriveled up, some are weak, some are half blinded; some are unable to walk

properly, and others unable to speak properly. We are deficient in power and helpfulness because there is lack of life—the life that Christ has prepared for us. What are we going to do about it? Just kneel right down at the foot of the cross, take His yoke upon us and learn of Him. If we seek to be like Him, and set things right with others, we will have what He is ever seeking for us—the deeper union.

First, He works out the things that concern our speaking, or our doing, perhaps we have judged somebody or told a lie; perhaps we have stolen something, or slandered somebody. He first shows us these outward sins and by the power of the Holy Ghost enables us to set them right when we come and say, "Yes, Lord, here am I; do in me and through me that which is well pleasing in Thy sight and will." When He gets us cleaned up He pours out His wondrous life upon us and then begins to probe a little deeper. He goes down into our thoughts and feelings and searches them out; perhaps He goes down into our doctrines. He may not change them so much, but He transforms us so that we do not feel edgewise at the one who thinks a little differently from us.

I have been going about a little, and I noticed that one house-wife hung her cups up, another turned them upside down in the cupboard, and another set them right-side up. And what did it matter? They were all washed and clean and ready for service. But suppose these three housewives went to jangling with one another because the cups were not all placed alike. That is just like our doctrinal differences. The cups do the service just the same, and if the service for God is being accomplished what does it matter whether you are an Armenian or a Calvinist? The Lord Jesus Christ can get along with you and me; why can't we get along with each other? If He can accept us as members of His body, may we not accept each other as members one of another?

It is the feeling that is within us. We are not dead yet and there is something within us that rises up. It is a wall of partition that hinders the life that flows from the Head through the body to every member. Oh my friends, if you want to have fellowship with Jesus just find out whether the sweet voice is speaking inside or not. One day after the revival in India had been on for some time, a dear little girl about ten years of age came to me with a very long and sad face and said, "Auntie, the sweet voice that was speaking inside has stopped speaking." I said, "My child, have you grieved Jesus in any way? Have you done something wrong?" She said, "I don't know." "Well," I said, "you just go away by yourself and find out." A few hours later the child came back with a beaming

face, and saying, "It is all right now. I went and set it right."

Now my friends, that is the secret of the unity of the Spirit, but I cannot tell you the depths I have had to go down into, that God might bring me into unity and harmony with Himself, and with His children. It was very humiliating, I assure you, especially so as I was a missionary, but God is no respecter of persons. He doesn't care whether we are preachers or shopkeepers, or business men, or what we are. He searches the hearts and looks upon us all as members of Christ's body and is seeking to let the life-blood from the Son of God flow through the body to make it strong and bear fruit for Him. Are you barren and unfruitful? Can't you think of any souls that have been led to Jesus or any of God's children who have been strengthened through the ministry that God has wrought through you? If you cannot there is lack of the flow of life from the Head into you; this is the cause of weakness, inefficiency and barrenness.

Jesus prayed for the members of His body in John 17:23, "I in them and thou in Me, that they may be made perfect in one." This was for all of God's children, all who are united to Him, "that they may be made perfect in one." Why? "That the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me." How is the world going to know that Jesus is the Son of God? When they see unity in the members of the body. "See how these people love one another!" Love is the fulfilling of the law of God. Not only love that is willing to do a kindness for another, but love that is willing to bear reproach for another, willing to have its name cast down as evil for another's sake. "The reproaches of them that reproached thee are fallen upon me." Are we willing? If we want to be fruitful we must be willing for that. "And a sword shall pierce through thine own heart also" is the word of God. Can we bear it? Ah, we haven't the strength; we haven't the power, but we can fall down at the foot of the cross and let God work it out in us. He can do it if we are only humble, and willing to be nothing; if we are only willing to have our names cast out as evil, then we can do it.

How we long to reach these inexorable people; these people that are steeling their hearts against the Bible! A few years ago when we were riding the trains we found it easy to speak to men and women about their souls, but in these days how they steel themselves and draw within themselves when we approach them. These are the ones we must have added power

to win in these last days, when the enemy of our souls is working havoc and ruin; added power to release those who belong to our Lord Jesus Christ, who are still in bondage and save them for God; that the body may be made ready, and that the living Son of God may dwell in them.

What do you want a blessing for? Is it that you may be happy? Is it that you may go singing on your way and not have a care or a trouble? Ah, no, that is not why we must seek God. It is because of the poor lost sheep that the shepherd is seeking to find. Oh, how He went out into the byways, into the hedges, and into the thorns; His hands were pierced and His feet were bruised; a sword was thrust into His side, and a crown of thorns was upon His brow, that He might save the lost. And the same Spirit that is in the Master must flow into all His members; they must all go out seeking to save! seeking to save! seeking to save! Is that why you want a blessing? That the power from the risen Son of God may flow into you and then flow out in fruitfulness; that souls may be saved, and that souls may be built up? Oh, how my soul cries out as I see the fruitlessness, as I see the worldliness, as I see the carelessness, as I see the prayerlessness of God's people!

I have not come in touch with very many churches since I came to this land this last time, but it is this dissension that is working havoc in the church of God. I know of a church that came right up to the point of mighty blessing, sinners were getting under conviction of sin, repenting, and setting things right, when all of a sudden the work stopped. Why? There was a church quarrel on hand. It had been on hand for years, and the Holy Spirit said, "Set this thing right." Some of the members of that church drew back and are still drawing back, and that church hasn't a revival yet; and all around that hill-top and through those valleys people are going down to misery, destruction and death, because there is no unity in the members of the body. Oh, how the visage of the blessed Son of God is marred! How the world is looking upon Him, reproaching Him and speaking against Him, holding up His Name as evil because we have these excrescences upon us. Oh, that wound in our hands! Oh, that wound in our tongues, that open sore, that vile thing! Oh, that we might just let Him purge it. Oh, that we might just let the lifeblood from the risen Son of God flow into these members until the healing takes place. God grant that the Holy Spirit may speak to our hearts, may put His finger upon the sore spot, and reveal it to us as we bow before Him.

Prayer

Oh, Thou blessed Son of God we confess our short-comings, we confess our crookedness, we confess that these tongues of ours are like an adder's tongue full of poison. Oh, we pray Thee, blessed Lord, that Thou wilt come in this afternoon; that Thou wilt work in our hearts by Thy mighty power, and that Thou wilt humble us under the mighty hand of God that Thy life may flow in us and heal us and strengthen us and empower us, and enable us to go forth with the Son of God to war; that sinners may see that Thou art the Son of God, and that we are willing to bear reproach for the sake of Jesus. Oh Jesus, speak unto our hearts today by this message. Let us see Thee all marred and bruised and wounded and sore and reproached and Thy name set aside as evil. Oh God, let us see it; the heathen see it; the heathen are reproaching Thee because of the reproach that is upon us. If we are sensitive about anyone receiving blessing more than ourselves; if we are sensitive because someone has some gift of the Spirit that we covet; Oh God, if we are sensitive because some one else has been spoken well of in our hearing and we felt badly about it, we pray Thee that Thou wilt work this out for Thy glory and humble us under Thy mighty hand. Help us to be willing to be nothing; help us to go down into nothingness. Help us to be willing to go down to die in order that Christ may live in us. Not I, but Christ. We pray Thee that Thou wilt so work in the body of

Christ that the power, the wondrous power, that power that created all things, that power that brought Jesus down from on high, that power that enabled Him to be nothing, that power that raised Him from the dead, that power that seated Him on high—may work in us. Oh how He fought His way through the hosts of darkness, and how He ascended up on high, and put the powers of darkness under His feet, and is seated at the right hand of the Father. We pray Thee that that same power that is in Jesus, which Thou hast promised we may receive, may work in us Thy children. Help us, Lord, to covet souls. Help us, Lord, to say like Thy servant, "Lord, give me children or I die." We pray Thee that Thou wilt teach us how to win souls. Make the power flow out through us so we may be winning souls even silently when Thou dost not bid us to speak. Lay the burden of travail upon us for souls, and fill us with Thy Spirit in order that Thou mayst be glorified. Look upon the millions in darkness, the millions who know Thee not, the millions who worship they know not what, who have no joy, who have no peace, and no one to tell them the way, to tell them of the light. Oh God, so work in the body that we shall not be selfish, but that we shall be willing to spare of our very best to go forth to sit down beside the ignorant and the distressed and tell them of the love of Jesus. Wash us and cleanse us in Thy precious blood, and make us meet for the Master's use. We ask it in Jesus' Name.



We are preparing some special matter that can be easily put into an envelope with your letters, calling attention to the new and strong points in The Evangel. If you will tell us how many you can use, we shall be glad to send them without cost



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Notes

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Gems from a Morning Meeting

If you want the will of the Spirit everybody must pray. You never can get liberty with your mouth shut; that is simply a human and divine impossibility. "Open wide thy mouth and I will fill it." "Call upon me and I will answer." The biggest hindrance to all Pentecostal work is a timid spirit. The weakest should call on the Lord. That puts unity into the body, confidence in the assembly, when we are all willing to speak out to God in anybody's presence. There is always concern about souls that cannot open up to God; there is some lingering, binding spirit somewhere.

* * *

It is the most wonderful exercise outside of heaven when a soul in the midst of the congregation, acts as though there was nobody there and he was dealing with God alone.

* * *

The assemblies of Christ are running into the old rut of just a few doing all the ministering; hence, long, tedious prayers. Where the Spirit has charge, prayers are short. It were better to have twenty prayers in ten minutes than ten prayers in twenty minutes. It is the fusing of our prayers.

* * *

The idea of the ministry of the Word is to take that Word and pass it around. As that Word is for everybody's ears and hearts, so prayer is for everybody's mouths.

* * *

There is victory in surrender; life out of death every time. We go down to death and we come up in life.

* * *

The mind is stronger than the emotions and must control them. If you find your emotions running away with you, meditate on God. Meditation is the remedy.

* * *

When we go down in the valley we do not go alone. We have Jesus and we have the Holy Spirit, and not only this: we cannot get the water on the top of the mountain, but if we go down in the valley the Holy Spirit can pour into us the streams of living water. Sometimes it is better for us that we do go down into the valley, especially the valley of humiliation to get that pride of heart, that self of ours conquered.

The Latter Rain Covenant

The Days of Heaven on the Earth

An Exposition of Deuteronomy 11:10-21

Convention, May 26, 27, 1909. D. Wesley Myland

"O EARTH, EARTH, EARTH, HEAR THE WORD OF THE LORD. ¶BE YE MINDFUL OF HIS COVENANT; THE WORD WHICH HE COMMANDED TO A THOUSAND GENERATIONS. ¶THE LAW OF THE LORD IS PERFECT, CONVERTING THE SOUL: THE TESTIMONY OF THE LORD IS SURE, MAKING

WISE THE SIMPLE. THE STATUTES OF THE LORD ARE RIGHT, REJOICING THE HEART: THE COMMANDMENT OF THE LORD IS PURE, ENLIGHTENING THE EYES. ¶STUDY TO SHOW THYSELF APPROVED UNTO GOD, A WORKMAN THAT NEEDETH NOT TO BE ASHAMED, RIGHTLY DIVIDING THE WORD OF TRUTH."

NOTE.—Chief among the blessings from God during the Convention was the unfolding of the Word through our beloved Brother Myland. The Latter Rain Covenant! Who ever heard of it before? Of course, we have read in Deuteronomy about "The Days of Heaven on the Earth," but who has seen that those days were to be introduced through the spiritual outworkings of this Covenant? What a blessed Book! What a wonderful God! On every hand, during those hallowed twenty-five days of Convention, was heard, "How much larger Pentecost is to us now than before these scriptures were unfolded to us."

Are your friends prejudiced against the Baptism in the Holy Spirit? against speaking in other tongues and the manifestations of the Spirit generally? Then nothing will open their minds and hearts so much to these truths as this exposition of the Word, because of its great sweep of truth through both the Old and New Testaments.

When the Brother through whom God has thus unfolded these scriptures was at the point of death from blood-poisoning, he was suddenly healed by the Lord and at the same time baptized in the Holy Spirit. While caught away in the Spirit he sang in another tongue, and was immediately given the interpretation of the song, the chorus of which begins, "Oh, I'm glad the promised Pentecost has come, And the 'latter rain' is falling now on some." During this time and soon thereafter God opened up the Bible to him on these truths.

It will require a number of months for all of these lectures to appear in The Evangel. We give below that which required two nights in delivering.

It is our full expectation to issue these lectures later in book form. We bespeak for them a wide range of usefulness, and believe they will be watered by the Spirit to many hearts.



YOUR first study will be somewhat introductory and preparatory, but I am sure there will be enough of vital, practical truth in it to keep you busy with your own heart and with the Lord for a long time.

The present, and, we may say, mightier movement and manifestation of the Holy Spirit has been called, quite generally, "The Latter Rain," doubtless from the fact that it is at least the spiritual aspect of the outworking of God's great Latter Rain Covenant. If it is remembered that the climate of Palestine consisted of two seasons, the wet and the dry, and that the wet season was made up of the early and the latter rain, it will help you to understand this Covenant and the present workings of God's Spirit. For just as the literal early and latter rain was poured out upon Palestine, so upon the church of the First Century was poured out the spiritual early rain, and upon us today is being poured out the spiritual latter rain.

So we must approach this great discussion carefully, soberly, meditatively, if we want to cover the ground scripturally, and thoroughly, and get our experiences and lives to harmonize therewith; then we shall be

so safe, so sound, and so happy in it all, that coming out into God's own purpose we shall realize the consummation of all His great plan for us and the world.

Now this great Latter Rain Covenant is found in the eleventh chapter of the Book of Deuteronomy, from the tenth to the twenty-first verses inclusive; twelve verses, typical, as someone has said, of the twelve tribes of Israel, to whom it was given, and also of the twelve patriarchs and the twelve apostles of the Lamb that form the great foundations of the city of God and the entrance thereto. Revelation 21: 12-14.

This movement is also called Pentecostal, and you hear that word perhaps more often than the other. Pentecost is simply the spiritual aspect of this Covenant, and means the fulness of the Spirit; that is to say, it is the display of God's power and glory as it was manifested first under the law of Mount Sinai, clouds, darkness, fire, glory, personal manifestation at the time of the inauguration and institution of the Israelitish people as a nation, and then its anti-type of Pentecost in the "Upper-Room" ten days after the ascension of our Lord, with the display of God's power, manifestations and glory in another body, greater than the Israelitish nation, the inauguration and organization of the body called the Christian Assembly, which stands as the highest order of God's work

and to the highest praise of His glory of anything in His universe, even the very body of Christ.

Now we get a better idea of Pentecost if we hold these two things together, one under law and the other under grace. Turn with me to your New Testament II Corinthians 2:7-11, and let us look a little there, because I have been making a remark or two that needs to be buttressed with scripture. If I make any remark in all these addresses that is not supported and buttressed by scripture I will thank anybody to call my attention to it. If I preach anything but the Word of God, God bless the man or woman that will help me to get right. Let us look a moment at II Corinthians 2:7-11, for this scripture will substantiate the remark I just made concerning the double aspect of Pentecost at Sinai and in the Upper Room. "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather (or more) glorious? For if the ministration of condemnation (under the law) be glorious, much more doth the ministration of righteousness (under grace) exceed in glory. For even that which was made glorious (under the law) had no glory in this respect, by reason of the glory that excelleth. For if that which was done away was glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech"—concerning Pentecostal things. I wish people would get cured of their hesitancy about Pentecost. Therefore we use great plainness of speech, we approach these things with great confidence. We approach the mount of grace from which the glory of grace is manifested, with greater confidence than Moses approached the mount that shook and quaked with fire, for he had to go "into the thick darkness where God was"; but we come through the glorious Gospel to the face of Jesus Christ, our Elder Brother, and yet we hesitate. And if the law condemned people on this lesser ground, shall not we be more condemned if we neglect the great light of the closing days of this dispensation of grace, for if they were judged who received the law by the disposition of angels, "how shall we escape if we neglect so great a salvation" which was spoken by the Lord Himself and was confirmed unto us by the apostles who heard Him." Hebrews 2:1-3. I want you to get this comparison, Pentecost under law and Pentecost under grace; these spiritual aspects of the Latter Rain Covenant.

The Latter Rain Covenant that I am going to read

in a moment, may be said to rank third among the seven great covenants of the Bible. No man or woman can ever comprehend God's purposes and the full compass of the teachings of His Word until he has learned something about these covenants.

Now let us read this blessed Covenant:

"For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowest thy seed and waterest it with thy foot as a garden of herbs.

"But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven.

"A land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it from the beginning of the year even unto the end of the year.

"And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve Him with all your heart and with all your soul.

"That I will give you the rain of your land in His due season, the first rain and the latter rain that thou mayst gather in thy corn and thy wine and thine oil.

"And I will send grass in thy fields for thy cattle, that thou mayst eat and be full.

"Take heed to yourselves that your heart be not deceived, and ye turn aside and serve other gods and worship them.

"And then the Lord's wrath be kindled against you and He shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you.

"Therefore, shall ye lay up these, My words, in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

"And ye shall teach them, your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down and when thou risest up.

"And thou shalt write them upon the door posts of thine house and upon thy gates.

"That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth."

Let us now analyze this Covenant and thereby lay a basis for our future unfolding of it. In all my thirty years eating of the Word of God I had not discovered this Covenant, but when I was baptized in the Holy Spirit, God revealed it to me in its seven aspects. I then took my Bible-index and ran through, and I saw there were just seven places in the Bible where this word was mentioned after this Covenant was given, six in the Old Testament and once in the New. Seven; no more and no less. Perhaps a little confusion may arise here in tracing it out in the English translation, but when we go back

to the original, we are saved from that. And so I just took my Hebrew concordance and ran through it, and this word in the Hebrew for Latter Rain Covenant is found only seven times besides the Covenant itself, and it is along these seven lines I propose to trace it in these lectures.

Let us go back and look at this Covenant a moment that you may get some real spiritual bread out of it, for though it is a matter of history as to literal Israel, it is also typical as to God's spiritual people, and it is also prophetic and therefore dispensational under the great plan of God for the ages. It is along these three lines, historical or literal as it applies to God's ancient people and land, typical and spiritual as it applies to God's people, the church, and prophetic as to its dispensational aspect in the unfolding of God's plan in the ages, and bringing in the eternal kingdom of our Lord Jesus Christ.

This term "Latter Rain" Hebrew, *mal-koshe*, signifies "the rain of the latter or second growth; the harvest rain, the rain of the after crop." This term is used seven times in the Old Testament and once in the New Testament. The Greek word is a compound, *op-si-mos* and signifies "late in the day rain, rain at close of day, at evening; in the end of a time or dispensation; rain needed to get the last crop or fruit."

The seven sections of this Covenant are Contrast, Condition, Promise, Warning, Exhortation, Duty and Purpose.

I. The Contrast

The first section of this Covenant is therefore a *contrast* between the land they came out of and the land they came into, as is seen in the tenth, eleventh, and twelfth verses, and in this contrast there are three or four things said about it. It shows the superiority of the land of Canaan, the land of Promise, over the land of Egypt from which Israel had been delivered, which was a land watered by *foot-power*. They had to irrigate from the Nile; dig little ditches just as they do in the arid lands of the western part of these United States. But that is laborious, and expensive, you know. It is much better to have land that is watered by rain from heaven, and watered at the right time. There is no uncertainty about that. Think of it! Wouldn't you like to have your soul watered by heaven? Haven't you obtained what water you had for your soul by foot-power? that is, by a good deal of hard work? Well now take heaven's way and just open up the land of your life—your soul, and receive your Pentecost by letting the rain from heaven on it. That is the way to apply it spiritually, and so

I want you to see it here in this little lesson on irrigation.

This comparison shows the excellence of the land of Canaan in three particulars. First, it is a land "*watered by God.*" God, you know, is moving around in the heavens with the great sprinkling-can of His goodness and pouring out a shower on you when you need it. God has His watering-can, yet His little garden is dry; the garden of your heart and your life. God will come around and water your land if you will take down your umbrella and let Him.

I am reading about the old Latter Rain Covenant *historically*, but I want to make it literal and typical to your heart. Are you still down in Egypt? God bless you! Move up into the land of Promise—the "Promise of the Father." You won't have to irrigate any more; no more foot-power. You won't be sore; no backache from digging ditches, trying to get a little water in this way or that. God will rain His grace upon your soul and make you fat and flourishing; a garden of the Lord. Yes watered by God. It "*drinketh water of the rain of heaven.*" It *drinketh*. Why this land knows more than the people that live on it, because when God rains, it drinks. Now go over into the New Testament, Matthew 5:6, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." What do thirsty people do, generally? Drink, don't they? They do unless they have lost their minds. This land knows enough to drink the rain of heaven. Oh soul, if you are hungry and thirsty, will you drink in the Pentecostal rain of heaven, the Holy Spirit, and receive your Pentecost tonight? "Open wide thy mouth and I will fill it." It is sometimes a little hard to get people to open their mouths, but many are getting a little more limber-jawed; they are losing that stiffness about the mouth, and God will get into their poor hearts that are crying out. Spurgeon, and I think Martin Luther also, used to render that verse: "Open wide thy mouth and I will fill it *to thy heart.*" It is the heart He is after; that is what needs to be filled.

"It drinketh the rain of heaven," eleventh verse. It's a land watered by God, and when the land is watered it knows enough to drink. You see God is watering people these days. We are in the Latter Rain Belt, the Latter Rain time. We are in the midst of a cloud-burst. It would be a shame, wouldn't it, if nobody drank when God is watering?

But here is a *second* item. It is "a land *desired by God.*" "The land which the Lord thy God careth for"; looketh after, seeketh after with great desires. He loves that land, so you can depend on it, God will stay by that land; He wouldn't take the trouble

to water it if He didn't love it. God watering His land, going to all that trouble; don't you think He loves to see it blossom and bear fruit? Why God takes more concern about that than you do, a thousand times. Why don't you drop into His blessed sovereign will and get the best there is, the fulness of the Covenant, "the days of heaven on the earth"?

Third, it is a land *watched by God*. "The eyes of the Lord thy God are always upon it." God's eyes are on Palestine tonight. The usurper has tramped over it; Mohammedans have overrun it, the Sultan of Turkey has ravished it, and he is paying a part of the judgment now, for God's eyes are on it. Even this week negotiations are in progress for the purchase of Mesopotamia, which will finally eventuate in the ancient people of God entering into the Holy Land by way of Mesopotamia. This is the fulfilment of prophecy and shows the hastening of the end. They will go just as they did originally, the hardest way: "My people shall return, but not in My way." They will go up just as Abraham did from Mesopotamia.

"The eyes of the Lord thy God are always upon it." He continually looks after His interest and cares for it and keeps it, so you see it is better a thousand times than the land of Egypt.

II. The Condition

Since there is such a contrast in favor of God's land, are you not willing for God to lay down a few conditions? Would you be willing to meet just a few simple conditions so that we may get adjusted to the thing properly? I am so glad God has made it that way.

Verse thirteen: "And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day to love the Lord your God, and to serve Him with all your heart"—some people love God with their heart, but they do not like to serve Him with their heart. We have a good deal more of *professed heart love* than we have of *practiced heart service*. If you say, "I love God with my heart" I want to see you serve Him heartily. Many love God and shout when the meeting is on, and talk about the "latter rain" and all that, but fail to give out to other souls the heavenly manna through heart service. Some people serve God with their heart or affection (spirit) but they do not serve Him with their soul (mind, psychical), God differentiates between the spiritual and the psychical, between your affections and your intellect, with its imagination, reason, perception, judgment and will, and He says, "I want the body to have spirit and soul back of it,

for that makes the whole man." Oh, there is so much divorcement between spirit and soul. We either serve God in a psychical, that is intellectual, way, without the spiritual, or we serve Him in the spiritual and forget the psychical, and go beyond all bounds of reason and judgment. If our service is only in the spiritual, it leads to fanaticism; if in the psychical only, the result is formalism. God save us from either one of these awful extremes and enable us to worship Him with both the heart and the mind.

Anything done in the psychical never gets into the spiritual, whether it is prayer, song, testimony or sermon, because it is done in the intellect and never reaches down into the spiritual in another. It may be done twice as well to the ear, to the eye, but it won't reach the spot, because it is kind that produces kind; it is like that begets like, the world over. Let us get an understanding of this matter. "The natural (psychical) man receiveth not the things of God;" "they are spiritually discerned;" discerned only by the *pneumatos*, the spiritual man. So few people understand the workings of Pentecost because they are trying to work it out intellectually, but spiritual things are to be discerned by the *spirit*.

So these are the conditions for receiving the "latter rain." They are *three-fold*: first, the *ears* are to be attentive to God, the material, the physical. You shall *harken*, and this is the means by which God reaches the soul of mankind, through the ear-gate, and the voice of His Spirit or the voice of His Word through men chosen of God to expound His Word. You are hearing it tonight. You ought to thank God all your lives for ears (physical) to hear the words of the Spirit, and spiritual ears to hear the voice of the Spirit. As Jesus told John on the Isle of Patmos, "If any man hath an ear to hear, let him hear what the Spirit is saying to the churches." The trouble is not with God these days, but with the churches, for in nine cases out of ten, she has no longer an ear to hear what God is saying to her, and that is according to the prophetic word that by and by her ears would be deaf to God, and she would heap to herself teachers that would tickle the other kind of ears; but cursed is the man that goes around tickling ears; greater will be his condemnation.

God reaches the soul through the ear-gate, the physical nature, by the voice of the Spirit and the Word. Then comes into the *heart*, the spiritual; the heart is to love Him. Heart stands for the heavenly nature, the conscience; "to love the Lord your God, and to serve Him with all your *heart* and with all your *soul*," because the psychical (soul) stands mid-way between the physical and the spiritual, binding them

together; it is the great power of the man, the center of his being, where he either glorifies God, worships Him, serves Him in sanctification unto honor, or where he commits all his sins.

That is where the biggest trouble is, in the soul, the intellectual nature. All the false systems of religion, so-called, have their seat and development in the psychical; everyone one of them, and God in these days is putting Himself into the spiritual in such power and manifestation, through the psychical in physical manifestation, that He has challenged and answered all these things. These psychological writers are very busy; from Dan to Beersheba they are writing and filling the magazines, and there is more psychological literature now being put out from the printing press than any other kind of religious literature. A preacher said to me not long ago: "They will have to raise my salary; there is so much literature I have to keep up with and put in my library." I said I would not give five cents a ton for it. I find more in this Book I hold in my hand now, this Word of God, on all these subjects than there is in the whole University of Chicago. All there is good and sound about it they get out of this Book, and it is the only Book in the world that really differentiates, really shows the fine distinction between the physical, the psychical and the spiritual natures of man.

God wants the conscience purged; the affections purified, made holy and strong in everlasting fellowship with Him. Then He wants the soul,—“serve Him with all your soul;” every faculty and energy is to be employed for Him, to His glory. The great faculties of your soul are to be controlled by Him, your imagination purified, your perception clarified, your reason and judgment well balanced, and your will submissive to God. The spiritual faculties, and I mean by that your conscience and your affections, must be renewed and brought under the dominance of the Holy Spirit, so that these may move in a perfectly pure way upon the psychical. All things, speaking generally, begin in the affections and emotions but should not end there, and should not be exercised there. We are not to rest upon the emotions. What is the trouble with over-emotional Christians? They live in the spiritual alone, divorced from the soul, and that won't do. The spiritual nature must dominate the psychical, but the psychical must be allowed its divinely appointed place. The great affections of your being must be sanctified and then you will move on with God, the soul deeply seated in the spiritual realm.

The world, although it is not spiritual, can shame lots of good, spiritual Christians on this line, because the world is living in that master place, the soul, though

it is all for self, while the child of God is simply living in its conscience, sometimes, perhaps, over-scrupulous. Many are without good judgment, over-sensitive; we pastors have the most trouble with that kind of people, for they strain at gnats one day and swallow camels the next. Such people have great affections, strong emotional natures, and when everything is all right they are ecstatic, but when matters go wrong they think the devil has gotten everything. It is therefore hard for that class of people to live a straight life in the experience, for example, of divine healing, because the minute they have a little sickness they think it is all up with them. But it isn't. Just drink in some more of this “rain.” Don't look at yourselves. Don't look in your mirror, but look away to Jesus.

When your will is subordinate to God's will and use, then the members of your body will be brought into subjection; your tongue, your eyes, your hands, and your feet, for these are all hinted at here, that what we say, what we see, what we do and where we go may be all to His honor and service. So this covenant includes the whole man, and that man will have a whole God. The only people that have a whole God are those who give God the whole man. There are people trying to get a whole God into one part of their being, and you never can do that. God is a Trinity, a Triunity; One in Three; and Three in One. So also is man, and if you are to have a whole God, God must have a whole man, and when the Triune God, Father, Son and Holy Spirit comes into the spirit, soul and body of the triune man, then you have God manifested in the flesh, which is Pentecostal fullness, the “promise of the Father.”

But when people tell us they never had any of the Spirit before they received Pentecost, they speak unscripturally, for no soul could ever come into the Pentecostal experience without the previous working of the Spirit in his life. What could ever bring it about? It is the Holy Spirit that convicts of sin, and imparts faith to enable one to become a child of God. How the devil does come along in his subtle way and lay right beside the most precious truths of God some deception or exaggeration, thereby taking from or adding to. He says, “Keep the old Book but let me add to it.” Don't do it, for one little drop of poison will spoil a whole pitcher of cream, and it must then be labeled poison. One little point of error dropped into a chapter of scripture, poisons it, and that is what Satan is doing in these days.

I want you to understand about the Spirit. It is not only a question of having the Spirit, or the Spirit having you, but it is how much and what quality you have. Now it is useless to ask God for more of

Himself until He gets more of you. You may not understand this, but those who teach must. God is sovereign, and when He sees your attitude is right He will give it to you whether you understand it or not. It will not do to take the extreme position of relying upon spiritual revelation alone. There must be an earnest study of the Word of God also, and to be a teacher I must have the understanding as well as the revelation. If one is to lead others to God he must know the Word and be apt. to teach it. Therein we need to wait on God with our Bibles open.

So when you are asking God, "Give me more of Thyself," the real prayer should be, "Lord get me, I am yielding to Thee." We would like to get more of God while in our present position, but we cannot do that. God moves down to man only to show him how to move into God, but He will never change His will to accommodate us. This requires on our part the forsaking of all things that are not of God. It is a good thing to study well the conditions, because if we get the conditions right the work is done. God will attend to the rest when we meet His conditions.

III. The Promise

The *promise* of this Covenant is contained in the fourteenth and fifteenth verses, and if we meet the conditions the promise is sure. The promise is also three-fold, because the trinity runs through this seven-fold or complete Covenant. You cannot find perfection without the trinity, and where you find the trinity, you find perfection, completeness. That is a law of scripture.

"I will give you the rain of your land in his due season;" you need never worry, beloved, about getting things from God in the right order at the right time, if you meet the conditions. We waste time on that side of the question. Let us be more careful and concerned that we meet the *conditions*.

In your study of the scriptures, keep your eye on the conditions, and the promises will be sure. The conditions are found, for the most part, in the commandments; I find people will take a dozen promises to one commandment, but the commandments are more valuable than the promises. I do not bother much about the promises any more, and haven't for twelve years. I saw this Latter Rain baptism was not only "the *promise* of the Father," but also the **COMMAND** of Jesus, Acts 1:4, and I set myself to obey the command, and soon the promise was upon me.

So it will be with everyone. You may not have understood it that way, but it is true. You either

haven't met the conditions and commandments or else He has come. You haven't much trouble in pleading the promises when you obey the commandments. Of all the testimonies I have heard personally, the great trouble with everybody has been in the life of obedience. We are behind in our obedience. The great purpose of God's precious love is to teach His children in these important days, under these mixed conditions, how to know Him and obey Him, for everyone of us, teachers, preachers, laborers and people, all need to know how better to obey Him, that we may yield unquestioning obedience to His will.

"I will give the rain of *your* land;" not My land. It is *your* life. God has committed it to you, and it is the rain of *your* land. It belongs to you, and He will give it in its due season. There are some things you will never get in meetings, but when you are away out alone in the hard places. God will pour out the rain, and there is no rain so good as that which falls on the desert place, the hard place.

"That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayst gather in thy corn, and thy wine, and thine oil"—three things. First, *corn* for sustenance, second, *wine* for joy and gladness, satisfaction and happiness; third, *oil* for beauty, dignity and glory. But you must be sustained first, and corn is better than wine for that purpose. If you must do without any, you can do without wine better than corn; and when you haven't any exuberant joy and any great two-bushel basketful of glory, you can settle down with your handful of corn on the top of the mountain, and the fruit thereof shall shake like Lebanon. You hold on to the corn, so that if the joy all seeps out after the meeting is over, you may go on with a few kernels of corn. You know you can make wine out of corn, but you cannot make corn out of wine. So the first thing we gather is corn, and we are getting some good old corn now. The Latter Rain Covenant has more in it along the great lines of scripture than any other covenant.

First, therefore, gather in the corn for food, for sustenance and strength; second, wine for joy and gladness, satisfaction and happiness; third, oil for beauty, dignity and glory. Some people think you have no beauty and say you are the ugliest Christian they ever did see, and that you don't have any dignity at all, or any glory. Never mind, keep on with the good old corn, the wine will come, the exuberance, the gladness, the happiness, and so will the dignity and the glory. God *puts* these on us; when we get low enough He gives us beauty for ashes; God begins to beautify the meek with His salvation. Do you want some of God's

beauty? You know what to do now. Well this oil is for beauty, dignity, and glory; that is for sacred service—not to show off, but for sacrificial, sacred, holy service. I want to use three scriptures with reference to this corn, wine and oil. Look first at Psalm 104:15. I want you to see three great passages in the Word of God that we would not have but for the Latter Rain Covenant. We have to read the context a little and see how God works. "He watereth the hills from His chambers; the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man; that He may bring forth food out of the earth; and *wine* that maketh glad the heart of man (spiritual nature), *oil* to make His face shine (physical nature), and *bread* which strengtheneth man's heart (or soul nature)." So wine, oil and bread (or corn) are mentioned here also, in connection with God sending the "latter rain."

Now see Jeremiah 31:12, "Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord." When you seem to be slipping away from yourself and losing your bearing, just think, "I am flowing into the goodness of the Lord;" let yourself go; it is all right. Don't hold onto yourself, or examine yourself, or hold back for fear you might slip somewhere; for you will "slip in," and underneath will be the everlasting arms.

It is so strange to see humanity hold onto itself, when the Lord God will hold His people, saying unto them, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." When we get quiet enough to hear the whispers of God, confidence is borne in on our soul, and we say, "Lord, I am sorry, just take the whole thing; I am worn out like a fretful, tired child." He does it and you fall asleep as you used to do on mother's bosom, from sheer exhaustion, and like the mother He stands crooning to you all the time. We wear out before God does, for He says He never faints nor grows weary, and I am so glad for that. He waits until we get tired, but He is as fresh as ever. Isn't that precious?

"And shall flow together to the goodness of the Lord." You have to flow *together*, you cannot run by little individual streams and call that your own. God wants to bring all these little streams and babbling brooks into one great river. When we get a whole lot of people together, into unity, they just flow into the goodness of the Lord, and all their starch and stiffness disappears. Starch doesn't run; it's too stiff. So we begin to flow and come together, and the bigger the stream the greater the momentum, and the devil

goes away and says, "I'll have to go somewhere else where they are not so much together; this 'together' business breaks me all up," and so it does.

"Flow together to the goodness of the Lord." What then? Why we come for wheat, sustenance and strength; we come for wine, gladness, joy and satisfaction; and we come for oil, for beauty, dignity and glory; power for service. It is all for us in the goodness of God, and we are flowing into it. Why didn't you flow before? You didn't let the Lord break you up. Some people stop when they are broken, but that won't do. You can take pig-iron and break it up into as small pieces as you please, but it is still pig-iron. You have to melt it, and by it comes out pure bessemer steel, and bears the weight of commerce; so God will make you. But it's not enough to be broken merely; for it is not simply the broken heart, but the broken and *contrite* heart. God will melt you in His mill and bring you out as sons and daughters. They won't stick you away any more as pig-iron. No sir; sons of God now!

We think a *covenant* is a hard thing, but this is not a hard thing. This flows. It is God liquidized; anybody can take that; babies and people that haven't any digestion at all; it is an aid to digestion. It will cure the worst case of spiritual or moral dyspepsia in the world. If I couldn't get enough salvation to make my face shine seven days in the week, thirty days in the month and twelve months in the year, I would go grubbing; I would look for roots of God's truth, and take spiritual sassafras tea.

But we are flowing into the goodness of the Lord. Human goodness isn't worth ten cents a ton, but a little of God's goodness just melts us up. It amazes me that we don't yield to Him. But many are yielding. Hearts all over the world are just saying, "God, You may break me and melt me into Your goodness." Dear old Jeremiah knew something about it down there in the dungeon. "For wine and for oil;" and what is it for? It is going to take care of the children. It is "for the young of the flock and of the herd; and their souls shall be as a watered garden; and they shall not sorrow any more." Well, did you ever hear the like of that?

Just turn over to Joel and see what he said, for there is a third place where it is given in a little different order. Let us see what Joel says in that great second chapter, twenty-third and twenty-fourth verses:

"Be glad, then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come

down for you the rain, the former rain and the latter rain as at the first." This is the latter rain coming upon Israel, and it has started on the church first. It has come upon the land contemporaneously, and will soon be on literal Israel. The former rain was "moderately," and this is going to be intensified immeasurably. And what about it? "And the floors shall be full of wheat (corn) and the fats shall overflow with wine and oil." We thought we would have to get along with just wheat and corn, and now He says, seeing you stayed by the corn so long, and got along on that, I will make the fats of wine and oil to OVERFLOW when the latter rain comes, and that is PENTECOSTAL FULNESS. It overflows with the wine and oil, with the joy of the Lord, the happiness, the exuberance; with the oil, the beauty, the glory and power of God.

Now we have had these three blessed passages. What for? Corn, wine and oil may be said, therefore, to be the type of the living God-head, the Triune God. Listen! The corn is a type of the divine manifestation in the life of Jesus, the great God-life; the corn, bruised for our life, for our sustenance, the very bread of heaven. The Holy Spirit is the wine, the joy of life, the happiness, the exuberance, the joy of the Lord; and the oil is the type of the Father, the

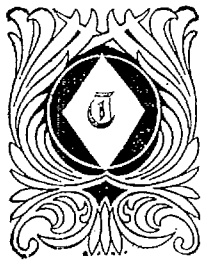
manifestation of God in beauty, in dignity, in glory and power; the Father coming down and taking possession of the body that He had created, manifesting His glory through it and doing His own witnessing through it while it lies yielded and quiet—receiving the "residue" of the "fulness of God."

We see, therefore, in this promise that this Latter Rain Covenant is the basis and condition of all man's supply from God.

It has a three-fold application also in its outworking and fulfilment; first, historical or literal, in reference to the Hebrews and their land, Palestine; second, typical as it applies to the Christian life, and third, prophetic or dispensational in the preparation of God's people in the different ages, thus bringing in the perfect age when there shall be what this Latter Rain Covenant eventuates in, the perfect millennial age, "the days of heaven on the earth." We have never had them since our first parents sinned in the garden; we are having an earnest of them now, but the time is coming when all the days shall be as the days of heaven on this earth. That is what I am living, serving, laboring for, to see those days, and to come back with Jesus to see them on this earth. God is working to that end, and will accomplish it.

The Lord's Guidance

Convention, May 22, 1909, Miss Ida Rush, Tippecanoe, Indiana



HE meek will He guide in judgment; the meek will He teach His way." "In all thy ways acknowledge Him and He shall direct thy paths." Then we remember the words of Jesus also: "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, for I am meek and lowly in heart."

Jesus doesn't put His yoke upon us; we are simply asked to take it. It means a close walk with Him to have His yoke upon us. Some people are in constant darkness regarding the will of God for them, and they say: "If I only knew the will of God." God has done all that is possible to reveal to us His will. He has given the written Word; He has given the Holy Spirit, sent down from heaven. The Father sent the Comforter, the Spirit of Truth, who will guide us into all truth. He will not speak of Himself, but will take the things of God and reveal them unto us. I praise Him with all my heart for the Teacher He has sent to guide us into truth.

We need not go on in darkness and wonder whether we are in the will of God. His word is a "lamp to our feet and a light to our path." We have not acknowledged Him in our ways, or our paths would be directed by Him. Many people take matters in their own hands; they lean to their own understanding. They do not ask God to direct them, but like the disciples, when Peter said to them, "I go a-fishing," they said, "We will go too"; just like a lot of little boys going off to have a good time. They didn't ask the Lord anything about it; they were leaning to their own understanding, and the result was, they toiled all night and got nothing; they were not working according to knowledge. Jesus Christ hadn't sent them out. That is the trouble in these days. So many go out believing they are called to work for God, and run ahead of the Lord. They have not tarried until the Holy Spirit has revealed the will of God. They simply have been working in the dark, in the night time. You remember the disciples toiled all night and caught nothing, not one fish. And so there are many who are trying to use the Gospel net, and are catching no fish.

As the disciples returned in the morning, disappointed, weary, having spent a sleepless night, Jesus was standing on the shore, and was recognized first by John. Why do you think John was the first to recognize Him? Ah, John was keeping a little closer to Jesus than the rest of them, and yet he went fishing, too. John said, "It is the Lord." As they neared the shore Jesus said, "Cast the net on the right side of the ship," and as they obeyed the voice of Jesus, we see the result; one hundred and fifty-three large fish were taken into the net. We need not go into the work of the Lord thinking we shall have no success, for if we obey God's word, "Be steadfast, unmovable, always abounding in the work of the Lord," our labor will not be in vain in the Lord. God will bless our efforts. But if the Lord has not directed us, if He has not told us where to cast the net, our labor will be fruitless.

The Holy Spirit is speaking to the people of God today as truly as when He spoke to Philip and directed him to go down and meet the eunuch. He as truly directs the steps of His children today as in the days of the Apostles, if we will listen and wait on God.

The harvest truly is great; we know but little about it yet, but as we go from place to place and see how many hungry people there are, just waiting for some one to bring them the sweet message of Jesus, we are led to pray as Jesus told us, "that the Lord of the harvest will send forth laborers into the harvest." We do not want any whom God has not sent. It is useless for them to go, but we must pray that God will send laborers. Not, as some one has said, ladies and gentlemen, but laborers; those who are not afraid to go into the work, not afraid of persecution, not afraid to enter the hovel as well as the mansion; those who have the love of God burning in their hearts and want to go to the distressed, to those who are deep, deep in sin. Oh, that we might become more and more like Jesus. "Learn of Me, for I am meek and lowly in heart, and ye shall find rest for your souls." I praise Him for the rich provision He has made for each one of us to be thoroughly equipped to go out into the great harvest field. He said to Peter, "Follow Me, and I will make you a fisher of men." No other way can we become fishers of men but by following closely in the footsteps of Jesus.

Last summer, at the close of August, while in Benton Harbor, Michigan, a dear child of God who had gotten through with doctors and sanitariums, and wanted to know how to trust in the Name of Jesus that she might be delivered from awful bondage from which she was suffering in her body, came to me and received the good news. She told me her people in Hartford were studying the Word of God and wanted

to know about Jesus as the Healer. I didn't know the Lord was going to send me down there, but on Saturday morning the Spirit said to me, "Go down to Hartford and strengthen the brethren." The adversary began to make excuses, and raise objections, but a short time before the train was due I went to my room and knelt before God to know His will. He is so kind, when we are not quite sure, He will tell us the second and third time. The spirit said to me three times, "Go," and immediately the scripture was given, "I have set before thee an open door and no man can shut it."

I was very happy in going because I felt I was in the will of the Lord. The Spirit led me to go to the postoffice and ask for a Mrs. Smith, who, the young lady had told me, was interested in divine healing. The postmaster didn't know her address, but a gentleman standing by told me where she lived; I went to her home and told her the Lord had sent me to Hartford. She at once sent for the minister and arranged for services, and the people came for miles around; they had said if anyone came who preached the full Gospel they wanted to know about it.

We had a most blessed meeting on Sunday afternoon, a number testified that they were just coming into the beautiful light of divine healing, and they wished prayer with the laying on of hands; there were some miraculous healings in the Name of Jesus. At the close of the meeting, a woman came to me and said: "There is a helpless woman in this town by the name of Smith; she hasn't walked for three years. Her husband is an osteopath. She has heard that Jesus is healing today and longs to be delivered, and is ready to trust Him." I said I would call the next morning. The next day at four o'clock the Spirit said, "Get up and pray." I was soon on my knees and this helpless woman was the burden of my prayer; that God would deliver her. The Spirit also showed me the Baptist minister would be persecuted because he permitted me to speak in his church, and I was led to pray for him. I had the assurance in my spirit that I would see this woman walk in the Name of Jesus, and I was very happy as I went to her. After prayer I said, "In Jesus' Name, arise and walk," which she did, and she has been walking ever since. The little town became awakened and others wanted to hear about Jesus. God gave victory to a little girl who hadn't been able to breathe through her nostrils, and in the Name of Jesus her nose was opened. A woman who had suffered from rupture for twenty-seven years was healed. "The power of the Lord was present to heal." The truth as it is in Jesus sets the people free, and they are longing to hear it. The Baptist

church was closed but they opened the Congregational church, and people came who were not in the habit of attending church; many were astonished to see certain persons attending the meetings.

I have just been down in Tippecanoe, Indiana, and I praise God for what He has wrought there. Men deep in sin from the ages of twenty-four to seventy-nine have heard the word of truth and turned from darkness into light. The people knew nothing of the blessed Gospel in its fulness; knew nothing but justification, and many of them were not walking in that light. Now they are trusting God for spirit, soul and body, some know the power of sanctification in their lives, and are hungry for the baptism in the Holy Spirit. The last night I was there many testified to healing in their bodies. It is marvelous how the truth sets the people free.

The first night of the services in that little town, a very notorious sinner, one who was known in the surrounding country as being a deep-dyed sinner, came to the meetings, as he said, to pick a few flaws; but he told me afterwards as he entered the door of the church that night, the first three words of truth that he heard went like a dart to his heart. He sat near the door and it seemed as though he couldn't move. The power of God sent the truth to his heart and he was awakened. Conviction became so great that he could scarcely eat or sleep; he cried mightily to God. After being alone in prayer with God, in his barn, he went to his meat market, and said it seemed to him if God didn't relieve him soon he would die. He just sent up one more prayer to God to have mercy on him, and a light, brighter it seemed to him than the brightness of the sun, shone down upon him, and he knew he had passed from death unto life.

This was the beginning of the work in Tippecanoe—the salvation of this noted sinner, and the work has gone on there until seventy-five have knelt before their Maker, desiring that He should reign and rule in their lives. The seed didn't all fall on good ground; some fell by the wayside, and some upon stony ground, but we praise God that we can sow the seed, and that there is good ground to be found. Let us pray that God will send them workers whom He can use to His glory. Oh, what a wonderful privilege that God permits you and me to go out with the sweet message of Jesus, and to bear the glad tidings of great joy to those who are in bondage.

Some time ago in Marinette, Wisconsin, the Lord

sent me to the jail. I had been praying, and He said, "Go down to the jail and carry the message of Jesus to those poor men." It was Christmas time but it didn't seem much like Christmas to them. I first went into the hospital ward and found a young man suffering extreme pain with a bullet in his knee. He had been handling a revolver while intoxicated, and this was the result. As I began to talk to him of Jesus, he said, "I never had any light." I never saw the compassion of Jesus as I did that Christmas morning as I looked upon his sufferings, and as I knelt there and poured out my heart to God in his behalf, he seemed to yield as far as he understood, and asked me to come again. The next time I went he said, "It is just marvelous the change that has come; I can bear the weight of my limb now on my foot." God marvelously healed this young man. He was in the jail for some time for he had been a deep-dyed sinner; there were other charges against him, one which sent him to state's prison, but he went there a free man in Christ Jesus. He wasn't afraid to pray in the jail and the other prisoners heard him, and before he left the jail to go to the prison, I received a letter from him. His letter was full of praise to God though he was expecting to receive his sentence that week.

A woman who had her husband arrested came to visit him on a Sunday morning, and the conversation which passed between them was not very pleasant. This brother who had been so wonderfully saved, heard the conversation and he could stand it no longer; he took up his Bible and began to talk to them. Within a half hour the husband and wife were both on their knees in prayer. She got up and went out, and got an order of release for her husband, whose arrest she had caused, and took him out of the jail. In the afternoon they came back to the jail and wanted to hear more about Jesus. They didn't go to the ministers in that city, but they came to the jail to this poor prisoner who had just been converted. They knelt together and wept and cried unto God for mercy, and left the jail praising God.

When the Holy Spirit tells us to go to a jail, let us go. When He tells us to go to a town where we have never known anyone, let us have no fear about it. We have nothing to fear if we are in God's order. One thing is needful, just one, and that is to know the will of God and do it. "The meek will He guide in judgment. The meek will He teach His way." "In all thy ways acknowledge Him and He shall direct thy paths."