



The days of Heaven on the Earth

❁ ❁ ❁ Contents ❁ ❁ ❁

The Latter Rain Covenant	2
The Days of Heaven on the Earth	2
An Exposition of Deuteronomy 11:10-21	2
Upon the Handmaidens	4
Will I Pour Out My Spirit	4
A Call to India	4
The India Revival	6
How It Was Brought About	6
The Power of Intercession	6
Songs For the King's Business	13
Notes	14
How the Latter Rain May Be Restored	15
Cause of Its Failure	15
The Seven-Fold Condition	15
Diversities of Operations	22
But the Same Spirit	22
Tidings From South America	22

An International Monthly Magazine

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

The Latter Rain Covenant

The Days of Heaven on the Earth

An Exposition of Deuteronomy 11:10-21 Concluded

Convention, May 27, 1909, D. Wesley Myland, 349 Garfield Avenue, Columbus, Ohio

NOTE.—With this lecture, Brother Myland completes the discussion of The Latter Rain Covenant, but not the discussion of the Latter Rain, for in the other article in this issue he discusses in a most helpful way the seven additional scriptures where this subject of the Latter Rain is mentioned.

Let us say again if your friends are prejudiced against the Baptism in the Holy Spirit, or 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.

It will require a number of months for all of these lectures to appear in The Evangel, and it is our full intention to issue them in book form thereafter.

IV. The Warning



WE NOW come to the fourth section of this Latter Rain Covenant. The sixteenth and seventeenth verses of the eleventh chapter of Deuteronomy contain the *warning*, and this occupies the central place in this Covenant. After we have met the conditions, the blessing of God has been poured out upon us, and His promise fulfilled in us; then the warning is needed, "Take heed to yourselves, that your heart be not deceived." Your heart is never in one-tenth the danger of being deceived under trial as it is under blessing. I have lived this life of faith thirty years, studied God's Word and loved it, and believe me, you are never, nine times out of ten, in as much danger of deception and of failure under trial as you are under blessing. How often have you had great blessing and been so ashamed a day or two afterward. What happened? The enemy touched you when you were in the great glow of blessed ecstasy, fervor and zeal, for perhaps you were not controlled by divine wisdom and knowledge.

Why does He say the "heart"? Because these blessings begin in the spiritual nature; the heart stands for the spiritual realm, and God intends you to move from that directly into the soul or mind (*psuche*) and have your imagination subdued, your reason adjusted, your perceptions clarified, and your judgment and will sanctified; otherwise you will be governed, not by knowledge, but by emotion and feeling. No other ground is so dangerous. This is where warning is needed, because the enemy everlastingly seeks to play all kinds of tunes on our emotions and feelings and then laughs at us while we try to dance to his "piping," but cannot.

So this warning begins in the spiritual life but it must go on into the soul, the intellect, and that must be well sanctified and preserved in Christ Jesus. This

is well expressed in the epistle to the Colossians, where they had drifted into worshipping angels and familiar spirits, and Paul says, you must hold these holy things God has given you in all good judgment; that is sanctified judgment. I do not mean common sense; the world has that; business men have that. God never talks about common sense in the Bible. It is *good* sense, *good* judgment, the seat of which is in the great soul (*psuche*) nature. Here Jesus must be enthroned until we not only have the *Spirit of Christ in our hearts* (spiritual nature) but until we have also the *mind of Christ in our soul* (intellect). Then the devil cannot drift us into extremes of any kind. Therefore, "Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods and worship them;" (and there are many seducing spirits and doctrines of demons) "and 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."

First, deception in the spiritual realm, the seat of the conscience, the affections and emotions; then false worship and service; then the heavens shut up; no latter rain. So, O literal Israel, if you had taken heed, the land would never have been cursed and barren. Take heed, then, O spiritual Israel that you do not lose out under the great Pentecostal latter rain blessings. Take heed to your heart, for many have been deceived through their emotional and demonstrative natures, and other spirits have slipped in. Oh, if they had only been prepared before!

After you are justified you must immediately proceed to sanctification and the crucified life, until Christ is enthroned in the judgment, the will, and in all the perceptive faculties, so that you may discern between the good and the bad, for we must interpret things aright.

V. The Exhortation

The *exhortation* is given in the eighteenth verse: "Therefore shall ye lay up these My words in your heart;" God's Word in the spiritual nature is the only corrective and preventive. "My words in your heart and in your soul"—the Holy Spirit is not given to tautology. He doesn't repeat things unnecessarily. He says you are to lay up His words first in the spiritual nature; that is where God begins, where you are born, but these words must be laid up in the soul too. And that is not all, for God takes up at once the physical and says, "bind them for a sign upon your hand" which stands for the physical nature.

Now God has the whole man, and I have a whole God. Where is the possibility of deception coming now? Your body needs the protection of God's truth and Spirit. When God has subdued it unto Himself, then it shall not be exercised superficially or excessively, but only to the touch of the Master hand, under the Spirit, and when He is through, you will immediately return to rest and peace.

God can exercise us that way, but it is not intended our bodies, our human natures shall suffer at all because of any excessiveness in them, but rather it shall be for our additional comfort and joy. I am sorry for people that haven't come to a clear knowledge of these things. God doesn't work His vessels to destruction,—never, but to enjoyment and blessing. "Take heed." This is an exhortation, and you thought perhaps this would not mean much in Pentecostal things, but this old Covenant covers the point and scope of the whole question; takes in all the teaching of the New Testament, and therein lies the wonder of this Book. What man could ever breathe a thing like that! The Spirit of God did it, beyond man's power, for "they spake as they were moved by the Holy Ghost," and as Peter tells us, they didn't even understand the things they wrote and spoke.

"Bind them for a sign upon your hand;" that is, keep the Bible in your hand and work and move according to the testimony. "That they may be as frontlets between your eyes;" so that you can see clearly where you are. Of course, I cannot see to read my Bible very well, nor you yours until we take it up in our hands, and that is "as frontlets between our two eyes" and our two eyes fixed in one light and one word. Jesus said, "When your eye is single your whole body will be full of light;" so also with the eye of the soul.

"Lay up these My words in your heart and in your soul, and bind them for a sign upon your hand;" that is spirit, soul and body again. The confusion and disobedience in these last days is because of the

failure to lay up the words of the covenants of our God in the center of our spiritual, psychical and physical life. Let God fill the spiritual life, dominate the soul and control the body to the praise of His glory. Let us let Him for "He doeth all things well." "He worketh all things after the counsel of His will." The trouble is, things are not enough in His hands. When they are, all is well.

VI. The Duty

The nineteenth and twentieth verses have something I want the parents to hear, especially in these days. I just read a report from the committee on "House Religion" of the Presbyterian General Assembly in the Denver convention. Most of the report was smothered by the committee; they were ashamed to bring it out before that great religious body. They had to report to that great assembly that "family worship, family prayers and the reading of God's Word, has been largely discontinued in the homes of our people. It is popular no longer, and is not considered essential." What is going to become of the next generation? They will be in the tribulation, and that is what has been the matter with the present generation. These things have been too much discontinued. In that home where there is no prayer, no reading of the scriptures before the children, how can you claim any covenant of God? The world, the flesh and the devil have first rights with those children, and last rights too. Oh, it is a painful thing. Hear the duty of this Covenant. There have been warning and exhortation, but this is duty; this is imperative.

"And ye shall teach them your children, speaking of them when thou sittest in thine house,"—in your social life; be careful how you talk to your neighbors and friends before your children; "and when thou walkest by the way;"—when you go out and come in; that is in your business life, when you are buying and selling, be sure to put in a little of the Word of God. It helps to make the bargain right; it helps to sanctify the relation, and you will be friends. There wouldn't be any enemies in business if you remembered the Word of God.

"And when thou liest down, and when thou risest up;"—in your domestic life, morning and evening worship. Life is pretty well protected when thus guarded in its social, business and domestic relations. The devil won't then have much chance to break up and interfere with this Latter Rain Covenant working out. "And thou shalt write them upon the doorposts of thine house, and upon thy gates." Bless God for the time when we shall hang up the mottoes on the doors, and put them out on the gates if we

have a fence at the front of the house. I hung one out once in Cleveland and a poor woman came and knocked at the door; I supposed she had come for alms, perhaps. She looked at me and the tears were in her eyes, as she said, "I read that out there; if you please can I have it?" "Oh yes," I said, "take it right along, and I will hang out another, and you can get that too if you want it." That little motto was, "Great peace have they that love Thy law." She never had that great peace and wanted it. I said to her, "It comes from loving His law, and nothing shall offend them;" nothing shall interrupt the peace. You cannot upset that peace no matter what you throw in the way.

VII. The Purpose

Last of all, the *purpose*, the design and end of the Latter Rain Covenant is to bring back perfection and perpetuity to this fallen world. Verse twenty-one, "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." That is the highest perfection; man's greatest good and God's highest glory. God is working that out now.

"That thy days may be multiplied;" you get a thing right, or let God get it right, and you cannot get too much of it. All days can be multiplied just like the good old Ninety-first Psalm. The Ninetieth Psalm says a man's days should be three-score and ten, and if he should go on by reason of a good con-

stitution, yet there will be labor and sorrow, and he is soon cut off. That is the Psalm of law and nature, but the Ninety-first Psalm doesn't end that way, because it is the Psalm of grace and of the Spirit. He says, "Because he hath set his love upon me, therefore will I deliver him: I will set him on high because he hath known my name."—I will take him to a safe place. "With long life will I satisfy him and show him My salvation." Get the days of heaven on the earth. Many of us would be dead and buried long ago if we didn't know God as our Healer. I would have been dead twenty years ago.

"The days of heaven on the earth!" Where else can you get that in the Bible? This is one of the sweetest verses in the Word of God. Where can you get that anywhere else but in connection with the Latter Rain Covenant? What else could produce it in its outworking and fulfilment? Nothing else. Take its spiritual aspect in Pentecost, and when you get that rain of the Spirit upon you, don't you begin the days of heaven on the earth? You begin to get heavenly tongues, heavenly songs, heavenly choirs, heavenly interpretation, heavenly inspiration, heavenly fellowship; you are in the heavenlies of Christ Jesus. It is true, beloved. Look at that great arch, greater than the rain-bow, spelled by these seven words, this seven-fold covenant. "THE-DAYS-OF-HEAVEN-UPON-THE-EARTH." We go up three steps and it is all heaven; we come down again three steps from heaven—seven words, forming a perfect arch, with "heaven" as its keystone. What then must its bases be but such days on the earth as are heavenly?

Upon the Handmaidens Will I Pour Out My Spirit

A Call to India Crystallized at the Convention

Miss Edith E. Baugh, Chicago, Illinois



STAND up and bless Jehovah your God forever and ever: and blessed be Thy glorious Name, which is exalted above all blessing and praise." Nehemiah 9:5.

These words were impressed upon me this morning as I asked God what I might write that would be a blessing to His people, and bring glory to His Name. Truly His Name is wonderful and His way is past finding out; then to think He has chosen us to know and follow Him, and to enter into the fulness and blessing of the power of His resurrection and fellowship of His suffering! Who can fathom the fulness of a life hid with Christ in God! Wonderful, wonderful privilege!

As I look at my own life I can only say it is truly a miracle of God's love and grace. While born in an ungodly home Jesus first spoke to me at nine years of age to come and follow Him, and when I was fourteen years old I was definitely saved and began an active Christian life. Very soon after my conversion the Lord impressed me to have family worship with my parents. At first my father laughed at me and walked away, but when I went to him again a week later he was willing. This and other things God asked of me were exceedingly hard, yet I praise Him it pays to follow where He leads.

In 1899 God called me to leave home and enter the Methodist Deaconess Training School in Chicago. During a struggle about leaving home because my parents were yet unsaved, God gave me the words of Jesus to the disciples in Matthew

12:46-50, and showed me there are many fathers and mothers who are unsaved and who are willing to obey His call. While in the training school the first year one of our teachers was called to India. She was a beautiful, strong, Christian character; I had become very much attached to her and I felt that such a separation would almost break my heart.

The next day while at work the Spirit said to me, "You are to go to India too; you must begin to get ready." These words were repeated several times, and I became so faint and sick, as I realized it was the voice of God speaking to me, that the girls gathered around me asking what was the matter.

For nine months I said "No" to God, feeling an unwillingness on my own part to go and also knowing that I would meet with opposition from my father in such a step. All this time I lived in constant agony which can be appreciated only by those who have refused to obey God. When trying to pray God would always say, "You won't obey."

After nine months of struggling I surrendered to God, consecrating my life to His service, and since then each year has seemed a year of preparation for what was still to come. He soon gave me a desire of my heart from childhood and I was permitted to enter college, where I spent three and a half years. From college, in a most unexpected and definite way, God led me into active work for Him.

Three years ago the first news of the "latter rain" reached me. Seeing in God's Word that those whom He called should tarry for the "promise of the Father" I began to wait before Him for the baptism of the Holy Spirit. After nine months of emptying, especially the head, God preciousy baptized me in the Holy Spirit.

Here I must mention some experiences and lessons received during the months of earnest waiting, which may be a blessing to others who have waited long and been tempted with discouragement.

It seemed I would never learn to *give up and let God*. Oh dear readers, let Jesus come in to abide, surrender all to Him, then honor Him to do the work. We cannot help or direct Him at all, and if we cease our anxiety He will quickly prepare the vessel.

I can never cease to praise Him for the wonderful blessing that came into my life when the door of my heart was opened. He came in and established His throne there, and it seemed I saw Him sitting on the throne of my heart. I really felt my whole being bow in worship before Him. "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

Three weeks after He came in to abide, weeks when He was so real and the Word was so wonderfully opened, He spoke through me in another tongue. I praise Him for His faithfulness and that He does seal us in the Holy Spirit of promise. I am so glad we are to rejoice in Him and not in any demonstrations or feelings, for my sealing came with very little of either, simply a welling up within which resulted in my speaking in another language as easily as though it were English.

What we need today is expressed in John 14:23, "If a man love Me he will keep my Word, and my Father will love him, and we will come unto him, and make our abode with him." Our love for Him must be so strong that all love for self, all our desires and passions shall be crucified, that He may be "all and in all" to us.

While in a meeting one day the scene of the crucifixion of Jesus came before me quite vividly it seemed as in a vision. From behind a hill there came a howling angry mob, and Jesus in the front. Then I saw the cross with Jesus hanging on it, and the mob all about Him with clubs. Just in front of Him, crouching on the ground was the little company who loved Him, and as I looked the Spirit seemed to ask me if I were willing to be crucified and go alone with Him, and as I could honestly say "Yes, Lord, at any cost," again the Spirit said, as my eye fell on the little group, "There will always be the few who will understand and go with you."

Then the scene changed; there was the same hillside and naked cross and as I looked I saw myself walking up the hill to that cross. The Spirit said these words, "If you would be crucified, you must be willing to drive the nails yourself." As I reached the cross my spiritual and physical body seemed to divide, and the physical went on the cross, while with the spiritual I drove the nails in my own hands and feet. Then Jesus came up and after looking at me took my place on the cross, and I disappeared; it was no more I but Christ. The crucifixion of the self-life and the subduing of every desire but His will is becoming more and more real to me.

During the recent Convention in The Stone Church, Chicago, God renewed the call to India given to me ten years ago, and I am beginning to realize something of what it will mean to go with Jesus only. The harvest indeed is white and the laborers few, and my heart longs to be in the field which God has chosen for me, and He who has so faithfully led and cared for me in the home-land is the same God in India. While the last two and a half years have been filled with blessed service for

Him I praise Him for the privilege of being called out to hungry hearts who have never heard of Jesus.

I have just recently returned from a short visit to my own people, and want to record here to the glory of God that while my father is still full of prejudice against the foreign work and at first thought me inconsiderate of his will and feelings, yet after telling him how God had led me, he said with tears in his eyes, that I might go, and he would never stand in my way again. Pray for him that he too may yield to God.

I do not want to run ahead of God nor fail to follow as He opens the way, so going forward in this step I ask His children to pray that all my plans will be directed by Him.

"Far, far away, in heathen darkness dwelling,
Millions of souls are wandering and lost;
Who, who will go, salvation's story telling,
Looking to Jesus, heeding not the cost?"

See, o'er the world the open doors inviting,
Soldiers of Christ, arise and enter in.
Brethren, awake, our forces all uniting,
Send forth the Gospel, break the chains of sin.

God speed the day when those of every nation,
'Glory to God' triumphantly shall sing.
Ransomed, redeemed, rejoicing in salvation,
Shout 'Hallelujah, for the Lord is King.' "

July 9, 1909

3554 Vernon Avenue, Chicago

How the Recent Revival Was Brought About in India

The Power of Intercession

Convention, May 28, 1909, Miss Minnie F. Abrams, Associate of Pandita Ramabai, Mukti, Kedgaon, India

NOTE.—Do you want a real revival of true religion in your church or mission? Many things enter into it, but there is one that is chief—PRAYER—real, united, intercessory prayer.

In this sermon Miss Abrams gives to us a very inspiring chapter in the history of the revivals in Australia and India. Two men covenanted together to pray for a revival upon Australia. Like the "armed men" of old marched around the walls of Jericho thirteen times before they fell, so these men prayed on for thirteen years before the answer came. When it was about to break upon them one of the two, John MacNeil, dropped dead in his pulpit, and the very night the first meeting was held, the other, Allen Webb, while pouring out his heart to God in intercession, also passed away.

But the great lesson Miss Abrams brings to us

is importunity—never growing weary because the revival seems delayed. People will meet in enthusiasm for a few weeks or months, but there are not many who will do more than this; hence the leanness of so many of our places of worship even in Pentecostal circles.

Ask God by the Spirit to give you an understanding of the worth of a human life as Jesus sees it, and then pray on and on until God begins in a deep and thorough way to save the people, and after this is begun continue in the same kind of prayer.

Brother, sister, be not so soon weary in well doing. Whenever the lessons herein set forth are learned, and people will really co-operate with God and each other, there will come a real revival. May God help us all to "keep at it, all at it, and at it all the time."



ET us turn to the first chapter of the Acts of the Apostles, and read the eighth verse: "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me both in Jerusalem and in all Judea and in Samaria, and in the uttermost parts of the earth."

"Ye shall be witnesses unto Me . . . to the uttermost parts of the earth." When? If you want the evidence that you have been baptized in the Holy Ghost you will find it there. Let us read in Second Chronicles, second chapter, latter part of the twentieth verse: "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper."

More than twenty years ago I landed in the city of Bombay, India. It is a great city, and oh the teeming masses! I had never seen anything like it.

Such varieties of peoples and nations and customs; everything was so strange, and as I rode down through those crowded streets I thought, perhaps not a half dozen people I have seen today know of the love of Jesus. Oh I cannot tell you how it oppressed me, as I saw them bowing down to their idols; as I saw the marks of idolatrous worship everywhere and in everything. I was so oppressed and so depressed it seemed to me I could never stay in that country.

Some few days after landing I went away up on the hilltop and as I looked down over the city I could see nothing but the waving tops of the beautiful palm trees with an occasional chimney from some manufacturing establishment towering above. I remembered those masses of people down below mingling among those palm trees, and I thought, Oh how lovely, how peaceful up here, how beautiful those palm trees tower above all the wrangle and the strife, the sin, the misery and the darkness; how they just lifted their heads up and waved themselves in

the beautiful sunlight of God. It seemed such rest and such peace, and I said, "Oh God, lift me up like that so I may walk down in the midst of those teeming multitudes and yet have my head lifted up to Thee and my thoughts and my feelings rejoicing and resting in Thy beautiful sunlight." I found peace in that lesson from the palm trees.

Some two years afterwards, perhaps a little more, two of our brethren went away out into the country to preach the Gospel in some villages where they had never heard the Gospel. Some hearts were touched, and they claimed to believe on the Lord Jesus Christ and renounce idolatry; their names and places were registered and on profession of faith seventy-six men were baptized into the Name of the Lord Jesus Christ.

Then the brethren began to consider what they had done; not a wife of one of these men had yet learned about the Lord Jesus Christ, and the men had only just heard of the Savior and had received Him without scarcely knowing what they had done. Our brethren began to realize that unless those women were reached, unless the Gospel was preached to them they would drag the men back into heathendom; so they came to Bombay post haste, and said, "We must have a lady to go out into that village and teach the wives of those seventy-six men."

In our mission there were just two women who could speak the language well enough to point a soul to Christ; one of them the wife of one of our missionaries, had a tiny babe, she could not go, and I was the other, and oh how my heart just went out into that village. I longed to go, and I said to those in authority over me, "Let me go." They said, "No, you cannot go, you are not strong enough to ride out in that village; you have all you can manage here in the city in your quiet way, and if you go out there into all the roughness and inconvenience of that country life, you will break down. We cannot let you go." Then these missionaries went around from one mission to another in the city of Bombay seeking somebody to go out there to tell those women about the Lord Jesus Christ, but there was nobody to go.

What was the result? The women pulled every-one of those men back into heathenism and before three months they so denied Christ that they denied a missionary had ever been in their village or that there had any baptisms taken place. You could find the man that would say, "Yes, I am Mr. So-and-so, but I do not know anything about what you are saying; no such thing has ever happened in our village, you are quite mistaken.

These things pressed heavily upon my heart. A missionary in Bombay said, "Do you know that there is a square mile down there in the city of Bombay, and there are fifty thousand people living on that one square mile, let alone all the rest of Bombay, and there is not a soul doing missionary work among those fifty thousand people, not one, no street preaching, nothing. Oh, how my heart went out to God that He would send forth laborers into the harvest field.

One night I knelt by my bed pleading that God would send the light to the people in that dark land. I prayed on and on and on; I didn't go to sleep, but away along in the small hours of the morning I found myself praising God and saying, "Oh God, I praise Thee for this marvelous out-pouring of the Holy Spirit upon the Indian Christian church, and for these thousands of heathen who are turning to Christ." I was saying that over and over, and saying it aloud in my room until my own voice aroused me and I said, "What am I saying? there is no revival, there is no out-pouring of the Holy Spirit, no one is turning to Christ. What do these words mean?" My spirit was lifted up in God. I know now what happened in those hours that intervened. I did not know then; it was a mystery to me for a long time. Did it need to be with that beautiful vision? I could just see the thousands coming in.

My friends, I have seen the first part of that vision fulfilled in a far more wonderful way than it was shown to me at that time. I have seen the Holy Spirit poured out in marvelous power upon the Indian Christian church, and I am waiting and expecting every mail to hear that the thousands are coming in from among the heathen. It is coming. God's word is faithful and He will not disappoint his people who believe on Him and trust in His Name. When we pray the prayer of faith that is begotten in our hearts by the blessed Holy Ghost, God is sure to answer that prayer.

But God had to overturn things to answer that prayer. He had to bring the need and the supply together. I was crying out for weeks to go into these great villages and tell the people about the blessed Jesus, but we didn't know how to get hold of either Indian or foreign workers, but God knew how. He permitted a famine, and He raised up a Pandita Ramabai to gather together the young women.

They came there in all their ignorance and in all their sin; in all their idolatry, bigotry and superstition, and God turned everything over. He led me out of that Missionary Society; He did it in His own way; it wasn't a tearing away, it was God who

took me out, and convinced everybody that He was taking me out, and He used me to help answer that prayer and sent me to Mukti to help to get those workers ready. When I went to Mukti there were just five Christians in the place, only five; four besides Pandita Ramabai, and as the days went by and all the workers were working together to the same end, we saw those young women begin to turn from idolatry. We saw their spiritual natures open up to receive the things of God; we saw them go down to the riverside and plunge beneath the cleansing floods in baptism, and receive the Lord Jesus Christ into their hearts, and then we saw some of them come out and join the Bible-school. They did not know how to read; it was a very small beginning, a very strange Bible-school, but oh it was wondrously sweet to read the stories of the wondrous Gospel of the Lord Jesus Christ to their maiden souls, and hear the expressions and the questions.

Oh it was a blessed, wondrous privilege God gave me, but we felt our great lack of power, and one day Pandita Ramabai said to her daughter and to me, "They have had a revival over in Australia and I would like to know how they got it. We must have a revival; you see our girls have turned to the Lord Jesus Christ, they have turned from idols, but they lack the power of God in their lives, and they lack that sense of the sinfulness of sin in order to give up sin; they haven't a sense of sin. We must have a mighty revival in Mukti, otherwise how can we bring the heathen to Christ? I wish you would go over to Australia and search out how they got it."

I first knew I was going at half-past four in the afternoon, and I was off at half-past four the next morning, and we searched it out. Dr. Torrey was just leaving Australia as we entered, and we went from place to place. Wherever we went we inquired how that revival came about, and finally we got to the bottom of it.

Thirteen years before two men covenanted together that they would meet for prayer once a week, spending a half day and a half night in prayer, until the Spirit of God should be poured out upon the land. These men were Allen Webb and John MacNeil, and they prayed. Finally a third one joined them, and another, until there were a half dozen of them; they used to spend five or six days away out in some little place in some house where they would not be disturbed by anybody. Finally the DeLong Convention grew out of that and they had a great organization for evangelistic work all throughout Australia, with workers, and God blessed them; they prayed on and the Lord sent Dr. Torrey and Mr. Alexander and others.

They had a wonderful mission all started with prayer, and thousands of people were turned to Christ, but just a little while before that revival broke out, John MacNeil died, I think preaching in his pulpit, and the very night of the first meeting of that great revival, when the ministers went into the vestry to pray, just before the service began, Allen Webb so poured out his soul to God in prayer that he fell dead praying.

IF YOU WANT A REVIVAL YOU HAVE TO POUR YOUR LIFE OUT. That is the only way. That is the way Jesus did. He emptied Himself; He poured out His life, and He poured out His life's blood. He is still pouring out His power, His strength, His compassion and His tenderness, in supplication, that the Holy Spirit may snatch out of the grasp of the evil one those that are His, and that is just what we must do.

We came back and gave in our report, and then we began to pray. I remember one day, after Pandita Ramabai had heard of the revival in Wales she gathered the girls together and said, "We must pray for an out-pouring of the Holy Spirit." We workers had been praying, but she began to link the girls in with her in this. There had been refreshings from on high; there had been seasons of repentance, and setting things right among the girls, but God was bringing them up and out of their old ideas and making them to know what sin is.

Seventy girls out of the hundreds at Mukti volunteered to join this praying band. Now they were not such very advanced Christians; they had not received the baptism in the Holy Ghost; I am not sure that all of them were really converted, but there was some kind of a union between them and the Lord Jesus Christ that made them want to talk to Him, and want to see an out-pouring of the Holy Spirit, although they didn't know what it was like. And so they met day by day, studying the Word and praying for a revival. That little band of seventy grew to five hundred. It went on for six months in which time they committed many passages of scripture to memory. This is the foundation, this wonderful Word of God and these wonderful promises upon which we base our prayers and fix our faith and claim these promises that the Lord may work in our midst. They never fail, they are established in the heavens. "Everyone that asketh, receiveth," says the Word of God.

God set me aside; I was ill and the faculty at Mukti said I should come to America to rest. It took a little time to consider the matter, and finally I said to Pandita Ramabai, "We are going to have a revival in this country, and what if I should be

out of the country when it takes place? Here I have been working all these years and wanting to see a revival, and I wouldn't want to be out of it. I will just go to some hill station and get rested and then I will come back again and go on with the work." So I went away. There was very little I did for about six months, and every day in that hill station as I rested under the mountain-side in a quiet place and pleaded the precious promises of God, especially those in the sixteenth chapter of John—I could not read very much in those days, I was limited, as it were, to one chapter a day, and so I was shut up to God in prayer and in meditation—and down under that mountain-side I said, "Oh God, in this coming revival I am a candidate for service. Whatever You need done, get me ready, please, to do it, and I will conform to all that You want me to do."

It was a searching time, it was a time of humiliation, it was a time of repentance, it was a time of seeing the short-comings and the failures, it was a time when all the lack of unity was brought up, and God wrought a marvelous work. He sent me back before I was well, and said, "Don't you know those promises of Mine? You tell other people to believe those promises, now you step out on them;" and so I stepped out. I went down the mountain-side scarcely able to take the journey and began the Bible-school.

Oh how I had longed that Pandita Ramabai would send some of those young women out into the villages to preach the Gospel, but they were always so full of work, it seemed there was no chance to get hold of anyone to preach the Gospel in the villages; but God had spoken to her. You know when the channel is free then God can work. She came into the Bible-school the very first session, and she said, "Now you young women have been studying and preparing yourselves all these years, some of you for ten years, and the people all about you are in ignorance and darkness. God has spoken to me to send some of you out; to relieve you from your work here at home that you may go out and preach the Gospel," and she said, "I cannot rest until I have put this burden over upon you." So she asked them to volunteer, and there were thirty who volunteered to give up their secular task, to take only their study in the Bible-school and go out to preach the Gospel.

They thought they were going out at once, but I said, "Girls, we must have the enduement of power. How can we go out without the enduement of power?" We began to wait upon God, and God sent much of blessing into their lives, but finally there came a stand-still, and one day in desperation I said,

"Girls, won't you tell me what God has done for you, and if you have received the Holy Ghost speak it out, if you have received the enduement of power let us know about it." I think it was three spoke after very much urging, and all the rest remained silent. I was sent out a Methodist Deaconess and so I tried the old class-meeting plan. I said, turning to one, "Will you tell what the Lord has done for you?" and "When did you receive the Holy Ghost?" and so on until I got around to all of the thirty, and nearly all of them thought they had received the enduement of power. Then I opened the Bible to the Acts of the Apostles, and I began to tell them what the Holy Ghost did in people in whom He had the right of way. I said, "Now here you sit before me and only three of you, after a great deal of urging, were able to give your testimonies right in our own little company, and the rest of you I had to squeeze it out of you to give any testimony at all, but these disciples, why if they were even shut up in prison they would speak out the more. That is the kind of enduement we want in order to preach the Gospel to the heathen about us."

The next morning at half-past three o'clock two young women came to my door. They call me "Mawshi" (pronounced Moushie) which means "Auntie." They said, "Oh Mawshi, Mawshi, wake up, the Holy Ghost has come! Come over quick!" I got up quickly, and I got over there soon. It was in another compound, and one of the three, the most ignorant of those young women who told me she had received the Holy Ghost eight months before, was the suppliant at the throne of grace. She went to bed that night pleading with God for the baptism of the Holy Ghost, and finally went to sleep.

At three o'clock in the morning the Lord awoke her with the fire coming down upon her. It was a wonderful time. She cried out in fright. She had never heard of such a thing, and the young women sleeping on either side of her, sprung up and saw the fire. One of them ran across the room, picked up a pail of water and brought it to dash upon this young woman, when she discovered she wasn't on fire. It was a case of the "burning bush" over again. All the young women got up; I got there a quarter of four, and the young women in that compound were kneeling about, weeping, and confessing their sins to God. When the fire of God comes down it reveals sin.

The praying band had been wondrously growing in spirituality and in holiness of life, and the next morning this young woman asked if she might give her testimony to the praying band. The next even-

ing when the praying band met and Pandita Ramabai was giving a Bible lesson the power of God fell upon the band. I wasn't there at the time, but when I got there a young woman came running to me and said, "Oh Mawshi, come quick, the Holy Ghost has come into the Church."

This young woman who had received this wondrous baptism was walking about on the platform and exhorting everybody to repent, and the spirit of repentance was upon everybody. I shall never forget some of those scenes. There was a young woman standing just back of Pandita Ramabai's chair, and with her arm uplifted she was saying, "Holy, holy, holy! Oh God, Thou art holy!" She repeated it again and again, and for two solid hours that young woman stood in that one position, just enrapt in the thought of God's holiness and her own vileness. Just a little way from her was a little tot nine years of age; her face all lighted up with the glory. She said, "Come in, Jesus, my heart is deep. Come in, Jesus. Oh why don't you let Jesus come in? Make your hearts deep, girls. Jesus wants to come in."

A day or two afterwards I called the little mite and I said, "Jeejee, what happened when you asked the Lord Jesus to come in?" "Why," she said, "He was standing there just like an angel of light and He just came in, and He made my heart deep," and I assure you her life has proved it. He reveals Himself to the sinner as a God of holiness; He reveals Himself to the innocent as a God of love and of blessing. That was the beginning of a wondrous time.

The following Sunday morning it was my duty to take the morning services, and I arose at half-past one o'clock to finish up the message. It was one of the most scathing messages on sin that I had ever given, and as I was praying over this message the Holy Spirit made known to me that that young woman who had received this wonderful baptism of fire was to have a part in the morning service. He said to me, "When she begins, I want you to keep still." That was my first lesson. I said, "Yes, Lord," and so all through that sermon I was waiting to hear the young woman begin, and just as I was finishing the last three or four sentences, I began to hear her away off. It is a very large church; our congregations number fifteen hundred. Away off on one side I heard a voice beginning very low, but getting louder, and finally I discovered that she was praying, and I said, "Let's pray." We all got down on our knees and this young woman burst forth, and oh what a marvelous prayer. I do not know what she prayed, I do not think anyone

else did, but everybody began to pray, first in a whisper, then a little louder, and a little louder, until all were praying out loud. It was like the sound of many waters. That went on for a half or three-quarters of an hour, then it began to die down, and finally everything got very still and I pronounced the benediction, and the services closed.

The following Tuesday was our All Day of Prayer. We had the first Tuesday of every month as a day of prayer at Mukti, and again the Lord woke me up at half-past one in the morning, to get ready. I was still very weak in body, and daily I was claiming strength from the Lord Jesus Christ to carry me through. Once in the month since I had come down from the hills, I was confined to my bed six days, but I was still holding on to those promises, and believing that God would deliver me.

I went on pleading with God for victory that the spirit of repentance that had already come upon the girls might not end just there in a bit of conviction, but that a mighty spirit of repentance might come upon us, and that there might be an overturning of things, and that God might be glorified in the lives of His children. When five o'clock in the morning came, the Spirit said to me, "Now don't stop until the morning service begins. You hold on in prayer." My body said, "Oh you must lie down a little while. Don't you know how weak you are; you will never get through this day unless you take a little rest, now do be prudent." And so there went on a little battle, and the flesh won. I laid down to sleep until six o'clock, and when I got up all the joy, all the gladness, all the bouyancy of spirit had gone, the blessed Holy Ghost was grieved, and I knew not how to get through that day. Oh, how my conscience smote me. Here I had been crying out to God to send this mighty wave of repentance upon us and do a thorough work, and I was the first to defeat Him. I went away out into the fields where I could be alone and oh how my heart cried out to God, and I said, "Oh God, forgive me this time, and clothe me again with Thy power, and if Thou wilt do a work in me and in us and through us, and set us on fire and set India on fire for Christ, I will not look to this body, or pamper it in any way again."

God took me at my word. Isn't it wonderful what God does? Isn't His compassion wonderful? His long-suffering, and His patience? Sometimes I have failed Him, but I am pressing on, and from that hour God took me up, and from month to month, what a wave of service has God sent to me, day and night! I hadn't time to eat, I hadn't time to sleep; there wasn't time for anything. It was wonderful,

such a wave of repentance; one meeting lasted for twenty hours without stopping. The people were taken with repentance on their seats and were smitten down that they could not get out of the place where they were sitting; they were smitten down in the school-room. They went to Pandita Ramabai to know what was to be done; she said take them into the Bible-school, and so the Bible-school was turned into a workers' meeting, and we had wonderful times.

After they had sought the Lord and confessed their sins and made restitution, and had gotten out into the peace and joy, it would not be more than three or four days before another mighty wave of repentance would come upon them and they would go back again, and I would say, "Hasn't the Lord blessed you and given you the assurance in your heart?" "Oh yes, Mawshi, but there is another blessing I want to get." They didn't know what to call it, and so they sought on. Weeks went by, and months went by and it seemed as though God sent wave after wave upon us of confession and repentance. He had baptized a great many of us with fire; demons were cast out, the sick were healed, and God wrought in marvelous power just in our own midst, and then He sent us out to the churches. God wrought in the churches round about, and gave us blessed times. My friends, that wasn't the end.

Then there came a time of mighty dearth upon us and a great testing time, and oh how we passed through the fires; it just seemed as though the fires of adversity would quench the fires of our love. It was an awful time, and it seemed as though only a very few were able to pass through that time of searching and trial without being scathed or getting under the power of sin and discouragement. In the midst of all this God in His loving kindness and tender mercy lifted us up again in answer to the intercession of His people, because there was mighty intercession going on all the time for those babes in Christ.

God sent another wave upon us with the gifts of the Spirit, that was some two years after the first mighty out-pouring. He sent a mighty spirit of prayer upon our people, and how they pleaded for salvation and the out-pouring of the Spirit upon the children of God, and upon the heathen. God poured out upon us a mighty wave of speaking in other tongues, and a mighty wave of interpretation; He used the Spirit of prophecy in witnessing to the heathen, and He sent us out on several occasions a hundred at a time. He sent us out to preach the everlasting Gospel; our young people went out into

the city of Pandharpur, the city where there is one of the greatest of the heathen shrines; and where thousands upon thousands of people go annually to worship the idol. It is just a little piece of stone, but the people bow down to it. The river at that place is the shape of a half moon; there they go to bathe and worship the idol and make circular paths round about the temple, thinking there is great merit in it, and make offerings to the idols and to the priests who have charge of them. It is estimated that six million people go to that shrine to worship annually.

Our young people went there, with some missionary ladies, in bands of a dozen to different parts of that city, and as they went through those dense masses of people where they just had to shoulder their way through, they called out verses of scripture, such as, "God is a Spirit and they that worship Him must worship Him in spirit and in truth," "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life," and "the blood of Jesus Christ His Son cleanseth us from all sin," and about the cross, and the awful sinfulness of sin; they also quoted some of those verses in the first chapter of Romans; they had them at their tongues end. They walked through that great surging mass of people who would not stand to hear the Gospel, and shouted out these verses; they are doing it still, and when one's voice became tired of shouting out the verses, another would take it up, and then a third; so they walked on and on.

Sometimes they came to a place where they could find standing room; there they would stop and sing and tell the blessed story of the love of Jesus, the sinfulness of sin and Jesus the mighty Savior. In this way God has spread the news of the Gospel in hundreds and hundreds of those hamlets and villages for which we prayed in former years, through the voice of those children. You see the need and the supply were brought together. And how many years do you think it took the Lord to do this? I think it was eighteen years from the time we began to pray in that special way until we saw these wonderful answers. Why does it take God such a long time to work? Oh my friends, it is because we have not the power to witness. "When the Holy Ghost shall come upon you, ye shall receive power, and ye shall be witnesses unto Me (Jesus) . . . unto the ends of the earth."

Several years ago a woman in India, a missionary, took into her heart five little orphan girls. They were very naughty; she prayed for them; she taught them and labored with them, but it seemed all to no avail,

and finally one day in her desperation she wrote over here to America to a blacksmith, and said: "I wish you would pray for my five little girls that I have taken. Whatever I do makes no impression upon them; they remain as naughty as ever." What do you think that blacksmith did? Do you think he said, "Bless Jennie over there and bless the five little orphan girls and bring them to Christ," and then forgot all about it? No, that is not what he did. When his day's work was finished and everything ready to close up, he took that letter and went back into his shop and he spent the night wrestling in prayer for the salvation of those five Indian girls. In the morning he wrote a letter and said to his old school friend, "Do not be discouraged, God has heard prayer for those five little girls, and they will be converted."

Do you know something happened the very next morning after he had prayed. The spirit of conviction came upon those children over in India and they came to Mrs. Fuller and said, "We have been very naughty children, we have not listened to what you have told us to do; we have told lies and disobeyed you; we have stolen, and we have done a great many wicked things. We want to be the Lord Jesus Christ's little children; won't you pray for us?"

They turned to Jesus, and I had one of those girls in our own institution as a Christian worker. I think four out of five became Christian workers; they were all converted, and when Mrs. Fuller got the letter a month later and counted back, she found the little girls turned to the Lord the day after the blacksmith had spent the night in prayer. Now how did that blacksmith work over there in India? How did he win souls for Christ? By way of the throne, and we may all work in India, in Africa, in China and Korea; in the South American countries and the Roman Catholic countries, and for the people of so-called Christian lands, by way of the throne.

"Unto the uttermost parts of the earth!" You know that little statement has taken a grip upon my life. It is my privilege; it is your privilege; it is the privilege of every baptized servant of God to witness unto the ends of the earth, whether you go or whether you stay, you can labor for those teeming millions in darkness and degradation. I haven't time to tell you of the awfulness of the darkness; I haven't time to tell you of the process the Holy Spirit had to go through with to get a soul out of heathendom into Christianity, and turn it into a Christian worker. It is a marvelous process. Oh how I looked upon His workings and wondered!

My friends, it is a great privilege to be a witness

for Jesus Christ. Do you think if I were a young woman today I would like to stay at home here in America? I have been spending a few weeks with my mother, and I cannot tell you how sweet the country home has been to me. The beautiful spring flowers, the walks in the woods, the soft green earth to tread upon, the loving associations of family friends and ties; these have been exceedingly sweet to me, but oh there is nothing like the sweetness that comes to the child of God when he enters into the joy of the Lord Jesus Christ over the birth of a soul into the Kingdom of God. It is a most wonderful joy.

I cannot tell you how I felt in those days of repentance in Mukti when the Holy Spirit was revealing sin, and God was causing the people to cry out and weep before Him until their cries were so distressing it seemed as though they would almost drive one to distraction. I was in the midst of it, day after day and night after night. They came into my room even in the early morning hours and woke me up in their awful distress, wanting to set something right and to be prayed with. God in His goodness gave me relief from this dreadful tension by saying in my heart, "The Lord hath caused me to laugh." I could not laugh while they were all weeping so, and I used to go away into the fields and God refreshed me through a little laughing in the Spirit.

When the little story of the Good Shepherd was told to the children upon whom the spirit of repentance had been poured, and they listened to the love of the Shepherd, oh how the ripples of laughter flowed, and it wasn't long before one was dancing up and down the back of the room. It was a wonderful time! The joy of the Lord was poured out. That was a wonderful joy they had when they heard of the Good Shepherd, but mine was a deeper joy, and God will give you that deeper joy if you receive the Holy Ghost. Have you been baptized in the Holy Ghost? Have you received this power to witness? God can so fill your heart with His own thought, His own message and with His own desire, that He can even take your tongue and pray for the heathen in Africa, in India, and you won't know until it is interpreted what you are doing. He has done it many a time. He is making us to be one with Him in the salvation of the world.

Now there are about twenty places in India just like that place in Pandharpur where there are great shrines, and where millions of people are coming annually, to bow down to the idols. Pandita Ramabai has it in her heart to establish twenty stations and send forth her spirit-filled young people to preach the Gospel to those multitudes of heathen who gather

together at these heathen shrines, but she is curtailed, she can't do it because these young women cannot go out into the world to preach the Gospel unless they have the protection of older women. We haven't any older women among the Indian women, and so we have to look to foreign lands for women who have the experience and grace and have the power to witness, who will go out with these hundreds of native women to enable them to preach the Gospel to their own country people.

The Lord has given us a little band and these take out as many as they can, but we have four hundred spirit-filled young people who are just crying out, "Here am I, Lord, send me, send me!" Oh I have known the spirit of prayer and intercession to lay upon many of them and they have continued in prayer all night long for this village and that, for this people and that people that they might be brought to God. Something is going to happen over there in India. Do you want a part in it? What part do you want in it? When the Holy Ghost has come ye shall receive power. What for? To witness. How far? Unto the ends of the earth. Witness right here; this is your Jerusalem, witness in the neighboring places, in the neighboring states; witness as you go forth. God will bless and give the fruit.

These are wonderful days. Oh I praise God that He let me live in these wonderful days. I do praise God for the privilege He is giving me of living in these awful days which are bordering upon the days of tribulation, these days when we hear of all manner of things happening, earthquakes, famines, pestilences and wars, and all sorts of terrible things are coming upon the earth. The people of God are growing cold and there is a worldliness and an unwillingness to hear the truth and to obey it. But God in His loving kindness and in His tender mercy has called us into the kingdom for such a time as this. Shall we heed the call? Shall we be in the overcoming hosts? Shall we help the blessed Lord Jesus Christ by intercession and by witnessing to gather out from the kingdom of darkness His chosen

ones and bring them into the kingdom of God? Shall we do it?

We are called Pentecostal people, and we are. We have asked of the Father and we believe that we have received the thing for which we have asked; the promise is that we shall have it, but we have not yet received the fulness. It is coming! We have not received the fulness of the endowment from on high. When is it coming? When we become of one accord. That is the lesson God is trying to teach us in these days, and when we get down in the dust and willing to be nothing and willing to let Him work in us to do of His own good will and pleasure, He will give us this fulness of the Holy Ghost, this overcoming power, this power that will enable us to take these blessed promises from the beginning of the blessed Book to the end; appropriate them to ourselves and see them wrought out in others.

Oh it will be a wonderful time when we shall meet our Lord in the air and ever be with Him. Isn't it worth while? Workers together with Him, witnesses for Him, intercessors with Him, filled with His compassion, filled with His tenderness, His pity and His love, and filled, as we approach unto the holiness of God, with a sense of our own vileness and our own inability, we take our places down beside the harlot and the drunkard and the murderer and everything that is vile.

We need that feeling of "I am better than thou" taken out of us, and we want to be brought down to see what it is in this old fallen nature of ours that makes us like the drunkard and makes us like the one who is in the pit. God have mercy on us in our pride, in our coldness and in our haughtiness; in our lack of fellowship with our suffering companions in this world, and our lack of fellowship with the Lord Jesus Christ, as He seeks out the lost and brings them back into the fold, carrying them upon His shoulder. Shall we become one with the Lord Jesus Christ? We have no might! We have no power! It is not of us, but all power has been given unto Him. In all things we are more than conqueror through Him who loved us and gave Himself for us.



Songs for the King's Business, 256 pages, 30 cents board, 35 cents, Cloth cover; Contains many Pentecostal Hymns. Send for sample copy at above price.

October Convention in The Stone Church, Chicago, will begin the 14th.

Special rates to Assemblies: fifteen copies one issue The Evangel for one dollar.

The Latter Rain Evangel

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

Published Monthly on the Fifteenth.

Subscription Price

TO ANY PART \$1.00 for one year in advance.
 OF THE WORLD .50 for six months in advance.
 .25 for three months in advance.
 To those wholly engaged
 in the work of the Lord .50 for one year in advance.

Special rates to Assemblies ordering ten or more copies. Write for terms. Send drafts, express or postal orders payable to "The Latter Rain Evangel."

Contemporaries wishing to copy any article from this paper will kindly add "LATTER RAIN EVANGEL," Chicago.

Entered as second-class matter, April 8, 1909, at the Postoffice Chicago, Illinois, under the Act of March 3, 1879.

Notes

To India's Millions

WE take pleasure in calling the attention of our readers to the article entitled, "Upon the Handmaidens Will I Pour out My Spirit," in this issue. We are glad to say that we have known our sister, Miss Edith Baugh, for eight years. The call to India which she received ten years ago, and for the fulfillment of which she has been waiting, crystallized during the recent convetion held in Chicago.

For the past six months she has been associated with us in the work of the ministry at the Stone Church. During the time of our acquaintance she has been a faithful handmaiden of the Lord, and especially so since God led her into active service for Him. She feels that God is calling her to Northern India and expects to start for that far-away land just as soon as He provides the necessary funds.

We record our gratitude to God that a young woman so earnest and consecrated has responded to the call of God and is going out from The Stone Church, not as its representative, but as His. Because of this, The Evangel will always feel a peculiar interest in the work of God committed to her hands, and will be glad to receive contributions immediately for traveling expenses, and at any time in the future to provide for her needs on the field.

* * *

THREE nights in the week, Wednesday, Friday and Saturday, a company of workers from the Stone Church are on the streets of Chicago, preaching the truths of the Gospel from our Gospel Wagon.

A number of people were saved and healed as a result of the Gospel Wagon work last season, and already this year there are evidences of God's

approval. It is an interesting sight on the streets of Chicago to see scores of men remove their hats in honor to God at the time of prayer, and still more interesting to see them, as we have, raise their hands and ask us to pray for them.

South America

WE are glad to awaken in our readers an interest in the great continent of South America, through a report by our brother, Gerard A. Bailly, with whom we have a personal acquaintance.

Brother Bailly is in charge of a mission at Caracas, the capital of Venezuela, and has been laboring there and in Porto Rico for twelve years, during which time he has established a substantial mission in each place and an orphanage.

We wish the Christians would take it on their hearts to pray for this Southern Continent which is in awful spiritual destitution. It has been under the curse of Papalism, far worse than heathendom for over four centuries, and while only seven days' journey from this country, comparatively little missionary effort has been made, many preferring the virgin soil of heathendom rather than labor with those who have been steeped in Romanism.

God has laid it on the heart of Brother Bailly to establish a Home and Orphanage for the training of a native ministry whereby to push the work of evangelization. This institution is entirely a work of faith, and through prayer and God's faithful stewards, together with much toil and sacrifice on the part of native workers, the Home has been completed and equipped. They are now undergoing severe trials and are in great need; indeed they have often been hungry.

It is said that about eighty per cent of the children in this benighted continent are born out of wedlock, and to train and educate these for God has been the plan and vision of our brother for many years.

Shall we not help with our prayers and means God's work in this darkened country, that the light of the Gospel may be shed forth and supplant the sin and degradation of many centuries?

Those who feel led of God to help can send their offerings to us, and we will forward to Brother Bailly, or they can send direct to him. Pray for South America and those who toil for the Master there.

* * *

WHEN we came to make up our forms we found it utterly impossible to get all the matter in this issue that we had planned. We have, therefore, very reluctantly been compelled to omit the second article on "A Helpful Life Story," by our Brother Robbins, but we fully expect to print this in our August issue.

How the Latter Rain May Be Restored

A Setting Forth of the Seven-Fold Condition

Convention, May 28, 1909, Third Lecture in the Latter Rain Series, D. Wesley Myland



TONIGHT we want to take up the solid part of the scriptures on this subject, and see the second and third sections in the seven-fold division of this great subject; secondly, the cause and failure of the "latter rain," and, thirdly, how it may be restored.

As I said in the beginning, the Latter Rain Covenant not only has a literal bearing upon the land, but it applies typically to God's people, and also prophetically to God's plan of the ages. There are many scriptures that are not only double-barreled, but triple-barreled; they are literal, typical and prophetic; or putting it in other words, historical, spiritual and dispensational. A large portion of scripture, of course, is double-barreled, and we ought always to consider it that way; first, as a matter of history, an account of literal things and of a literal people, and also that it has a spiritual significance for us; but some scriptures like the Latter Rain Covenant have a third aspect—dispensational.

I am proceeding to analyze the Word of God relative to this great Covenant as God gave it to me. As far as I know, God has given this to no other man, and I have communicated with many bible students upon this subject. God revealed it to me when He baptized me in the Holy Ghost and fire, the third of November, 1906. I then took up the Hebrew and Greek and found the word which stands for "latter rain" appears just seven times in addition to its appearance in the Latter Rain Covenant—six times in the Old Testament scriptures and once in the New.

It is remarkable that this word occurs just seven times after its use in the Covenant itself, and that the scriptures wherein it is used cover all the points and scope of the teaching on the "latter rain," and form, so to speak, a chalice made by the hand of God to contain the truth on this great subject.

The first scripture is Jeremiah 3:2-5, which gives the cause of the failure of the latter rain literally on the land, and its failure spiritually, on God's people or church.

"Lift up thine eyes unto the high places,"—that is the religious places, for here is where the trouble is. Do not blame the world for what belongs to the church. The trouble is not with the world today; the trouble is with the church. Judgment begins at the house of God. That is where Pentecost is work-

ing; that is one of the great purposes of God revealing Himself. The "high places" always mean in all scripture, religious places, spiritual places, so-called.

"Lift up thine eyes unto the high places, and see where thou hast been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness;" get in the way to welcome, to go out to meet these things, as the Arabian in the wilderness goes out to meet the traders coming along; "thou hast polluted the land with thy whoredoms and with thy wickedness. *Therefore the showers have been withholden, and there hath been no latter rain;* and thou hast a whore's forehead, thou refusedst to be ashamed. Wilt thou not from this time cry unto Me, my Father, be Thou again my Guide as Thou wast in my youth? Will He reserve His anger forever? Will He keep it to the end? Behold thou hast spoken and done evil things as thou couldst."

"Therefore"—the cause, characterized in modern phraseology here set forth, is the great sin that breaks all God's covenants; that shuts up heaven's blessings for literal latter rain or spiritual—the awful sin of *self-love*, manifested in *sensuality*, terminating in *shamelessness*. Oh the self-love! Oh the self-love that is keeping God's messengers back from India, and China, and Africa, and the ends of the earth! Oh the self-love that is eating the vitals out of the church of the living God! Self-love! There is one prayer that we need to make and that is: God Almighty, by the eternal burnings of the fires of Thy Spirit, in Thy love, burn the self-love out of us, that we have no time any more to love ourselves or think of ourselves, but others! *others!! OTHERS!!* and God's love for a dying world! Oh I remember the night when it seemed about the last ounce of that old self-life died out in me—all the pulling and all the other separations from my life were nothing to that; and after that I felt so free, so empty and so ready to do anything God asked. If your Pentecostal baptism hasn't taken the last remains and residue of self-love out of you, you haven't had the whole of Pentecost.

But there are *two* causes; the other is in the fifth chapter of the same prophecy, for it seemed Jeremiah was the most suitable vessel, the one who set forth the deepest sins, the law of *self-denial* and *self-abnegation*, *crucifixion* and loathsomeness before God, of any of the Old Testament saints; he seemed to be the one to give these two causes for failure of the lat-

ter rain. I exhort you to read from the nineteenth verse to the end of the chapter, but will just characterize it by one or two verses here, twenty-third and twenty-fourth verses:

"But this people hath a revolting and a rebellious heart; they are revolted and gone!" When you have a revolting and rebellious *heart* you will soon revolt in your *ways*. The trouble begins in the heart, as we saw in the "*warning*" of the Covenant. When the warning isn't heeded, the *exhortation* is passed by, the *duty* is neglected, and the latter rain stops. Here, God speaking through Jeremiah, is reminding them in those emphatic words concerning the warning, "Take heed to yourselves, that your heart be not deceived." Nobody gets away from God but by a deceptive, seducing spirit, and then by and by the way opens for demon possession. "Neither shall they say in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season; he reserveth unto us the appointed weeks of the harvest."

Coupled with the spiritual and moral failure that begins in the heart, in *self-love*, which leads out into *sensuality* and results in *shamelessness*, is the literal trouble—drought in the *land*; all of which has come out of the revolting and rebellious heart. Now we have *self-will* and *indifference*. "Neither say they in their heart, Let us fear the Lord our God, that giveth rain, both the former and the latter rain in his season, and reserveth for us the appointed weeks of the harvest."

Self-love leads to self-will, and self-will leads to sensuality. Self-will always leads to gross indifference, until nothing but the leanness of heaven and judgments of God can wake up such a people. Now these are strong scriptures and I am glad we have the bitter first, for we shall have some sweet before we get through.

"The bud may have a bitter taste,
But sweet will be the flower;
For God's purposes will ripen fast,
Unfolding every hour."

These are the causes of failure of the latter rain. I need not take time to amplify them at all, for they are so open, so patent to everybody. These sins were intensifying, they were growing upon the church before this Pentecostal movement began, and God put His people down on their faces for three years; world-wide intercession for a world-wide revival, and the result is showers of "latter rain."

Now we pass on to Isaiah, thirtieth chapter, and open up the higher and better theme: *How shall we get it restored?* Everybody knows the wrong, every-

body comprehends it, and people are really confessing it, though they do not like to do so in public. They are talking about the spiritual dearth in every convention, assembly and conference. But what we are concerned about is the remedy; how to have it again restored. Now what is true of the physical latter rain is also true of the spiritual latter rain, the Pentecostal baptism, for the physical latter rain is being poured out coetaneously with the spiritual latter rain. This fact will be brought out more fully later on.

I. The Word of God

Now the way to get it restored is: *Back to the Word of God!* "Ask for the old-paths and walk therein for the comfort of your soul." I am tracing this word through the scriptures. Now let us look at the thirtieth chapter of Isaiah; I would recommend you to read from the fifteenth to the twenty-sixth verse which contains the great paragraph on this subject, but I will just read two or three verses, beginning at the twentieth.

"And though the Lord give you the bread of adversity and the water of affliction,"—because you would not have the "latter rain," the water from heaven, you will get other water, the "water of affliction," and because you will not have the bread produced by the latter rain, you will get the "bread of adversity." Now you can take your choice, but you are going to have bread of some kind and water of some kind. You will not want to be fed long on the bread of adversity and water of affliction; many are feeding on these and they look like it. They do not look like God's people, they are a misnomer. God is desirous of getting a people who will go forth producing in their lives and others what His Word provides for in this time of the latter rain. Remember, the "bread of adversity" and the "water of affliction" are not God's *directive* will; these are only God's *permissive* will. God acts permissively, but His best things come to us through His directive will.

"Yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers;" and God shall start them out to teach His word. You notice the Jewish teachers that have sprung up, who are teaching about Palestine and the Zionistic societies, that it is time to go back to Palestine? They do not know the meaning of it all, but it is according to the will of God, through the prophecies, and unwittingly they are doing it. God's sovereign arm is over every movement after all, keeping it from going to pieces; hence the stir at this time in all parts of the world over Palestine.

"And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Oh it is so blessed that God doesn't leave His children when they get off at the right side or the left; He stands and calls them back. You know a train that runs off at an open switch into a side-track must come on the main line from the point she left it; you cannot jump across from the side-track to the main line, but you must go back to the place you turned off. Now God doesn't throw any switches open to run us off the main track, but the devil does it every chance he gets, and if you don't keep a close eye on the main line of the Word of God, and get the light and revelation of the Spirit of God so you can see when the switch is open, you will come to a dead stop until such time as Satan is rebuked, and that switch closed; then you move on with God. "Resist the devil and he will flee from you." Close the switch and he is gone.

Twenty-third verse: "Then shall He give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous"—enough for the heathen, glory be to God! Oh, I am praying God to make these meetings so fat they will be plenteous for India, for Africa, and for China, and that you shall give more than a little handful of an offering for the ends of the earth. For a good many years, whenever there is a missionary offering no matter where I am, I always contribute to it, even if it is the last cent I have. I did that once and went to the train without any money, and along the way a man gave me just double what I had given. I said, "There it is, increased again."

"And it shall be fat and plenteous: in that day shall thy cattle feed in large pastures." . . . Moreover (when the day fully comes) the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, (perfection) as the light of seven days,"—in one day. It was like that the night God baptized me. It was like that when the Lord Jesus Christ revealed Himself to Saul in mid-day on the way to Damascus. Why it is the old Shekinah glory! I have been tracing it through the Bible recently; it is away beyond the light of the sun at mid-day. It is that glory that stood at the gates of Eden, that appeared to Moses in the burning bush; it is that glory that was in the pillar of cloud and at the door of the tabernacle; it is that which flashed before Isaiah and gave Ezekiel his vision, and that swept the gloomy isle of Patmos into a sea of glory, with Jesus in the midst of it, and John worshipping at His

feet when the vision of the coming age was flashed upon Him. "The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wounds." We haven't had that yet, but we are coming to it through the renewing of the Latter Rain Covenant.

II. Prayer

Now turn to Zachariah 10:1. The second step in restoring this latter rain is *prayer*, and prayer is of little use if you do not understand the Word of God, for unless you pray according to the Word of God, the answer will not come. You must ask according to the will of God, but how do you know His will? Do you learn it from tree-tops and rivers, oceans and sands? from mountains, hills and valleys? No, you may get the *thought* of God from them, but if you want His *will* you must get to where His will is revealed and that is in His word. Study His will to find out if there are any little codicils in it. I have found some blessed ones there. Then we can come and "ask of the Lord rain," but if the latter rain is due latter rain will come.

We wanted rain, and for three years prayed for a universal revival; we were not asking for "latter rain" and only a few people realized at all that it was time for the latter rain. I remember I got a letter from one of your Chicago men who is now in Shanghai, China, on a mission there. He was sending out his little prayer-slips, prayer calendars everywhere. I wrote back to him and said, "Brother N., do you know what this is going to mean? It will mean more than the people of God are ready for." I didn't know all it meant, but I knew it meant much, for about that time God began to take me through the Bible on the fire and water line, and I learned many things.

The prayer went on. They were asking for "rain;" asking for a Revival, but they were asking for "*rain in the time of the latter rain*" and they got it. You may fail in asking because you know not the times or the season, but God gives what is *due*. Of course, if you ask for bread He will not give you a stone, but He may give you *Boston* bread. If you ask for an egg He will not give you a serpent, but He may give you a goose-egg, or even a golden one. If you ask for a fish He will not give you a scorpion; He may give you a whale as He did Jonah, even when he wasn't looking for it.

Do you apprehend what I am getting at? He, the God of Pentecost, has said in the third of Ephesi-

ans, He will do "exceeding abundantly above what we can ask or think." The church was only praying for rain, ordinary rain, and God sent the latter rain, for it was time. His apostles were waiting in the upper room for rain and God sent more than they apprehended, for the early rain was a surprise even to Peter. The only way they came to understand it was, Peter went back and found the little old scroll of Joel's prophecy and as he stood that day and held it up before the flocking, scoffing multitude, he said, "THIS IS THAT!" Where did he get his key? In the Word of God! In the scriptures! He had been down looking them over, looking for truth during that ten days, you may be sure. That's how I got Pentecost, studying my Bible on my knees; and if more of you would study your Bibles, you would get more from God. Back to the Word of God if you want to pray aright and want victory in your lives. God puts no premium on laziness. I'd rather go with less sleep than not know the Word of the living God.

"Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds," or *clouds of lightning*; that is, thunder showers, for latter rain is that kind; it is not a steady dribble, dribble, dribble, but it is lightning and thunder. The clouds split and burst; this is latter rain; "and give them showers of rain, to everyone grass in the field." Rain makes things grow. It takes the April showers to bring May flowers. Dribble, dribble, dribble, a long cold rain won't do it, but it is the warm, dashing shower that brings out vegetation; and only that kind will wipe out the church's self-love, self-will and indifference, and make it bud and blossom for God.

"For"—what is the trouble? "For the teraphims have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock." "Teraphims" mean false systems of religion. "The diviners have seen a lie." Christian Science, spiritualism, theosophy and psychical research have only discovered lies, and people do not get real comfort from them. The poor folks are going along sick, unregenerated, mixed and tangled up in sin. They don't get enough of the Gospel to discover the difference between the gnat and the camel. Here are these things in the record, right when God is sending the "latter rain." Indeed He had to send it for things were getting so desperate some special display of God was necessary to stem the tide of higher criticism which has been overrunning the whole church. "Therefore they went their way as a flock, they were troubled because there was no true shepherd." God sent the "latter rain" and He is raising up a multitude of shepherds, and

this is disturbing the worldly church. May God bless and save her! He says, "Mine anger was kindled against the false shepherds, and I punished the goats; for the Lord of hosts hath visited His flock the house of Judah, and hath made them as His goodly horse in the day of battle."

III. Right Desire

The next step after prayer is *right desire*, and that is in perfect accord with Mark 11:24. That is not the passage to which I am now referring, but it is in harmony with that. You would think *desire* was the mother of *prayer*, "What things ye desire when ye pray," but here the desire comes after prayer; you do not know whether your desires are right until after you pray. There are lots of desires in our hearts but when we get into the prayer spirit before God, it is wonderful, sometimes, how few desires we have left. James says, first you don't get answers because you don't ask, and second, because you ask amiss, to consume it on self-love; therefore, God cannot hear us. As we really wait on God there are many things taken out of our hearts. I had only one desire and that was for God Himself, and He baptized me. I forgot even about gifts or anything else, and I said, "God, You Yourself; nothing else but You. I was like the poor Shunammite woman, "you needn't send Gehazi or the stick, or anything else, but you yourself;" and when Elisha came, that was more than Gehazi, rod and everything else, and the young lad was brought to life. "As the Lord liveth and as my soul liveth I will never leave thee;" that is Elisha when he is going out with Elijah, and it's the true grip of Pentecost. "As the Lord liveth and as my soul liveth, I will never leave thee"—that soul will surely be baptized.

Now let us come to the Sixty-fifth Psalm and see whether that is not in harmony with Mark 11:24. We put desire after prayer because it is created now; right desire, and you see what the Lord does. This is the *third step* in getting the latter rain back. I will read from the ninth verse:

"Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water:" That is the kind of river we want, the river of God which is full of water. Where is the river of God? It is the one that flows down from heaven. Why more water comes through that river than the Mississippi or the Amazon. Do you know that they would run dry if it was not for the river of God, and it is a type of the "latter rain" here. Dr. Young translates it: "Thou visitest the earth after thou hast made it to *desire* the rain." God

had to make it desire the rain. Now will you let God give you the desires of your heart? "He shall give you the *desires* of your heart." Don't you have any until He gives them." Delight thyself also in the Lord and He shall give thee the desires of thy heart," doesn't mean that He will *gratify any desire*, but it means that if you delight yourself in the Lord you won't have any desires but what are from the Lord; only what He begets.

"Thou visitest the earth and waterest it," but not until He has made it *desire* the thing He wants to give. God is working with His people and so He said, "Blessed are they (already) that hunger and thirst *according to* righteousness." Please take that translation. "Blessed are they that hunger and thirst" not simply after righteousness, but "*according to* righteousness," that is, in a right way; they are already blest. Because if righteousness was the object, there would be nothing added, but "Blessed are they that *hunger and thirst* according to righteousness, they shall be filled." Filled with what? Filled with God; they that hunger and thirst for Him, but you must hunger and thirst for Him in a right way. You know there is a great difference. You say, "I am hungry and thirsty for God." People that hunger and thirst in the right way eat and drink; that is as sure as you live. Poor dyspeptics are hungry but cannot eat; they are afraid to eat; dyspeptic souls, hungry and thirsty and cannot eat. Oh you must get cured of that first and then you will drink of the water of God.

"He visitest the earth and waterest it," and so He has, but He had to make it thirsty; it was no man-made or church-made affair, for most Pentecostal work has had to come into store-rooms, halls, barns and tents. God is taking the despised things and base things, and being glorified in them, and the meeting-house—the river of God—is full of water. "Thou preparest them corn;" there is the old covenant again with that corn in it. Stick to the corn even if the wine and oil lose out. Hang on to the corn. You can make wine and oil both out of corn, but you cannot make corn out of wine and oil. With corn you will always have sustenance and strength.

God prepares the corn "when thou hast so provided for it" by this watering through right desires, "Thou waterest the ridges thereof abundantly." It would be natural for the ridges to be dry. No, sir. He won't have even the ridges dry. He will water the top of your head, even your brain, your intellect, and it is the great mercy of God that He put the *mouths of rivers*, that is our eyes, in our heads, so that the rivers might flow out in weeping and thus bring relief. He knew that water would not ordinar-

ily stay on ridges (head), but God can make water even there. He watered my brain. This poor brain was paralyzed one time, my tongue dumb, but now I can remember half a Bible in one day. Why God is the Creator; He is the only God that does wonderful things, I am the God that only does *wonders*." Everything else is common, but when God does anything it is wondrous.

Yes, He waters the ridges thereof, that's Pentecostal; then He "settlest the furrows thereof;" then your *heart* will stay right sure. You will have no trouble with the old places in your life then. "Thou makest it soft with showers;" Oh God, make our hard heads soft; some time give us softness of the brain! That is a good disease in Pentecostal times. Hard-headed fellows cannot get it; we have to be "crucified at the place of a skull," and then have our heads put to soak. God said, "Your brain is all right, it is a wonderful piece of mechanism, but never amounted to much until I put it to soak." Put yourself to soak in God, and don't be looking around to see what A., B., C., and D. are doing. No! No! No! Get to God. Get to His face and see Him. When Thou hast made it "soft with showers, Thou blessest the springing thereof." When your soul begins to spring up to God He meets it with a great flood of "latter rain." Yes He does. But you must have gone down and gotten the right desire.

IV. Waiting with Expectation

Now the center of the seven steps is here, and the central one is the *waiting days*, but it is coupled with *expectation*; and after that there must be waiting coupled with *preparation*, and here it is in just a little short verse in Job 29:23. You didn't think there was any "latter rain" in Job, did you? Well, you read on to the end of his life and you will find he received it. But here is the prophecy of it out of Job's own mouth: "And they waited for me as for the rain;" I tell you when there is a long drought like there was last autumn, the people do wait for rain. There is a difference in the waiting then. Oh what a longing and a crying; real unbelievers and skeptics attended churches that had prayer-meetings for rain in many places, and in some places they had all-day meetings in their churches for prayer. I know one place in Kentucky where they went three days in succession, and some came all night; skeptics and unbelievers came in and sat in awed silence while the people prayed. The cattle were dying because there was no water, and God did send some special local showers in that section of the country and the rivulets broke out with water. God will do almost anything

to help people seek His face. Many, many of these skeptics turned to the Lord.

V. Faith in Appropriation

“And they opened their mouth wide as for the latter rain.” If it takes an *open* mouth to get ordinary rain, what kind does it take for “latter rain?” Why they opened their mouth *wide*; that is, down to the heart. I do not mean physically, exactly, but the idea is that your *whole heart* is opened up to God, and the cry goes out of the open mouth. There are two things there: *waiting*, and waiting with *great expectation*; and that is the way they waited in Jerusalem for the “early rain.” They waited with great expectation, and so must you. There was acceptance too, of the whole proposition; there was a ready preparation of faith; so we have here two things, really, the *waiting* and the *receptivity*, and all the while faith is in course of preparation. We are now at the *fifth* point in this subject. This point is especially adapted to a number of people seeking the Pentecostal blessing, because the same steps and the same order that were pursued to get back the rain on Palestine literally must be observed to receive the latter rain spiritually—there is the literal and the spiritual; the type and the anti-type.

Get your faith fixed at the start, that you are believing for Pentecost now, and then wait until it comes. Some say there is no faith in it, that you are just to *wait*; but you cannot wait without faith: others say it is faith, and that is the only thing about it; each have a half truth. If you *believe* for a thing, then *wait* with patience until it comes. You must couple the two together. You cannot dictate to God. “Though the vision is for the appointed time, wait for it; it will come and it will not tarry.” When it begins to come it frequently comes quickly, and you want to be right there with your mouth wide open; it may light right there. “He sent a word to Jacob and it lighted on Israel.” So God is sending the latter rain and all the good people got it first, did they? the old Christians? No, He just poured it out upon the little sons and daughters, and servants and handmaidens, and people that were not before converted. Some of these made the mistake of thinking they at once had more than the others, and forgot to go on into the depths of a sanctified life, and some have lost their blessing. The one must have a great emptying out, subduing, before they get it; the other must have a great infilling to contain it afterwards. Here “the first shall be last, and the last shall be first,” but they must all be brought up to the standard of God.

VI. God's Grace

The *sixth* step is *mercy, grace*. Proverbs 16:15, “In the light of the king's countenance is life;”—life to any subject; because the king has the prerogative, the executive power, just as the governor of your state has pardoning power; therefore, “in the countenance of the king is life.” In the countenance of our King, what is that? Oh you want to see His face and see it in righteousness, and when He lifts up the light of His countenance upon you He becomes the health of your countenance. “The light of the king's countenance is life, and his favor,” that is his grace, his unmerited favor “is like a cloud of the latter rain.” All of grace!

Now there is another place we will find this word, and it is the Sixty-eighth Psalm, and I am glad it is so. I was so glad when I discovered it. It helped me so much to have more confidence in this Movement and not to mind the false prophets who said that the thing would be over in a short time, and we would all be backslidden.

VII. God's Sovereignty

We have these six steps: by the *Word*, by *prayer*, by right *desire*, by *waiting*, by *faith*, by *grace*, but it is last of all by God's own *sovereignty*. Remember the Sixty-eighth Psalm is the Psalm of God's sovereignty. You read of God arising and leading Israel up out of Egypt with His outstretched arm, and working those sovereign acts of His to the astonishment of all the nations round about. Remember it is not God's grace simply that makes His people to be a power in this world and feared by even the devil, as well as the world; it is not God's grace simply that sends the money for these missionaries and the money for this or that great work of God, but His sovereignty. When we come into perfect faith with God in His sovereignty He makes a man say, “Don't you want money?” God's sovereignty works either in conjunction with or apart from His grace, but when He gets us *one with Him in grace*, then He works in a sovereign way for us, for the sovereignty that *follows* grace is much mightier in its display and more glorious than the sovereignty that works apart from grace; therefore the sovereignty of the New Testament time, that is, early and latter rain time, you may expect to be greater than any sovereignty of Old Testament time. Hence, Jesus could say, and on no other hypothesis could He say, “Greater works than these shall ye do because I go to My Father,” because the *sovereignty* of *post-Calvary* and *post-Pentecost* is greater than any that preceded it, to the ends of the earth.

What we call the Providence of God in missions is the sovereignty of God. See how He is moving! And that is what makes missionaries the greatest witnesses in the world, because with every missionary that goes out, even the weakest, though they go trembling and with fear, fully appreciating their own insignificance, more than grace goes with them. There is a special manifestation of God's sovereignty over them because they are the messengers of the cross especially, and they are following out literally the commission of Jesus, "Go ye into all the world, and preach the Gospel," and listen! There is a promise there that nobody else can claim, and that is the *sovereign* presence of Jesus Christ: "Lo, I am with you all the days, even unto the end." That is sovereign presence; otherwise He would say, "I am *in* you;" but He says, "I am *with* you, in *Providence*. I am *with* you in *sovereignty*." "*Ye in Me and I in you*," is grace, sanctifying relationship, but, "I AM WITH YOU," is sovereignty, and a statement of a fact because you are in that spiritual condition. It is the sovereignty of God, and we need to reverence it; we must take the shoes off our feet; we want to pause before God's sovereign will. He is revealing His sovereignty before He takes His people away, and before the tribulation and judgments are ushered in.

You could not get that passage in the Sixty-fifth Psalm for that is the *Psalm of grace*. The Sixty-eighth is the *Psalm of sovereignty*. Here in the ninth verse we take up the connection: "Thou, O God, didst shake out"—the *wise* preacher and teacher will come into the Pentecostal meetings and tell you, "This thing is all of the devil, God doesn't shake that way; grace doesn't work that way." "Well, I know, brother, that's true, but do you know when God works *sovereignly* things do shake?" They shook away back in the Garden of Eden; they shook on Mount Sinai; they shook on Calvary when the sovereign God was stretching out an arm to redeem a world and letting His Son go to death. The sovereignty of God is moving toward the great consummation of His purpose in all things. He shook out a "plentiful rain whereby thou didst confirm thine inheritance." When? "When it was weary," and therefore helpless. God's sovereign arm came and shook all that could be shaken. "I shake not only the earth but the heavens," He shook the earth under the law, but in this dispensation He shakes the heavens and the earth; *sovereignly—heavens and earth*.

"Thy congregation hath dwelt therein;" that is, in the rain belt, and they like it, and don't like to see the meetings stop. There is one congregation, bless

God, in this end of Chicago that likes the latter rain belt. Some said, "No, I won't come anymore;" they are back again smiling, heart open a little wider, God working a little more. Beloved friends, you want to move with God; be sure you don't miss that in these days. Find out when God is moving and quickly move with Him. "Thy congregation hath dwelt therein." Yes, let us stay in this Latter Rain Movement; let us stay in this Pentecostal fulness of blessing and power for service, where self-love is dead, and self-will obtains no more, and we are willing to be anything and go anywhere He wants. Let us dwell therein. Don't plan any cessations. Please don't come with umbrella or rain-coat. Just step right out in your common clothes in this latter rain, and let it wet you to the skin; let it go through the skin down into the bones and into the marrow. That is what God wants.

"Thou, O God, hast prepared of Thy goodness for the poor." These despised people, base things, weak things, "things that are not, to bring to naught things that are; that no flesh should glory in His presence." He prepared of His goodness for the poor. I don't know what the poor can do, the church has little use for them; but God sent this latter rain to gather up all the poor and outcast, and make us love everybody: feeble ones, base ones, those that have just been cast out of human society; no one wants them, all the outcasts of India and China; these are what God sent the latter rain people to pick up. What is the end of it all? We go back to where it says, "*The Lord gave the Word*,"—like the creation—He just spoke and it was done. God gave the word and the "latter rain" started, glory be to His Name! "*The Lord gave the word!*" I tell you it is His sovereignty, after all, and it is due. We asked rain but it was the time of the "latter rain," and the rain-crows were crowing "rain," but God said, "latter rain;" it doesn't come the way you ask, it comes the way God says. I have known people to ask for a little bit of justification and get sanctified; I have known people to ask for a little bit of sanctification and get healed. God is sovereign when He gets a chance. "The Lord gave the word, great was the company of women that published it." That is the marginal reading, the literal version. "The Lord gave the word, and who started? Why the women, of course, *four to one*. Where would the church be today without the women. God bless them. Look at Ramabai! Look at these nine who consecrated themselves today for the foreign field, *only one brother among them!* God bless him, I hope he will get there first.

Now by these seven steps—the Word of God, Prayer, Right Desire, Waiting with Expectation, Faith in Appropriation, God's Grace and God's Sovereignty, we may have the Latter Rain, the fulness of

the Spirit and power of the Gospel of Christ restored. This closes the *third* division of the subject: "How the Latter Rain may be restored," and may God lead many dear souls to take these seven steps and be "*filled with all the fulness of God.*"

Diversities of Operations But the Same Spirit

Tidings From the Great Neglected Continent

Gerard A. Bailly, Caracas, Venezuela, South America



AY we never forget this fact, the compatibility, the unity, the sovereignty of the One Triune God. There are diversities of gifts, there are differences of ministries, there are diversities of operations. There is the One Unified Divine Personality working

all and in all.

The danger of discounting every former operation leading to a superior and climax experience is very apparent in these days of anxiety among the saints, lest they should lose the coveted manifestation that is becoming to be appreciated as the distinguishing seal for the last days. May we not be tempted into ingratitude or even into ignoring the value of all that has been so fully imparted in grace through the years of our lesser attainments, more limited ministries and obscurer operations.

Much as it may seem that the mere babes in Christ have come into sudden and overwhelming immersions into the Holy Ghost, with corresponding gifts and powers, rest assured that the Lord is not unrighteous to forget or overlook the consistent path of persistent obedience, trod perhaps for years by plodding, self-denying children of God, without any special vision to illuminate the horizon, or any special revelation to break the seeming monotony of the path of patience.

My object in penning these few lines is not controversy on the paramount subject of Pentecost, but merely of testimony, given, not in the fervor of daily manifestations and outpourings characteristic of Pentecostal gatherings, but from the matter-of-fact mission-field where all spiritual gifts, and the highest pitch of spiritual zeal cannot escape subjection to the most searching and convincing of tests. I would limit my testimony to diversity of operations in their phases or stages as they have affected our person and ministry.

The first dates back to June, 1903. Nothing was more remote then from our region of thought or knowledge, than the gift of tongues. Sanctification, receiving of the Spirit and infilling of the Spirit were truths taught and in a measure experienced. Three

months previous to the date mentioned, a dear brother missionary, of limited gifts or talents naturally,—but whose consistent walk and transparent life more than compensated,—was taken from us by rapid consumption, and we laid away his body in the native cemetery in Caracas. His short ministry was made powerful by much prayer.

Three months later when teaching my Sunday Bible-class of men from the thirteenth chapter of Romans the words used of the Holy Ghost in verse eight "Owe no man anything" brought suddenly cries of confession from several at first, and soon from all, of delinquencies, not only of long-standing debts, financially, but of love and moral obligations. Protracted meetings followed. This manifestation was as unexpected as it was sudden, and we knew it was a most precious, spontaneous outpouring from on high, which we recognized as largely the answer to the prayer of the one who had laid down his life for Jesus on this native soil.

The effect was extremely practical and in this sense not lacking the supernatural; though it did not develop into the signs of the miraculous or of what is particularly characteristic of the "latter rain," it led to a rapid confirming and organizing of our mission in principles and possession, the hope and expectancy of years.

Hitherto there were no baptized believers and no organized church, as we had no proper means for immersion, the law prohibiting the use of public waters. For this and other facilities a church building was imperatively needed, but the one concern before us was the power of the testimony before the heathen. The third chapter of Malachi was greatly used of the Spirit and we dared to declare that if the believers would contribute faithfully with their mite the Lord would meet them in the added outpourings from the opened heavens. But for the glory of His name and a clean testimony, before we could resolve to put up a building as a witness, the question of indebtedness to the heathen must be solved. A council was called, each one stated the amount he owed, and then all pledged to give one-tenth, a com-

fact in which I personally shared. A special box was prepared and the offerings brought each Lord's day; no questions were asked, no sums stipulated, all was done as unto the Lord. At intervals the box was opened, the contents equally divided, each man paying on account of his debts until the creditors were satisfied, some were of years' standing and had been forgotten. The testimony was greatly blessed of God to several of the heathen creditors. Meanwhile the baptistry as the suitable foundation to the prospective church was built, and the first fruits united into visible fellowship through baptism and the Lord's supper.

Previous to this visitation, the natives had never contributed a cent, but now above their tenth given to liquidate their debts they were able to give out of their poverty to continue the work on the church building, the Lord multiplying from unexpected sources and friends in the States.

It is worthy to note that during this remarkable awakening means were received to purchase in part, and considerably below its value, the property for the Hebron Home Orphanage and Training School for our Native Ministry, a purpose cherished in our hearts for several years—all realized and having their inception within six weeks, with no other outlook for their completion except the open heavens and the future answer to the prayers of faith and work of obedience of those who were so pledged to trust the Lord.

In August of 1908 the well-finished and furnished chapel, the first Gospel building in all Venezuela, was publicly dedicated, a precious abiding testimony to the faith, prayer, perseverance and patience of the Caracas converts, during the five years of its erection. "Hebron Home" once so only in name and project, is now a large solid structure, capable of housing over twenty persons, with several acres under cultivation, probably an investment of about two thousand dollars, absolutely dependent upon voluntary gifts of God's people; our resource, faith and prayer.

The whole has been raised up and sustained this past six years chiefly by the industry, fidelity and consecration of two or three native workers sanctified and surrendered, who at this time are undergoing special trial and sacrifice because of the suspension of supplies.

As we pass into the second phase and dwell upon the details of that later experience, we are impressed by its sacredness, and know that it is as distinctive from that we have described as the terrestrial and celestial glories. The first, effective inorganic results and co-operative administration of the Spirit; the second, in exclusively spiritual exercises, sponta-

neous and independent of any of our own energies or human faculties—leading into that which is within the veil. With reverence we tread this holy ground. There was a calling apart, as with Moses, to see this strange sight, this bush aflame and yet not consumed, this approach to the Shekinah presence.

First, a calling apart from the field because of physical and nervous prostration. We returned to our home in Riverside, California, September, 1906. In the opening of the following year I attended several All-Day Meetings of the Christian and Missionary Alliance in Pasadena, and was anointed with oil. The disease was checked, but there continued a distressing sense of impotency, mentally and in our ministry. Soon after, leaving the family in Riverside, I returned to Los Angeles, throwing myself by a determined exercise of the will into the activities of the work, seeking to better prepare myself for return to the field and to present the needs of our mission and awaken interest in its behalf, especially that of the Faith Home and Orphanage in the mountains.

As I plunged into these activities, I was reminded at every turn of my inefficiency, and was conscious that I needed an equipment and support not supplied merely in the fellowship and practical sympathy of others, but in the renewing and reviving of my own needy soul. Hitherto, we had taken little interest in the "tongue movement" (so-called) or apostolic meetings, except perhaps to criticize them. But among our friends were some who had found the secret, in whom were opened up the hidden springs, as in John 7:38, 39. It intensified my own hunger and thirst, and led me to approach, though with some fear, these "strange" apostolic gatherings. The effect at first was disappointing. I came away from a visit to the huge tent and camp-meeting with the sad cry in my heart and upon my lips, "There is nothing there for me, nothing for me." An elderly couple of the Lord's watching saints would invite me occasionally to their room to lunch, and fellowship in prayer, the wife having received a Pentecostal experience. At these seasons my soul would receive some temporary refreshing and uplift. One night while reading a testimony in the "Intercessory Missionary," by Alfred E. Street, who had been so wonderfully baptized, I sat away on into the night, my soul strangely exercised and the presence of God remarkably manifest. I retired with a sense of yielded abandonment to God and saying, "Lord, You can do the same for me here and now."

The next day was a busy one in the down-town

office and it seemed hardly opportune to accept the invitation that came over the phone from Brother and Sister N. for lunch and fellowship, but the elderly brother forestalled my decisions by presenting himself at the noon hour, carrying me along with personal persuasion. The memory of the precious night was acting as an inward monitor, and so, expecting to make it brief, I consented. It was another step apart from the busy ministries while He would show us hidden and holier things. Nothing unusual apparently in the prayers as we three gathered in their humble apartment, until Sister N. quietly and persistently plead, "Lord, You can do it for Brother Bailly now," the echo of my own cry the previous night. As she prayed the presence of Jesus became very manifest to me, and my response was, "Jesus only, Jesus only!" till my lips refused to pronounce and my facial muscles were working independently of my control. The first impression was fear and the first impulse resistance, but the memory of the previous night's testimony, and the inner voice saying, "This is the Lord" rendered me wholly pliable, while my afternoon program was set aside, and the Holy Spirit according to the working of His mighty power, took complete possession. For about two hours He led me through physical motions, loud crying, joyous laughter, holy song and heavenly vision, breaking up the depths, letting the pent-up springs burst forth in rivers through my soul.

I pass briefly to the third phase in this diversity of operation, "but the same God." Where? Not in the sweet circle of Christian fellowship or the victorious hallelujahs of triumphant intercessors, or the heavenly song of a blood-washed company bathed in the "latter rain," but here on the dark mission field of the "neglected continent" where reigns the mother of harlots, and which is the home of every dark uncanny superstition of the devil. It is here the true soldier and intercessor senses the fight and understands that the primary issues of the contest are all in the heavenlies, proved by the corresponding triumphs in the field. How would He direct, and what difference of administration would there be here? What demonstration of these gifts would He make? Nothing for the time confirmed openly what we endeavored to explain to these unsophisticated people, but in private devotions and in company with my fellow-missionaries the Spirit manifested Himself.

About a year had passed since our return from furlough, closing 1907 and 1908. A few native converts surrendered to God's school of faith in Hebron

Home, with our native pastor, were on their faces seeking some direction of the Lord, when suddenly, without any precedent whatever to warn them as to its meaning, they were powerfully moved upon by the Holy Spirit, and broke out in strong cryings and confessions, and were filled with rejoicings. Other native Christians of the Hebron household were attracted and exercised by the same power. At night neighbors met with them only to be brought under conviction, resulting in the conversion of a sneak-thief who had often robbed us and bagged our chickens wholesale. He and the woman he lived with are both saved and now married. Praise His Name! The next day they all went into the town of Los Teques, our mission station five miles away, spending a day and night and giving a testimony that startled the town. They then set off for Caracas about sixteen miles distant, testifying and praising God all the way. Arriving during our prayer-meeting as though dropped from the heavens, and waiting until I had closed my message, the native pastor handed me a written testimony in which was set forth briefly what had transpired with this little company in the mountains. As I read, all surprised, suddenly and for the first time in the presence of my congregation, the Spirit gave utterance, speaking through me in tongues, confirming their testimony. Shouts and hallelujahs were the response and soon our whole assembly were on their faces, while the Holy Spirit worked in His sovereign will and way. Neither then nor since have any given evidence of the gift of tongues yet truly of the Spirit's fullness.

The other day while visiting Hebron Home we were dealing with one of the young men who had not shown himself very faithful. A long struggle ensued; his heart grew more hardened, his spirit more rebellious and when we were about to despair and to go on our faces, I was made to sense the presence of demons, and in a *language understood by them*, my tongue was let loose in powerful rebukes; a short fierce resistance followed, and then he simply threw himself on me with a loud cry; the power had been broken and he was set joyously free for that time.

In these three phases some may trace their own experience under different circumstances. They all display God's sovereign working "in diversity of gifts, in difference of ministries, (margin) in diversity of operations. But all these worketh that one and self-same Spirit, dividing to every man severally as He will."

June 2, 1909.

419 Apartado de Correo.