

## McCheyne

## Early and Latter Rain

Seeley D. Kinne

with Christ in God.  
 communion with the  
 became infected by his  
 iable hunger for the  
 e wept over Dundee as  
 er Jerusalem. A few  
 death, a young Eng-  
 sited St. Peter's to dis-  
 explained, the secret of  
 's amazing influence.  
 had served under Mr.  
 the youthful inquirer  
 , and pointed to some  
 books still lying on the

re," said the canny old  
 his vistor to the chair  
 eyne used to sit.

your elbows on the  
 isitor obeyed.

your face in your  
 isitor did so.

tears flow! That is  
 cCheyne used to do!"

ed his guest to the pul-  
 in a fresh series of in-

lbows down into the  
 it his elbows down.

your face in your  
 d so.

tears flow! That was  
 cCheyne used to do!"

the way; and it is not  
 It is an art which can  
 ed at the feet of the  
 from whom Mr. Mc-  
 it.

—§—

ow Thy name will trust,  
 dant grace;  
 e'er forsook the just,  
 eek Thy face."

In Canaan and some other lands it does not rain in summer, but begins in the fall at seed-sowing time, called the early rain, and continues irregularly during the winter, called the winter rains, and more plentiful in spring at harvest time, called the latter rain.

The Lord uses the natural rain as a type of the outpouring of the Spirit upon men. He says, "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." Jas. 5:7.

The early rain, in the New Testament times, brought forth an endowment of power in the gifts of the Holy Spirit and Spirit gifts in the ecclesia. The miraculous abounded in those Apostolic days, but it soon diminished and almost disappeared, except for occasional manifestations down through the centuries. During the last forty years the Lord has restored in measure the early rain, commonly called Pentecost. It has not equalled the Apostolic outpouring, but has blessed the world. Sometimes this has been called the Latter rain. But latter rain is something additional to former rain, and seems little understood as to its nature and its results.

Early rain accompanies seed sowing, but latter rain prepares the harvest and ministers preparation for the Kingdom. There are at least three principal phases to Christ's coming. First, He comes to His temple, or chosen people in the latter rain outpourings. This is climaxed by the second appearing to those who look for Him, changing them into His glorious image—to look like Him. Then the third, the outward visible coming,

when He takes possession of the whole world.

Now we are ready to consider the latter rain. First, it is not exactly the same as the early or former rain. The implements of the Lord in His visitations are likened to fuller's soap, refiner's fire, a threshing machine and an examiner's scourge. As modern machinery and methods excel the ancient, even so the latter rain is more exacting than the former.

This is a process the various parts of which are a consumption or crucifixion of earthward tendencies, circumcision of undesirable traits, chastening to make fit to receive, testing, trying, proving, re-creating, making mature and perfect, until presentable, without fault, before the Throne of God.

The various individuals, incidents and circumstances through which these are brought about may seem to be by earth design, but they are divinely ordered. Who may abide them? Who can stand them? Those who go through them all become overcomers and gain overcomer privileges. Too hard? By intervention of grace He will enable all who choose. "Look ever to Jesus, He will carry you through."

Latter rain, accompanied by early rain enduements, will restore the sons of God and the Ecclesia fulness. This will bring forth a race, or class of men equalling and excelling original creation's design. Out of this class will be selected the overcomers to the Bride of Christ.

Besides all this and the high calling, Paul prays for the Ephesians that they may receive "The Spirit of wisdom and revelation," and know the exceeding greatness of the resurrection power of Christ, which Peter says is "an inheritance imperishable, undefiled and unfading, ready to be

(Continued on Page 23)

enant. Hallelujah! The real fruit was beginning to manifest itself.

Acts 2:23-24, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pangs of death (birth throes of death): because it was not possible that He should be holden of it."

The Bride was born out of the birth throes of the Spirit of Jesus. Acts 2:27, "Because thou wilt not leave my soul in Hades, neither wilt thou give thy Holy One to see corruption." Jesus, foreseeing this, spoke of the resurrection. Jesus was wounded not only in His body but in His Spirit for us.

Col. 2:15 gives a picture of the battle Jesus fought in Hades before He came forth, "And having spoiled (having put off from Himself) the principalities and powers, he made a shew of them openly, triumphing over them in it." "Having put off from Himself the principalities and powers." It seems that all the hosts of hell were upon Him. But later to John He said, "I am He that was dead and behold, I am alive forevermore, and I have the key of death and of Hades!"

He had conquered satan, stripped him of all his authority. He was now Master—Conqueror—and was able to say, "In my name ye shall cast out demons, etc." Matt. 28:18,19, "All power (authority) is given unto me in heaven and in earth."

Yes, that corn of wheat seemingly at the time died in defeat; but again after, we hear Him cry when He left the Tomb and met the disciples, "All hail." May God help us to go by the way of the Cross and be fruit bearers.

Jesus came forth Victor and head of the new creation. He threw off

from Himself principalities and powers, made a shew of them, arose to the full stature of the Godhead. "I am He that liveth, and was dead; and, behold, I am alive forevermore." Rev. 1:18.

He walked in Hades as the Master, arose and brought forth a trophy, led captivity captive. Today He lives. John 1:4, "In Him was life: and the life was the light of men."

Let us remember He is the Master over satan, let us take the way of the Cross and come forth to bear the fruit of life unto a dying world.

### § "With His Stripes"

(Continued from Page 13)

the Cross. We see here that the will of God for ALL sicknesses is healing for, "He healed all that were sick."

Thank God for the healings we see today! But there are many needing healing and needing it badly who are not healed. The blame may be partly on the one that is sick, but largely to blame is the Body, the Church, inasmuch as we are "members one of another."

What is needed is a universal revival of the truth of the Cross of Christ in relation to deliverance from sickness. The indwelling Christ is the Physician, and His name the remedy. How blessed we are, that our bodies are His dwelling and office, and there is no hour when He is not in, for He is "A very present help in trouble."

### § Early and Latter Rain

(Continued from Page 15)

unveiled at the end of the age." 1 Pet. 1:5, Weymouth.

Coupled with these high possibilities, the privilege of becoming a manifest son of God in the celestial realm, with all that it includes, makes the largest opportunity ever presented to servants of Christ. Let the wise consider.