

The Latter Rain Evangel

The days of Heaven on Earth

The Bible Supplants the Koran

NOTWITHSTANDING the wave of infidelity and atheism that is sweeping the world it is a fact that the circulation of the Bible for the year 1932 was nearly thirty million copies, and this Book of books is now accessible to four-fifths of the human race, if they are able to read it.

One of the most gratifying items of interest to the Christian world is the announcement that the Bible is about to replace the Koran in Turkey and Persia, two nations which have been strongholds of Mohammedanism. For thirteen centuries the teaching of Islam has gripped these nations, and for one to deflect from the faith meant to invite death, but Western ideas have drifted in and the Persian and Turkish youth are refusing to accept the teachings of the Koran.

A meeting of representatives from both nations has been held on the Turkish frontier, in which it was decided that the teaching of the Koran in their schools would be a failure; the youth resent the tyranny, slavery and polygamy it advocates. This is especially true of the women who discarded their veils during the World War when engaged in Red Cross work. Neither do the rulers of both nations, Mustapha Kemal Pasha and Shah Riza Khan, wish their subjects to drift into agnosticism, knowing it would be fertile soil for communism, owing to their proximity to Russia. Therefore their decision is that the New Testament be taught in the schools, in order to forestall teaching that would be disastrous to both nations. Already packing cases containing 2,000,000 copies of the New Testament have arrived and been franked through customs free of duty.

It is said that the Chinese were converted to Buddhism not by preaching but by literature. "The printed word goes where the living voice cannot be heard. It brings its truths to men in the quiet hour, and the force of its message is never lessened by controversy or perverted by error."

Islam won its conquests by fire and the sword; the Gospel of Jesus Christ silently entering countries that have been under its sway for centuries will become a mighty and indestructible power and bring peace to the hearts of men and women. Then will the blood-stained banner of the cross supplant the sign of the crescent, and faith and love spring up in hearts that have been ruled by hate.

Ask Ye of the LORD Rain in the Time of the Latter Rain

Why God Shelves His Workers - - - - See Page 3

The Latter Rain Evangel

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Not by Bread Alone

IN THESE days of enforced curtailment the rank and file are finding it necessary to deny themselves of many a luxury and thousands are compelled to sacrifice on necessities; many a table must do without the jams and jellies, the appetizers and desserts which former prosperous days brought as a common every-day occurrence. And yet, while there are exceptions, we know that the average family is still provided with the necessary staple foods, the fundamental body-builders such as meat and potatoes, bread and vegetables—these are considered absolute necessities for growth and development—yes, even life itself. However meagre may be the means, these life sustaining staples must be supplied.

But heaven has decreed a food of still greater import for life's menu card—that other bread, so necessary for spiritual sustenance and growth. But alas! too many fail to recognize the importance of this bread of life, and when compelled to curtail they begin by immediately cutting off their various sources of obtaining this spiritual food; as a result we are daily receiving letters from subscribers asking us to discontinue their subscription to THE LATTER RAIN EVANGEL as they can no longer spare the yearly subscription price. They feel they must sacrifice this seeming luxury—their spiritual dessert coming in the form of a religious periodical, but in reality they are dispensing with the vital necessities for life itself, the divinely-appointed body builders, from their spiritual table.

A bit of mathematics will show that the out-

lay of \$1.25 a year means the paltry sum of 10c per month or 2½c a week. Surely no thinking Christian would deprive himself of a weekly spiritual meal ticket costing only 2½ cents if thereby he might obtain the staple spiritual foods—the meat in due season, that vital body builder of Hope and the food of Encouragement in times of depression.

Many an appreciative reader has written us that he would rather sacrifice a meal than do without THE LATTER RAIN EVANGEL but the foregoing figures will show that those in straitened circumstances need but deny themselves of perhaps one item of food costing 2½c a week and the amount saved thereby will be sufficient to cover the cost of the paper. Further consideration shows that this meagre sum sets a spiritual table not merely for one hungry soul, but for an entire family. One subscriber recently wrote us that he felt he could not afford to do without the paper for not only did he receive a vitalizing power for his christian warfare but that his father, though unsaved, never missed reading a copy from cover to cover. Yes, a proper estimate of values will not ask, "Can I afford it?" but rather, "Can I afford to do without it?" Every Christian's budget should include the religious periodical, this source of vitalizing spiritual food. Determine now to lay aside your 10c every month; subscribe now for THE LATTER RAIN EVANGEL and provide for yourself and family bread for your spiritual table.

Only the Holy Ghost Can Qualify the Preacher

God Shelves His Workers Who Take the Glory

Dr. Charles S. Price at the Lake Geneva Campmeeting, June 22, 1932



BELIEVE there is a tremendous need in the day in which we live for a deep study of the Word of God. It is glorious to know what you believe, and it is more wonderful to know why you believe it. There is a tremendous responsibility in these latter days upon the people who profess the baptism of the Holy Ghost. I belong to that school of theology that teaches that the Baptism of the Holy Spirit is given to the yielded, consecrated, sincere heart, to endue the recipient with power for service, yet I do not believe that it is necessary in order to get to heaven. Our passport to glory will be the cleansing blood of Jesus Christ, and when the trump of the archangel sounds the people who will rise conquerors over death and the grave will be the blood-washed and redeemed of all ages.

In our teaching I do not want to regard the Baptism of the Spirit further than the Word of God teaches. I believe that our faith should be deeper than any manifestation of the Spirit of God. Why the Baptism of the Holy Ghost? I will tell you why. Has it ever occurred to you that it is only the ministry of the Spirit that can ever bring conviction to the heart of iniquitous man? that it is only the power of the Holy Ghost in operation that can ever bring salvation to the unsaved? Ever since the beginning God has worked according to a fore-ordained and a predestined plan. The work of God the Father, God the Son and God the Holy Ghost have ever co-ordinated in and with one and another. They have co-operated in the completion of the magnificent cathedral of divine grace. God the Father doesn't do the work of God the Son; God the Son doesn't do the work of God the Holy Ghost. The reason that Jesus said regarding the Holy Spirit, "He will not speak of Himself, but of Me," is this: The Holy Spirit is not the Savior of the world. Jesus, the only begotten of the Father, is the Savior of the world. No man can approach the throne of the Father or stand justified in the sight of God except he comes through Jesus Christ, and the atoning blood of Jesus makes him clean and white.

But it is the ministry of the Spirit that brings

conviction to the sinner. The ministry of the Spirit was in evidence away back in the beginning. They had the tabernacle, they had the ark of the covenant, but the Shekinah glory of God was nothing but the Third Person of the adorable Trinity. God in the person of the Spirit manifested Himself between the outstretched wings of the cherubims. There were cherubims put at the gates of Eden to turn back men who would come to take of the Tree of Life; they were heavenly beings to turn back people who would take of the things God had offered to men without sin. And the cherubims sent of God overshadowed the ark and the mercy seat. The Holy Spirit was at work and performed His ministry all through the Old Testament times.

Jesus was God localized in the flesh; Pentecost was God universalized. Jesus was God circumscribed to a particular geographic location; Pentecost is God manifest in the lives and hearts of mortal men, speaking through their lips, listening with their ears, looking through their eyes, until their bodies have actually become the temple of the living God. Has it ever occurred to you that not a man on earth can preach a man under conviction unless the Holy Spirit be in his message? You can speak with the oratory of a Talmage, the persuasiveness of a Spurgeon and the eloquence of a Phillips Brooks, but it is in vain without the Holy Spirit. The reason the modern church has no altar is because it would do no good to have it. A man who is not filled with the Holy Ghost is not qualified to preach according to the New Testament standard. It is absolutely impossible for a man to manifest the Spirit of God unless the Spirit of God be in him, and the same Holy Spirit who manifested Himself in the life of Jesus, comes into the church and manifests Himself through the church. And because of that Spirit men are convicted and sinners led to Christ.

Of all the men who preached in apostolic days the probability is that Paul had the best education. We read he was a student of philosophy at the feet of Gamaliel who was a most noted philosopher. He had graduated in law, probably at the University of Tarsus. He was a Pharisee of the Pharisees, and there was no doubting his zeal or his integrity and sincerity when he hailed

men and women and committed them to prison. He was confident he was doing the right thing; he went so far as to say he was doing the will of God, but men can be sincerely wrong and conscientious in their error. Because God's people are sincere it does not mean that they are right, and because people are conscientious it doesn't mean that they receive a passport to the realms of eternal glory. I was of that class for many years in a denominational church. A lady once said to me, "Dr. Price, how could you be a hypocrite." I was not a hypocrite. I was doing what I thought was the right thing. I was a student, I delved into libraries, I assimilated intellectually. One of my deacons gave me a thousand dollars for a gift and I spent every dollar of it on books. My library shelves were loaded, but the more I tried to grasp the intricacies of the Word of God by intellectual process, the more hopelessly I became involved in the web of my own weaving; and the more I thought I knew, the less I knew. No man by wisdom has ever known God. Socrates came as near to it as anybody but he fell a thousand miles short.

As Paul was on the road to Damascus with letters of authority from the chief priests, suddenly a light came out of the skies, a light so intense, so glorious and radiant it struck him to the ground, and a voice pierced his ears which he knew to be the voice of God. He was still in bewilderment, in dismay, and he said, "Who art Thou, Lord?" And the answer came, "I am Jesus whom thou persecutest . . . Arise, and go into the city and it shall be told thee what thou must do." Then later he went into Arabia and there abode for three years, and I believe it was while in Arabia, under the starry heavens that the Spirit of God came to him and revealed the truth to him, for he declared to the church at Corinth that he hadn't received these things of man but of God. He didn't see any of the apostles except Peter and he abode with Peter fifteen days. How I would have loved to have heard them as they talked of the Lord. I think I hear Peter say, "Paul, I was standing there when Mary came and told me He wanted me. I was backslidden. I cursed and swore, and while the rest of them were in the upper room, I was standing aloof. And when Mary brought me the message I said, 'Mary, He won't want me. The last word He heard me say was one of cursing. But He did send for me,' and the Bible says that Peter went running. I do not wonder. I would have run

too under conditions like that. And I can see Peter as he takes Paul into the Garden of Gethsemane, and hear him say, "Paul, yonder on that rock is where James and John and I knelt and went to sleep, and I saw the Master around the corner on His knees." Undoubtedly they checked over the things connected with the days of Jesus but Paul said the things he received were directly from the Spirit of God. No matter how great the intellect, spiritual truth is never intellectually conceived. It cannot be reasoned. I was in East St. Louis some years ago and as I was holding my meetings the pastor of the Christian Alliance Church, Bro. Bowman, came to see me. He said, "Price, do you mind my asking you a question?" I said, "No, and I will answer you. I do speak in tongues." "How did you know I was about to ask that question?" he said. "Because," said I, "nearly every Alliance pastor asks the question. Will you co-operate with me?" He said, "I think I will. You will tread on my toes but go ahead. Nothing will ever convince me that I do not have the baptism. I was there when it happened." "Did you get all the way through?" I asked. "You believe that everybody speaks in tongues?" "That is my theology. I believe that speaking in tongues is the initial physical sign of the incoming of the Spirit. Now listen! I will not argue. I have never been able to convince any man but a hungry man with a spiritual desire. I have never been able to convince any man of the baptism by argument. You cannot apply the rules of Euclid or the laws of mathematics or algebra to spiritual truths." I knew my man and I said, "Brother, keep coming." One Sunday afternoon he got up and said, "I do not believe as Dr. Price does on the baptism, but he is preaching the Gospel and bringing folks to Jesus." I sat back and said, "Amen". He continued to come, and one Saturday night he said, "Brother Price, will you pray for me?" "Are you getting hungry?" I said. "Yes." "Do you want to argue about the baptism?" "No, I do not want to argue but I want to tarry." I said, "The best thing you can do is to go home and wait on God." At two o'clock in the morning my telephone rang and I heard some strange sounds. I said, "What do you want?" The voice said, "I can hardly speak English. It is Bowman." "What has happened?" I asked. "He has come!" He came to the meeting that night and said, "I am writing a letter to the Alliance people in New York City. I have reconsecrated

my life to God. Years ago God called me to India. By His grace I am going."

This morning I received this letter from him, written from Northern India. He says:

"You may be somewhat surprised at receiving this note, but I trust you will not have forgotten me. I was an Alliance pastor in East St. Louis when you were in a campaign there. We came out here under the auspices of the Alliance. I have been here now for two and a half years. He has been so wonderful and good, and marvelously blessed us, but brother, because of my Pentecostal experience and manifestation I have just received a notice we are to be put out of the Christian & Missionary Alliance. The notice is from our Missionary Board in New York. For more than twenty years the missionaries have worked without any visible results, but God has given us souls even among the Afghans. There is an open door here. Will you please pray regarding what we can do about our support, whether we shall return to America or trust God for an independent work. Signed, C. I. Bowman."

I could hardly keep the tears back when I got that letter. It is pretty hard when you are out on the firing line to be put out, away out at the foot of the Himalaya Mountains in the midst of warlike Afghans. I shall pray God to give me wisdom as to what to write to that dear brother.

Dr. Ballard came to me in that same campaign threatening to strike me. I said, "What is the matter with you, Ballard?" He said, "You are getting my people all upset by preaching the Baptism of the Holy Ghost." "Don't you believe in it?" I asked. "I guess not. I am not a Pentecostal fanatic." "I am not a fanatic, but I am strictly Pentecostal. Why do you come?" "That is a funny thing, Price," he said, "I cannot keep away." I put my hand on his shoulder and said, "Ballard, God is dealing with you. It is the Spirit of God wooing you and you are holding back." He said, "Can you answer this question?" I said, "I can stand here and answer questions until tomorrow night but I prefer to pray." Dr. Ballard, the pastor of the First Baptist Church, came fully into Pentecost and went back to his church and resigned. He is now a member of the Council and preaching in the West.

Then there came a minister from Belleville who asked me to preach the Baptism of the Holy Ghost in his church, and we started to land some of them. It wasn't done by argument, nor by wisdom of men, but by letting the Holy Ghost have full control, and the truth in all of its glory

and in all of its power and beauty was revealed. You remember Paul said to the Corinthians, "Don't follow human leaders, a Cephas crowd here, an Apollos crowd there, and a Paul crowd yonder, a needless sectarian spirit creeping in." Paul may plant. Apollos may water but it is God that gives the increase.

It is not big preachers that God is using. He has chosen the weak things of the world to confound the mighty. When He wanted to shake New York City He passed by the door of Columbia University and marched up the river to Ossining and there put His hand on a man whose number was 17847, and He said, "Jerry McCauley, I have need of you." He was nothing but a river thief, he had never been in school, knew nothing about theology but he heard the call of the Man of Galilee. And as he fingered his dirty, greasy old hat and looked into the faces of some who had known him in the days of his iniquity, he said, "Boys, I have been saved. You know me, Jerry the river thief. Jesus Christ who could save Jerry McCauley can save any man in New York." When Jerry McCauley died, after he had founded the Water Street Mission, John Wanamaker and Macys closed their stores, brokerage houses were shut; that day millionaire, politician and newsboy stood side by side and cried as his funeral cortege passed down Fifth Avenue, and methinks the angels looked over the battlements of glory to welcome home a soul whom God had honored.

And when they were in the chapel some of Jerry's redeemed pick-pockets, river rats, came and each laid a flower on Jerry's coffin until they were piled high. One poor fellow dropped a flower on the casket and dropped on his knees and commenced to pray until the sobs shook his entire body. A preacher put his arm around him and led him away, saying, "Did you know Jerry?" "Did I *know* him? I was the one who squealed on him. It was my testimony that sent him to the pen, and you know the underworld. The rat that squeals is the fellow that gets the lead. When Jerry came out and was saved, he came up to see me, and when I saw him coming I reached for my gun. He put up his hands, 'Tom, put your gun away.' 'What do you mean Jerry?' I asked. 'I have come to check you.' 'Do you mean you have come to kill me?' 'No, I have come to pray for you.' I lost my temper and held off and hit him, and he just looked at me and wiped his face with his coat

sleeve. He said, 'God bless you. I am going to pray for you just the same.' That night I could not sleep, and the next day I walked the streets. I could not sleep the following night. I could not get over a man saying he was going to pray for me. I went down to see him and he said, 'I was expecting you,' and he led me to Jesus. Do you wonder I feel like I do?"

The river thief led more souls to Christ than any bishop or archbishop the world ever saw. The message is not ours. It is His. The power is not ours. The power is His. The glory is not ours. The glory is His. I think sometimes we ought to have altar calls for preachers and evangelists, and for Christian workers. We ought to say, "Lord, take the pride out of me." "Lord, take that thing out of me that exalts itself." I have known more than one evangelist with a career of usefulness whom God has put on the shelf because there was too much of the evangelist and not enough of Jesus: too much of "I" and not enough of the Holy Ghost. That is why I stopped them applauding when I walked on the platform. When I was through my meeting at Vancouver they gave me a big dinner, seventy-five preachers co-operated, and of all the eulogies I ever received! It was my first big campaign and it went to my head. When I got into Calgary things didn't go well. I started to preach, taking the same text, but I had begun to think I was a big evangelist. One night I was preaching to myself, and when I gave the altar call I was the first one at my own altar. It was humiliating to get up before six thousand people and be a failure. I cried bitterly, but I was a candidate for the Holy Ghost to control me. Oh the ministry that God could have for us, and the ministry God will perform in us and through us if we will be yielded, consecrated, empty, through which His grace can flow! The human mind cannot sense the things of eternity. Only God can reveal them to us by His Spirit.

The preaching of the cross is a stumbling block to the Jews; they went through ritualism and ceremonialism; to the Greeks, the intellectuals of the world, it is foolishness, but unto us who are saved it is the power of God. "I was honest, I was sincere," said Paul. "He came and spoke to me on the Damascus road and saved me, and when I came to you I preached nothing but the cross. I had one message. It was Jesus and Him crucified. And when I preached it was in weakness and fear and trembling. I did not want

your faith to stand in the wisdom of men. I wanted it to stand in the power and the demonstration of the Spirit of God."

That is what Pentecost needs today. Oh my friends, there is great danger of us becoming denominationalized, stereotyped, and hyde-bound, and closing the doors to the Divine approach. I believe God wants to do a work through this Pentecostal Movement of which we have not yet dreamed. I wish that we could get some of the old-fashioned altar calls where we could get broken up and that old-time power that comes from God. Then your villages, your hamlets and your towns will be set on fire for God. He will do the things you cannot do, but He will expect you to do what you can. Moses cried unto God, and He said, "What are you crying for, Moses? Didn't I tell you to go on?" "But the Red Sea is in front, and mountains to the left and right, and Pharaoh at the back." But Moses rallied and called, "Israel to the march!" and when they came to the Red Sea and could go no further, God took His hands and pushed the waters back, and said, "Now walk over." When we get to the point of complete consecration God will do what He has promised and will not desert us.

The preaching of the cross is the only thing that will reach the people. I have just come from a nine weeks' campaign in Tacoma. I preached 397 sermons in Tacoma in the last three years, and have been there a total of six months. A young Presbyterian preacher, Dr. Folsom used to come to the meetings and sit in the back. He came up nearer and nearer, and one day he came to the office and we had a talk. "What is convincing you, Folsom?" I asked. He said, "There is a spirit here." "What do you mean?" "A spirit. It is too sacred to call an atmosphere, but the minute I get inside this building I feel it. Brother, do I have to speak in tongues?" "Is that worrying you?" I asked. "Don't let that worry you. Are you hungry?" "I am a candidate for everything God has for me." "Are you going through with God?" "Do you know of a place where I can preach if I am put out?" "Do you expect to be put out?" "They are already after me." "Why don't you come on the platform?" "That will be the last straw, Doctor." That night I called on him to pray; it was the prayer of a hungry Presbyterian minister, highly educated. When I gave the altar call there were about four hundred who responded and among

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Women Preachers---Is it Scriptural?

Dr. J. N. Hoover, Santa Cruz, Calif., in the Lake Geneva Campmeeting, June 30, 1932



The solution of every problem known to man, is found in the Bible, but in order to obtain the desired knowledge, we must search the Scriptures. Gathering the Biblical statements under one heading, brings us to a final and satisfactory conclusion. We can never know the truth, or rightly divide the Scriptures, until

we lay aside our own petty theories, and accept the Word of God as the final word of authority. Too many people read the Bible, as I have often thought, to teach the Book instead of being taught. The Holy Spirit does not take dictation. Through Him, and Him only, can we know the will of God, or become workers that need not to be ashamed.

Women apparently in the very early Bible times, enjoyed more freedom than in the days when the Lord Jesus walked the sands of Galilee. A harem was unknown and the mingling of sexes was common. Women enjoyed the open life, carrying water to the men in the field and watching the flocks by day. They did not only prepare the meals but had their place at the table. Several hundred years before the coming of Christ, in the times of the Captivity, many evil customs developed and women were forced by sinful men into a life of painful seclusion, and in many cases were treated more cruelly than the beasts of the field. She was forced to live behind the black veil, and told that she was intellectually incapable of comprehending life's problems and therefore must live in obedience to her husband. Christ exalted woman from her drudgery and slavery to a higher plane of living and freedom.

In the study of this somewhat delicate subject, I shall seek to evade the extreme. There is a sane and a happy way to do all things. Let us be patient, submissive and teachable and give the Holy Spirit the chance to unfold the words of eternal truth to our hungry hearts. It is not what we have heard, nor yet what we have believed, but what saith the word of the Lord. Do the Scriptures forbid women to preach? Is the preaching of the Gospel of Jesus Christ assigned

to men only? Cautiously and prayerfully let us open our Bible and search the Scriptures and settle this question now and for all time to come.

In the second chapter of the Book of Joel and the twenty-eighth verse, we find the prophet saying: "Your sons and your daughters shall prophesy." This does not imply that daughters had not prophesied, nor engaged in public ministry, for the Scriptures give us the names of many who have performed efficiently in the various vocations of life, as well as men, indeed it is a fifty-fifty proposition. Let us read the entire verse, "And it shall come to pass afterward, (after what? After the crucifixion of Christ, after the resurrection of Christ, after the ascension of Christ,) that, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams and your young men shall see visions. And also upon the servants and upon the handmaidens in those days, will I pour out of my Spirit."

Prophecy in its true setting, is to publicly expound, proclaim or to herald, all of which correctly interpreted is preaching, teaching or broadcasting, the glad tidings of salvation through the atoning blood of Jesus Christ. This Scripture which we are now considering, deals with a future event, which actually took place on the day of Pentecost, and it all came about in a most remarkable way. The day itself was a national holiday, but the thing which took place was a supernatural exhibition, which did not only convince the public of the deity of Jesus Christ, but brought about the conversion of three thousand souls. The account of the fulfillment of the prophecy of Joel, and the prophesying of those upon whom the Holy Spirit came, you will find recorded in the first and second chapters of the Book of Acts.

"These" (referring to the disciples) "all continued in prayer and supplication with the women and Mary the mother of Jesus and with his brethren." Here we find a mixed congregation in the Upper Room, in prayer, waiting for the outpouring of the Spirit according to the word of the prophet, which baptism John said they should have, and which gift Jesus promised He would send unto them after He had ascended to heaven. While these members of the First Church

in the city of Jerusalem were in special prayer in the place appointed by their Master, "they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance." Who were in the Upper Room and who spake with other tongues? "The women and Mary the mother of Jesus and his brethren." Here we find that all in the Upper Room received an equal blessing and performed an equal service. Did not the prophet say, "Your sons and your daughters shall prophesy?"

The fulfillment of this Scripture is sufficient proof that God is no respecter of persons: that He saves not only men, but women; that He baptizes not only men in the Holy Ghost, but women as well and that He gives His message of salvation not only to men to proclaim but also unto women. Is it not written, "Whosoever shall call upon the name of the Lord shall be saved?" And does not Jesus say unto all of those whom He has saved, "Go ye into all the world and preach the gospel to every creature?" This includes all who have called upon the name of the Lord and are saved, both men and women. Nothing could be clearer, more final or blessed.

But, perhaps someone will say, this is not in harmony with Paul's teaching. Now let us examine Paul's instruction on the subject before we reach a final conclusion. Certain women in the church in the city of Corinth, who were making themselves more conspicuous than helpful, received a severe rebuke from Paul who gave them to know, "the head of the woman is man," and that the law given Adam in the garden of Eden had never been changed. According to our most reliable historians conditions in Corinth, "where 1,000 women were devoted to immorality at the shrine of Aphrodite on the Acrocorinthus," were exceedingly deplorable. Some of these corrupt conditions had found their way into Christian worship, and of course were doing great harm. For this reason Paul is dealing rather severely with women and married women in particular. When we recognize the fact that Paul is dealing with a local condition, we can then understand the meaning of his words. He is here not speaking to the churches, but to the church in the city of Corinth and to the women in the church. We can never correctly understand any portion of the Scriptures until we know to whom that Scripture is addressed. Some Scripture deals entirely with a certain person, while other Scripture deals with a certain community, city,

nation, people or dispensation. Some Scripture deals entirely with a local condition that existed at the time of the writing and other Scriptures are general in their teaching and doctrine.

It would be quite inconsistent to say that Paul did not recognize women in the gospel ministry, when, on a number of occasions he speaks of the work of women who were associated with him in his gospel preaching, in the highest praise. He did advise on certain occasions that women keep silence that divine order might not be interrupted, and the same advice would be applicable to some men whom I have met in the ministry. Paul's position is well expressed in his own words which you will find recorded in the first verse of the sixteenth chapter of the book of Romans; here it is: "I commend unto you Phoebe our sister, which is a servant of the church which is at Cenchrea: that ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. Greet Priscilla and Aquila, my helpers." Here we find Paul not only recognizing women in public life, but commanding the church to receive Phebe and to adjust themselves to her program. To say that women have no part in preaching the gospel of Christ, interferes seriously with the plan of salvation, the divine commission, and makes God a Respector of persons, which is contrary to the divine program. For a man to refuse his mother, or his wife, or his sister or friend the right to have, to hold or to give to another the same blessing which he claims to have and enjoy, is thoroughly unchristian and selfishness in its most detestable form. When we understand to whom scripture is given and why it is given, we will then see the perfect harmony which exists throughout the entire Book.

One of the most successful preachers of whom we have record since the beginning of the Christian era, was a woman. She met the Lord Jesus Christ at the well of Jacob, as He was resting from the noon-day sun, and the experience she obtained at that meeting transformed her life and sent her back into the city proclaiming, "Come see a man, which told me all things that ever I did: is not this the Christ?" And it is written that the city was thrilled with her message and came out to see Him and to hear Him, and believing on Him, they urged Him to remain with them. Here is one of, if not the first Christian evangelists, and this preacher was a woman.

Just now, I have in mind a little woman, hid away in obscurity, who caught the vision of temperance, which automatically developed into a national and international fight against intoxicating drinks. Preachers, teachers, editors and leaders in political life, looked upon the movement with a frown and spoke of the teaching in sarcastic terms. But Frances E. Willard continued her God-given task undaunted, and it was not long until preachers, editors and statesmen began to observe the millions in every walk of life wearing the little white ribbon. Though some may doubt, yet I believe, that out of this system of education, founded upon the Bible, came the Eighteenth Amendment to the Constitution of the United States of America. A renewing of this system of education is our task, and if we neglect it, the next generation will fall into greater intemperance than our fathers ever knew.

Once again referring to women in moral and political life who have achieved magnanimously, I would suggest that you women, before you cast your ballot on election day, stop long enough to thank God for the splendid work of Susan B. Anthony, who perhaps did more than any other person, to give woman her legal right in state and national government. Time will not permit me to speak of the many women in public life, whose splendid achievements are recorded in the Holy Scriptures, but I must remind you of the Prophetess Deborah, who also served as judge of legal matters which concerned her people and her country Israel. Nor should I fail to speak


of the beautiful Queen Esther, whose daring act saved her people from the bloody sword of the wicked Haman.

And now in closing let me say, the Ten Commandments do not forbid women from religious and political activity, nor can we find in the teachings of the Lord Jesus, where He frowned upon woman and sent her behind the walls of isolation, to become the slave of man; but we do find Him leading woman up and out of the clutch of cruel and selfish men, and giving her a public and conspicuous place in the great and blessed work of Christianity. Christianity has brought woman from her isolation and humiliation into a sphere of freedom and efficiency in righteousness. I would not dare claim that all women are good women, nor would I venture the assertion that all men are saints, for either would be a most blasphemous utterance. But I would say, women were the last at the Cross where Jesus died; women were the first at the sepulchre, and Mary was the first to see the Lord Jesus after His resurrection, the first divinely commissioned person to preach the blessed doctrine of His resurrection from the dead. We have now found that women have a Scriptural foundation for gospel preaching, that there is no wall of partition, no segregation, for women are saved on the same terms and receive the same commission for gospel publicity as men and have proven to be just as efficient. Neither is one race or language preferred above another, for according to Galatians 5:28, we are "all one in Christ" with a divine message of a divine Saviour.

Lake Geneva Campmeeting -- God's Workshop

The groves were God's first temples. Ere man learned,

To hew the shaft and lay the architrave,
And spread the roof above them—ere he framed
The lofty vault to gather and roll back
The sound of anthems: in the darkling wood,
Amidst the cool and silence, he knelt down,
And offered to the Mightiest solemn thanks
And supplication."

T WAS in one of these temples of God's planting that the Sixth Annual Campmeeting of the North Central District of the Assemblies of God was held, June 19-July 4, on the shore of Lake Geneva (Alexandria), Minnesota.

Owing to the financial condition of the country, those in charge were a little fearful lest many would be unable to attend, but their fears were allayed as the crowds poured in from many states.

The district proper included the states of Wisconsin, Minnesota, Montana, North and South Dakota, but friends came from as far south as Louisiana, and Washington and California on the West. At the close, Bro. Beatty, the Asst. Dist. Supt. said it was the greatest meeting ever held at Lake Geneva, especially from a spiritual standpoint, which is the most important.

It was largely a company of pioneers; some during the past year had gone into a city or town where there were just a handful of believers in the full Gospel, and others into purely virgin soil, and they had come to Camp with rejoicing, some bringing with them sheaves they had gleaned during the year. It was a camp of Young People—hundreds of young folk came from the

farming districts and the little towns and cities scattered over the great Central North West. The buoyant spirit of young life was most inspiring, and one was deeply conscious of the Spirit of God dominating the entire Camp. "What a beautiful spirit pervades the atmosphere here!" was remarked on several occasions, and the reply was, "It has always been this way ever since the camp was opened."

Six years ago some of the brethren trekked over the territory, purchased and dedicated this spot to God, and the hundreds of souls that have been saved, healed, and baptized in the Holy Spirit, are their answer that the venture was of God. It was a venture of faith, and God's children showed their confidence in the work by contributing toward the payment of the land and buildings.

The Tabernacle seating 1500 people was filled to the doors, crowds standing outside at the evening meetings. The principal speakers were Dr. Charles S. Price and Dr. J. N. Hoover, who spoke daily. Dr. Price had been a Methodist minister before receiving the baptism of the Holy Ghost, so saturated with Modernism that even the liberal Methodists could not receive his message. Dr. Hoover, as many of our readers know, was a Baptist pastor for 28 years, miraculously healed and baptized in the Holy Spirit. Both are now 100 per cent Pentecostal and believe the Full Gospel message is the only remedy for a lost world.

The most hallowed spot was the tarrying room. Long into the night souls dealt with God and God dealt with souls, and there on that straw men and women were called into His vineyard. Spirit-anointed prayers ascended to God for loved ones, for neighbors and friends back home, for their community and their church. Vows were made, business for eternity was transacted and burdens rolled over on the great Burden Bearer. Many received the baptism of the Holy Spirit in true Pentecostal fashion. In the little tents scattered over the ground one continually heard prayer and praise going up to God.

Among those who received a glorious baptism was an Indian squaw. The following night she received a call to preach to her own people, the Sioux tribe. The next morning she set the early morning prayer service on fire by her glowing testimony, her face shining with a light that was not of earth.

It was an inspiring sight to see God's hand on

young lives. One attractive young lady told us of how from early childhood she had longed to work for God. Brought up a Catholic, it was her one desire to be a Nun. When sixteen years old, three months before she was to enter a convent for training, she was induced to enter a Gospel meeting and that step changed the whole tenor of her life. She was saved. A few nights at the altar changed all her plans. She was bitterly persecuted because she chose the Bible way, and her mother, a devoted Catholic, forbid her attending Gospel meetings, but she said vehemently, "Mother, when I am eighteen I will go to church where I like." It was then she cast her lot with the despised Pentecostal people and it is her cherished desire to go to the North Central Bible Institute, Minneapolis, which has now over three hundred registered for next year.

One of the days when God drew especially near was when about a thousand people sat together at the Lord's Table. It was also the occasion of an ordination service when ten were ordained to the ministry and sixty given license to preach and to do Christian work. They had already given proof of their ministry, and these seventy were officially set apart. The addition of these seventy consecrated men and women to the ministry will mean a great harvest of souls from the Central Northwest. They are going out filled with the Holy Ghost and with a zeal that wins. "They are answers to prayer," said the District Supt., Bro. Lindquist: "Someone prayed them into the kingdom and then someone prayed them out into the harvest-field at the command of Christ, 'Pray ye therefore the Lord of the harvest to send forth workers.' They are Christ's love gift to the church, for we read in Ephesians 4:11, 'And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers,' and so on. As you look upon these young men and women you see before you visible evidences of the love gifts of Christ to His church." What an endless fruitage to the chain of prayer! Prayed *into* the kingdom, and *out* into the harvest field, to pray others *in* and *out*.

The North Central Bible Institute, at present domiciled in the Tabernacle at Minneapolis, has recently completed its first year of training in Bible work. Last Fall the students were praying for an English teacher. Some had only a meagre education and felt the need of help with their English. A denominational minister was walk-

ing down the streets of Minneapolis looking for a theatre in which to pass an evening. In his search he came across The Minneapolis Tabernacle and went in. He thought the meetings were wonderful, so different from anything he had ever heard. The next night he returned and went to the altar for salvation. A short time after he received the baptism of the Holy Spirit. He had been an English teacher and was the means of answering their prayer. Another of their teachers last year was a Baptist minister who has received the baptism of the Holy Spirit. During the Camp subscriptions were taken for the Bible School and the Campgrounds amounting to \$4,615.

Missionaries were present from India and from South Africa. Two services were devoted to missionary addresses which will appear in different issues of this paper. Miss Weidman who also spoke on Missionary Day is working on an Indian Reservation where there are 1800 Indians of the Chippewa tribe.

Fifty souls were baptized in water by Bro. Roy Reed, Supt. of the Minnesota District. Bro. Reed was in the underworld before his conversion. His testimony will appear in print the first time in our September issue.

It was an uplift to faith to hear how God had honored consecrated effort and got glory out of weakness. One woman had pastored an assembly in Montana 90 miles from a railroad, holding meetings in a little log house. A young man told us he saw the presence of the Lord manifested in meetings in a farming community in such a way he would have considered it an honor to have been called to minister to them. They had faced drought after drought and were unable to have a regular minister but God made up the lack and gave them touches of heaven in their souls. In the dining hall, on the shore of the Lake, over the ice-cream counter, we heard declared the wonderful works of God.

Brought to God thru Healing

In the Dining Hall one day we sat opposite a stalwart young man who told how he came the Pentecostal way. His little child, ten months old, lay dying; corruption came from both ears and from under the chin. A neighbor told them that God healed the sick and asked prayer for the child at Pastor Ulrich's Assembly (Milwaukee, Wis.). The boy was healed. Then the father, Frank Actor by name, felt he should go to the church to show his respect to the pastor for praying for his child. He heard someone speak in the unknown tongue and the interpretation

was, "This is the true faith of Jesus Christ. Follow it." It took him six years to follow this humble way. He was in business and ambitious to be successful. That was his one absorbing passion. Starting as a Catholic at 14 he soon realized that this was not the true faith, and in his search for the truth he espoused the cause of Christian Science, Unity and other by-paths, of which the sacred writer says, "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

Then one day he had a terrible awakening. The deadly scourge of consumption fastened itself upon him. Three doctors examined him and gave him six weeks to live. He went home and broke the news to his wife. They wept in each other's arms. He threw himself on the bed in agony of soul, crying to God, "Oh Lord! I am so young. Must I die and leave my family? go to the cold grave?" He was startled by a voice, "I, the Lord thy God will heal thee. Believest thou this?" The next day his wife's mother came to him and said, "If you will go to Pastor Ulrich's church, he will pray for you." He went with an open heart. For a week he prayed constantly, and one morning he woke up healed. Later he received a call to preach the Gospel, which he said was just as definite as his conversion.

A Spiritual Wer-hiv

Pastor Ulrich's church, the German Pentecostal Assembly in Milwaukee, Wis., is the spiritual birthplace of many souls whom God is now using in His harvest field. Ministers and missionaries have come out of her loins and gone out to bless the world. Joseph Wannemacher, now pastor of the Hungarian Assembly in Milwaukee, was saved and miraculously healed in this church. Bro. Wannemacher is an accomplished violinist, played before the footlights before he was saved, but the music of heaven awakened cords in his soul, a seraphim touched his lips with a coal from God's altar, and as His mouthpiece he is daily ministering to sinsick and afflicted humanity.

Two others, Misses Hilda and Edna Wagenknecht, have gone to India, engaged in a very successful work at Bettiah. Miss Hilda is now out on her second term and Miss Edna home on her first furlough, was one of the speakers at the camp. Bro. R. L. Scharnick, now pastor of an Assembly in Oshkosh, Wis., was a spiritual product of this same assembly. He is now breaking the bread of life to a thriving church. Bro. L. Drewitz is another of God's anointed who found God in this spiritual bee-hive, and he has been used to establish German assemblies in Akron, O., Benton Harbor, and Detroit, Mich. Two missionaries in Jugo Slavia, Mr. and Mrs. Adam Krisman, and two in Poland, Mr. and Mrs. Julius Kieske, look back to this sacred spot where they learned to know God and received His call to the "regions beyond"; redeemed souls in Europe are

thanking God for this mother church which sent out these workers with her prayers and blessing.

Are you having a conflict about your future? Ambitious for a career or to make money? Or is God's call the paramount issue in your life? In the early days of Pentecost no one had greater struggles than Brother Ulrich. Days and nights he waited before the Lord—should he go into business or should he preach the Gospel? A mighty conflict raged in his bosom but God won. Supposing he had said "No" to the call of God. Hundreds, yea, thousands might have gone down into eternal night. Even so, many readers of these lines hold the destiny of thousands in their hands. Assemblies and mission stations in other lands will come into existence if readers of these lines will say "Yes" to God.

Worship in Virgin Soil

Mrs. Arthur Berg of Sioux Falls, So. Dakota, told us of how she and her husband went into the city of Sioux Falls and claimed it for God, not knowing of a single Pentecostal person there. They felt it was a ripe field and built a tabernacle seating 500. At their first meeting there was an attendance of 35, and the very first week the Lord began saving souls. In the twenty months of continuous meetings there has scarcely been a week when souls were not saved. Last summer they enlarged the tabernacle to seat 750 and this has proven too small on special occasions. They feel they are conservative to claim 300 conversions in the twenty months, and about 100 baptized in the Holy Spirit. They have a growing Sunday School of 150.

Growth thru Divine Healing

A comparatively new assembly is at Wolf Point, Mont. The pastor, Bro. A. Doty, a former Free Methodist, told us the Assembly was only five years old, but, through a number of marked healings it has had a remarkable growth. A man critically ill from bloodpoison was saved and healed inside of twenty minutes. A woman healed instantly of a broken wrist; a child suffering from eczema, its head a solid scab. Four days after the scab dropped off; the healing was complete. A woman was healed of gall stones, liver trouble and a large rupture. A man had rheumatism in arms and hands; was unable to put on his coat for eleven months, and his fingers were crippled. When the pastor prayed for him the Spirit of God shook him, and his fingers which were doubled over became perfectly straight. A little Indian girl was dying with pneumonia. Prayer was made and she was healed. A German Mennonite came, suffering from ulcers of the stomach; could eat scarcely anything, and the doctors ordered him to go to Rochester to the Mayo Bros. at once or there would be no help for him. After prayer he was healed and gained forty pounds. They recently had a revival in which a large number were saved and between

ninety and one hundred received the baptism of the Holy Spirit.

And so we could write of many more desert places changed to gardens of the Lord through the Holy Spirit using consecrated channels, but space forbids. Pioneering has its hardships, but it also has its compensations—new-born souls glowing with the light of their first love, the faith for healings and miracles which springs up in virgin soil, and the devotion and love of souls for whom the pastor has travelled in birth—these are God's rewards!

Great Revival in North China

OUR readers will rejoice to read of the Spirit of God being poured out in North China. Mrs. G. M. Kelley writes:

"We are again in North China in the midst of the most wonderful Holy Ghost revival we have ever seen. God is doing great and mighty things in these last days. We went first to Hwanghsien, Shantung, a Baptist center, for a meeting. The missionaries and Chinese leaders have received the Holy Ghost baptism and the revival fires are burning. Recently they baptized 86 new converts and more than 60 at an outstation. The hospital and schools have been turned into revival centers, with all night prayer services. Daily souls are saved and being filled with the Spirit.

"One Chinese brother brought \$600 tithe to the church, of which he felt he had robbed God. Many have made restitution. One hears praying and praising out in the wheatfields and along the roadside. We prayed for the sick there and 124 testified to healing, real miracles.

"Now we are in a Presbyterian church and the fire is falling here. Workers have gathered in from many parts of the district, some having walked 80 miles to get to the services. For three days now the people have been confessing their sins—such conviction we have never seen anywhere except in this revival in Shantung. Preachers and Christian leaders get so under conviction they weep and cry to God for mercy, and say they have not been *born again*, altho they have been Christian leaders for years. Some have confessed to murder, theft, adultery, communism, and every known sin. Many sins are so terrible they come to the house to confess privately. And such soul agony it causes them to bow down to the ground in grief. It surely is remarkable to hear the stiff, formal Presbyterians praying and praising God in real Pentecostal fashion. Last night in a service with the school-girls 22 con-

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Is the Baptism of the Holy Spirit for the Believer Today?

Testimonies from the Church Triumphant

Sermon by Bert Edward Williams, Pastor of The Stone Church, April 3, 1932

(Continued)



ANY of us have heard the testimony of Andrew Murray, that great English divine who has made the world so much brighter because he lived. He says, "The glorified Christ is He who baptizes with the Holy Spirit. When the Lord Jesus Himself was baptized with the Spirit it was because He had humbled Himself and offered Himself to take part in John's baptism of repentance—a baptism for sinners—in Jordan. Even so, when He took upon Himself the work of redemption He received the Holy Spirit to fit Him for His work from that hour till on the Cross 'He offered Himself without spot to God.' Do you desire that this Glorified Christ should baptize you with the Holy Spirit? Offer yourself then to Him for His service, to further His great work of making known to sinners the love of the Father. God help us to understand what a great thing it is to receive the Holy Spirit with power from the Glorified Jesus. Have you laid hold of it?"

It is refreshing to read from men who have distinguished themselves in the religious world and know that they have walked the same path that we have walked; and that the basis of their teaching, as well as ours, is the fact that the Word teaches that the believer is to be filled with the Holy Ghost.

Let me quote from the words of William Booth, the founder of the Salvation Army: "Before we go to our knees to receive the Baptism of Fire, let me beg of you to see to it that your souls are in harmony with the will and purpose of the Holy Spirit whom you seek. See to it that the channel of communication by which the Baptism of the Holy Spirit must be received, be kept open. I heard of some people the other day who could not get any water. They turned the tap repeatedly, but no water came. They sent to the office of the company, who sent a man to examine the connections and fittings, but all was right. Plenty of water in the reservoir; pipes, taps and connections all right, but no water. At last they pulled up the pipe and found a mouse in it. It is no use turning the tap, praying, singing or even believing, if there is something you are holding

back or refusing to do—some idol, something about which you feel condemned, but which you refuse to give up, something in the pipe. Perhaps some trumpery, contemptible thing. Out with it! Give it no rest! Give it up! *Destroy your idols and hindrances and stoppages with an everlasting destruction.* Let there be free communication between you and God. Let all go and you shall be flooded before you rise from your knees; the world shall feel the power of it and God shall have all the glory."

I am also giving a few words from Dr. Samuel Chadwick, of Cliff College, England: "I have written and preached much on the Holy Spirit for the knowledge of Him has been the most vital fact of my experience. I owe everything to the gift of Pentecost. . . . I came across a prophet, heard a testimony, and set out to seek I knew not what. I knew that it was a bigger thing and a deeper need than I had ever known. It came along the line of duty, and I entered in through a crisis of obedience. When it came I could not explain what had happened, but I was aware of things unspeakable and full of glory."

The Christian world has long since understood the source of D. L. Moody's power to lie in the fact of his experience of Pentecost. And Mr. Moody never sought to hide this fact, but rejoiced that God had so graciously and abundantly blessed him with His power. In his biography, written by his son, William R. Moody, his experience is described. The writer says:

"The year 1871 was a critical one in Mr. Moody's career. He realized more and more how little he was fitted by personal requirements for his work. An intense hunger and thirst for spiritual power were aroused in him by two women who used to attend the meetings and sit on the front seat. He could see by the expression of their faces that they were praying. At the close of services they would say to him, 'We are praying for you.' 'Why don't you pray for the people?' Mr. Moody would ask. 'Because you need the power of the Spirit,' they would say. 'I need the power?' 'Why,' said Mr.

Moody, in relating the incident years after, "I thought I had power. I had the largest congregation in Chicago and there were many conversions. I was in a sense satisfied. But right

along these two godly women kept praying for me, and their earnest talk about anointing for special service set me to thinking. I asked them to come and talk with me and they poured out their hearts in prayer that I might receive the filling of the Holy Spirit. There came a great hunger into my soul. I did not know what it was. I began to cry out as I never did before. I really felt that I did not want to live if I could not have this power for service.'

"While Mr. Moody was in this mental and spiritual condition Chicago was laid in ashes. The great fire swept out of existence both Farwell Hall and the Illinois Street Church. . . . As soon as his wife and family were safe with friends Mr. Moody devoted himself to relief work. Before long he started for the East to raise money for the homeless. During this Eastern visit the hunger for more spiritual power was still upon him.

'My heart was not in the work of begging,' he said. 'I could not appeal. I was crying all the time that God would fill me with His Spirit. Well, one day in the city of New York—oh what a day! I cannot describe it, I seldom refer to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say that God revealed Himself to me, and I had such an experience of His love that I had to ask Him to stay His hand. I went to preaching again. The sermons were not different; I did not present any new truth, and yet hundreds were converted. I would not now be placed back where I was before that blessed experience if you would give me all the world—it would be as the small dust of the balance.'

Mr. Moody constantly recommended this great blessing to other Christians. Dr. R. A. Torrey in his book, "The Person and Work of the Holy Spirit," tells of a notable experience which well illustrates Mr. Moody's attitude in the matter. He says:

"At three o'clock we gathered in front of Mr. Moody's mother's home; 456 of us in all, all men from Eastern colleges. We commenced to climb the mountainside. After we had gone some distance Mr. Moody said, 'I do not think we need to go further. Let us stop here. I can see no reason why we should not kneel down here now and ask God that the Holy Spirit may fall on us as definitely as He fell on the Apostles at Pentecost. Let us pray.' We knelt on the ground; some of us lay on our faces on the pine-needles. The Holy Ghost fell upon us. It was a wonderful hour. There are many who will never forget it."

Further evidence of Mr. Moody's views on this

subject is found in one of his last sermons preached in Boston, Mass., his spiritual birth-place. He said:

"See how He came on the day of Pentecost! It is not carnal to pray that He may come again and that the place may be shaken. I believe Pentecost was but a specimen day. I think that the Church has made this woeful mistake that Pentecost was a miracle never to be repeated. I have thought too that Pentecost was a miracle that is not to be repeated. I believe now if we looked on Pentecost as a specimen day and began to pray, we should have the old Pentecostal fire here in **Boston.**"

One of the noblest of that galaxy of Spirit-filled preachers who stirred the hearts of the people with their fiery messages was Dr. R. A. Torrey. His contribution to the religious life of the world has been large. Entering the ministry with a well-trained legal mind, he gave to the interpretation of scripture that unanswerable logic which so characterized his whole ministry, and, under God, convinced so many sinners that they must accept Jesus Christ as their Savior or abide the inevitable consequences of eternal doom. His written works form a notable contribution to the religious literature of his century. Just how much he was influenced by Mr. Moody in his views of spiritual truth we do not know, but we find him tenaciously holding the same views on all important Bible doctrines, and especially so regarding the baptism of the Holy Spirit. In his splendid work, "*What the Bible Teaches,*" he writes:

"The baptism with the Holy Spirit is a definite experience of which one may and ought to know whether he has received it or not. A man may be regenerated by the Holy Spirit and still not be baptized with the Holy Spirit. The baptism with the Holy Spirit is an operation of the Holy Spirit distinct from and subsequent and additional to His regenerating work. In regeneration there is an impartation of life, and the one who receives it is saved; in the baptism with the Holy Spirit there is an impartation of power and the one who receives it is fitted for service.

"Baptized with the Holy Spirit," "Filled with the Holy Spirit," "The Holy Ghost fell on them," "The gift of the Holy Ghost was poured out," "Receive the Holy Ghost," "The Holy Ghost came on them," "Gifts of the Holy Ghost," "I send the promise of my Father upon you," "En-

duced with power from on high," are used in the New Testament to describe one and the same experience.

The renowned Scotch Presbyterian preacher, Dr. John McNeil, in his book, "The Spirit Filled Life," writes at considerable length of this wonderful experience. Chapter 4 is entitled, "Something different from the New Birth," which we quote in part:

"This being 'filled with the Spirit' is a definite blessing, quite distinct from being 'born of the Spirit.' It is objected by some that every Christian has the Spirit; quite true, for 'If any man have not the Spirit of Christ, he is none of His' (Rom. 8:9) and 'no man can say Jesus is Lord but in the Holy Spirit' (I. Cor. 12:3); but to 'have the Spirit' and to be 'filled with the Spirit' are two different things.

"As far as God is concerned there is no reason why this filling should not take place at the hour of conversion, of the new birth. See the case of Cornelius and his friends, in Acts 10:44-48. They believed, were saved, received the Holy Ghost, and were baptized with water the same day. But it were a fatal blunder to assert that all men on believing received the Holy Ghost in a similar manner, or were thus filled with the Spirit. Most certainly in Bible times it was not so.

"Take the case of the Apostles themselves. In Acts 2:4 we read, 'They were all filled with the Holy Spirit,' all in the upper room, men and women, including the twelve apostles. Now these men had the Spirit before. When Christ called them to follow Him, when they were converted, they received the Spirit. . . . But it is never said of them that they were 'filled with the Holy Spirit' till that morning in the upper room, for the simple reason that it *could not* be said of them for 'the Spirit was not yet given.'

"In Acts 8:5-13 we find that under the preaching of Philip the evangelist there was a work of grace in the city of Samaria, the people believed and were baptized. These people, then, were Christians, but they were not 'filled with the Spirit' till Peter and John came down and prayed for them.

"Saul was converted when the omnipotent, omnipresent Christ, standing as Picket-guard for that little church at Damascus, unhorsed him, and took him prisoner on the Damascus road . . . but it was not till Ananias came to him that he was 'filled with the Holy Ghost' (Acts 9:17).

"In the case of the Ephesians (Acts 19:1-6) here were twelve men who were disciples, they

had been believers for sometime when Paul found them; in other words they were saved, they were Christians. But Paul's first question to them was, 'Have ye received the Holy Ghost since ye believed?' plainly showing that Paul thought it possible for them to have been believers and yet *not* to have received the Holy Ghost.

"'I am amazed at a man like you going to these Conventions,' said a man to his minister once. 'What new thing can these Convention speakers tell you? It is all in the New Testament.' 'Yes,' he replied, 'that's the trouble; and we have left these things *in* the New Testament, whereas we want to get them out of the New Testament, and into our hearts and lives.' In Jesus Christ, God's Treasury, our share of Pentecost's blessing has been deposited for each of us by our Father God. Have we claimed and received our share?"

Another man of note who believed in what he called "the gift of Pentecost" was Dr. F. B. Meyer. Perhaps his attitude toward this experience can best be expressed by his own action with regard to it. Having heard the two Spirit-filled missionaries, Stanley Smith and C. T. Studd in Melbourne Hall during his Leicester ministry, there arose in his heart a determination to have 'what you have,' as he told them during a private interview. Being assured that he could certainly receive the same blessing, he began at once to seek the experience of the fulness of the Holy Spirit. Rev. Martin James, writing of this experience tells what followed:

"All day long a secret strife was going on in his heart. At night he was alone in his house, and he shut himself into his room with the solemn realization that he would not be satisfied until he had the power these men possessed in such an unusual way. To use his own words the Lord asked him 'for all the keys of his life on the ring of his will,' and there was one, a small secret key, that he was unwilling to give up. But God wanted all or none. An intense struggle followed. At last the victory was won. He said feebly, 'Lord, I am willing to be made willing; I am desirous that Thy will be done in me and through me as thoroughly as it is done in heaven; come and take me and make me and break me.'

"In 1887 at Keswick he had another experience, not unlike the first. . . . He felt keenly that he wanted more of Pentecost. It is not improbable that what happened at Keswick did as much to mold his future ministry as the Melbourne Hall incident. Stealing away alone to pray among the hills he cried to God, 'My Father, if there is

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A Tragedy in the First Pentecostal Church

The Necessity for Godly Discipline

Mr. Donald Gee in the Stone Church Convention, June 2, 1932



I WANT to read to you tonight the story of a terrible tragedy as found in the first fourteen verses of the 5th chapter of Acts. As a rule, if you announce a text from the second chapter of Acts your congregation greets you with a roar of "hallelujahs" but when you announce a text from the 5th chapter they wonder what is coming; there is not only a second chapter but also a fifth chapter and every Word of God is good. Now those of us who believe that the Holy Spirit inspired the Scriptures, believe also that He superintended the selection of the instances recorded. It says that if all the things concerning Jesus were written down the world could not contain the books and so a selection was made of those things which would be to our profit, and I believe you will agree with me that this tragic story of the death of Ananias and Saphira is put into the Book for a divine purpose. It has a message of lasting value for the church of Jesus Christ.

If we are to understand any passage of scripture aright we must be very careful to get the background, which I want you to get to this story. First of all we find that the Early Church had just had another renewed filling of the Holy Ghost, chapter 4:31. It was Pentecost plus Pentecost and thank God, we can have the same. We have had the second chapter of Acts; let us ask God for the fourth. Notice how they received their renewed filling of the Spirit, their Pentecost plus Pentecost. It was by a renewed act of utter consecration to God, never mind the cost, and that spirit will always bring the fire down. Persecution is raising its head, threatenings are breathed out upon those Early Christians but wonderful is their prayer. They do not pray like some of us would pray, not like I am afraid I would pray — "Lord there is trouble coming, a storm is brewing. Now Lord please find a very quiet little corner where we can hide away and where they will never find us. Lord, protect us and deliver us and whatever happens, don't let us get into any trouble." Is that the way they prayed? If they had they never would have received Pentecost plus Pentecost, and perhaps that is the reason we don't have it. No, they

said, "Lord, behold their threatenings: and now grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of the holy child, Jesus." They asked God to do the very thing which they knew would make the fire seven times hotter. Oh God loves that spirit of reckless consecration!

Now notice the next thing in the background, as given us in chapter 4:32, great love was filling the saints. It produced something like communism but very different to that which is called communism today. Here it was voluntary and free and came from their hearts because the love of God was shed abroad by the Holy Ghost. Present day communism is compulsory and says, "You must" but in the Early Church it was the love of God that said, "We will." What a difference! I can prove that it was absolutely voluntary for in Peter's reproof to Ananias there was not one suggestion of compulsion; it was absolutely free and voluntary. We want nothing in common with the communism of Soviet Russia but thank God there is a love of the Holy Ghost that can fill our hearts so that we cannot bear to see a brother or sister in want. May the Lord help us to welcome that more and more. Oh the love of those early Christians for one another!

Then last of all I notice that in the background there was a time of great power, (4:33) a time of revival at full tide, a time of mighty witnessing. Everything was going along in the glorious power of the fulness of the Spirit. And now that you have the background we will study this tragedy in its proper setting. Here is the tragedy:

The church is gathered one day and among those who have come with their gifts for distribution among the poor, is Ananias. Oh what a scene this is! Suppose it happened here tonight. Peter speaks a word in the power of the Spirit! The man suddenly reels, staggers and crashes to the ground! Everyone is gasping in amazement. A few convulsive movements and the man is dead — stone dead. What a scene! Three hours afterwards his wife comes in not knowing what has just happened. The thing grips the congregation till you can almost hear a pin drop and as everyone stands breathless, Peter asks a few questions, the woman answers and then suddenly she

falls to the ground in the midst of the assembly. We do not have meetings like that today. When I compare some of the meetings of the Early Church with ours of today I see a great gulf. May the Lord help us to get back to holiness in this movement, then we will have the power of God in our midst.

Friends, we have a very solemn study before us. I want you for a moment to notice Peter. Peter the apostle had but a short time previous been filled with the Holy Spirit; then, with the compassion of Christ surging through him when the lame man at the gate of the temple had asked for alms he said, "Silver and gold have I none, but such as I have give I thee. In the name of Jesus Christ rise up and walk." Stern and unrelenting, a man of steel he seems on that day.

I suppose the nearest Old Testament parallel to this story is the one of Achan. You remember how after the defeat of Ai a search is made, Achan is found and Joshua pronounces his doom and death comes to Achan. You may say, "Yes, but that was in the Old Testament; we are living in the New." The story of Ananias and Saphira is from the New Testament. This was after Calvary and took place in Pentecost. Am I right? Oh the need of a man who sometimes, like Peter, can be transformed into a man of steel when the need arises! It is only the man who is filled with the love of God who can perform a duty like that properly.

I want you to notice something else that is very significant. When Peter spoke the word in the power of the Spirit that brought that discipline of God into the church and when Ananias and Saphira fell dead and were carried out, please note that not a single one in the church found fault with Peter; not one grumbled or complained. Would to God we were in the same place today. One of the heart-breaking experiences today is when, for the cause of righteousness and truth in the church of God, those of us to whom God has given positions of responsibility, find it necessary to exercise godly discipline, some turn around and make it hard by their criticisms. You say we ought to have more love. Love for whom? May God give us more love for Him. There is seldom a bit of church discipline given but what half of the sheep rise up and criticise the pastor when they ought to stand with him. We are living in wretched days when people have not much backbone. It is true of the world also; over in Great Britain, as soon as a man is convicted of murder or other

crime and the judge of the land gives him his proper condemnation, almost immediately people go around getting dozens of signatures from sentimental people to get him a reprieve. We need church discipline today and we need the flock to stand behind the shepherds one hundred per cent. If the flock knew what the shepherds suffered many times, behind the scenes, instead of criticising they would pray. I could tell you of ministerial meetings which I have attended in various parts of the world in the last two or three years where we could do nothing but weep; I was present in an executive council meeting about two years ago where we had to deal with several cases of immorality and when the facts came before us, for four solid minutes all we seven men could do was to sob and sob; no one could say a word. If the truth were known perhaps you would realize how hard it is to administer discipline at times. May the Lord help us to stand together solidly for holiness and righteousness in the church of God.

Let us look for a moment longer at this scene for it surely calls for our attention. We see the awful results of a lie. Is not the Holy Spirit the Spirit of truth? Doesn't He hate untruthfulness? Is it not written over the gates of that city yonder that no lie shall ever enter therein? We cannot expect to keep the blessing of God upon us unless we are a people who love the truth. And may God save us from that prevalent sin of exaggeration. Don't I know the need of being saved from it? When we are telling a story we all want to tell it as well as possible and there is a legitimate way of doing it, but it is never legitimate to go beyond the truth. How many times on Monday morning you hear it said, "Didn't we have a crowd yesterday! We have never seen the place so filled before; I am sure there were 850 people there," but when you go down to the church and count the seating capacity you find it seats only 550 and at the utmost you couldn't have gotten more than 650 inside the building. May God save us from exaggeration. We cannot keep the Spirit's anointing upon us if we divert from the truth. If we do not have the anointing of the Spirit let us not try to fill the gap with something else, but let us get down on our knees till we get the anointing back.

Then you will notice that not only did they tell a lie to God but they were traitors to the unity of the Spirit which was among the people of God. I read in Acts 5:9, "Then Peter said unto her, How is it that ye have agreed together to

tempt the Spirit of the Lord?" Or as the meaning is, "to try an experiment upon the Holy Ghost." No doubt they argued, "Oh I don't know that Peter has the gift of discernment of spirits; there are others who are just as good as Peter, and I am not sure that he has the gift he thinks he has. Let us try him and see if he has or not." But God rooted this spirit out of the camp. Oh the need of loyalty to one another and loyalty to our leaders!

You know that during the great war there were things we couldn't do which were perfectly legitimate before or after; there are liberties of speech which we enjoy today that were not allowed in war times because in war times everybody is supposed to be absolutely loyal and everything is regulated by one thought, "We are at war." I sometimes think that we forget that we are at war, but we are. The Church of God is at war. When I see quarreling among us I want to say, "Brother, sister, don't you know we are at war? We cannot fight one another when we are fighting our common foe." One of the loveliest things I know of is to get away in the front line trenches with the Gospel, where you are right up against heathenism or Bolshevism and you know only one thing and that is that you are Christians. We split assemblies over trifles and God only knows how paltry we will look before the judgment seat of Christ. It was lovely, when over in Trans Jordania I got to a certain little town on a Saturday afternoon right in the midst of heathenism. There was only one other Christian man in the town and though I was Pentecostal two C. M. S. missionaries came to greet us and gave us an invitation to preach in their mission. I accepted and had such a good time. We forgot that they were C. M. S. and we Pentecostal. It was because we were face to face with a common foe. May the Lord give us more of that spirit at home. Let us be loyal to one another and let us ask God to root out the things that make for division and strife.

But to come to the underlying principle. Why did God deal so strongly with this sin? In the time of revival there was sin in the company and God dealt with it and had it rooted out. Will not God still deal with sin in our midst? I believe one of the things we need most is a return to holiness preaching. I find when I preach sanctification the people drink it in. In our special meetings in London, England there were two messages above all others that gripped the people and those two were both on holiness.

I remember reading not long ago about one of these racing motorists who was striving to break the world record for speed. Faster and faster his motor car was racing along, adding up the mileage, and then suddenly, before the eyes of the horrified onlookers, as the car was rushing along the speedway they saw it turn clear over; the man was killed and the whole thing burst into flames. In seeking to find the cause for the disaster they found that in the sand was a small bump—nothing very much. If he had been going along at thirty or forty miles an hour it would hardly have been noticed but that which you cannot notice at twenty or thirty miles is liable to turn you clear over at a speed of two hundred miles. This Pentecostal movement is something which God has started at high speed but the faster we go the greater the need of holiness, and the more power we have the more we need to have every obstacle cleared out of the way. That which cannot be noticed in an old dead church can wreck a revival in a Pentecostal church; that which is not noticed where there is nothing much happening can ruin a revival in a holiness movement. May God give us holiness plus Pentecost, for we surely need it. No revival can continue with the blessing of God upon it that does not have a high standard of holiness in its midst.

But now I want to finish by cheering you up a bit; I must put a little jam on the bread before I close and so I want to show you how beautifully this revival of which we have been reading, was saved and grew in power. Let us notice the three things that took place after the cleaning up process. In verse 11 we read, "And great fear came upon all the church, and upon as many as heard these things." Acts 4:33 says, "And great grace was upon them all." You know they give me a nick name; they call me the Apostle of Balances. I believe balance is needed and I believe the faster we go the more we need balance. When I am with a man who is driving his car real fast I like to see him keep pretty much in the middle of the road. I have heard people say, "Thank God that we are in a Pentecostal Movement and not in a Pentecostal monument" but there are times when you are safer in a monument; it all depends on whether the movement is keeping straight or not.

There was great grace before, and after the cleaning up there was also great fear. Some people have so much grace that they are sticky; they are so gracious to everything and every-

body that they would even be gracious to the devil if they met him. Let us have our grace mixed with a bit of fear. I do want God to give us great fear—fear of anything that will grieve the Spirit of God; fear of anything that will bring the slightest tarnish upon the Name of our blessed Lord who died for us on Calvary. You say that we ought to have more love. Yes, we need more love for Jesus. But we need that love that brings fear within our hearts lest we drag His Name into the mire. After the cleaning up they were balanced for they had great fear with great grace.

The next thing I notice is that they had increased power, Acts 5:12-16. Yes, there was more power after they cleaned house. Before that Peter had to lay hands on or touch personally anyone who needed healing, but after this even the shadow of Peter was effectual to the healing of the sick. I hear people say, "Lord, send us more power. Let us have the greater works." I feel sure that one of the ways to get this is through a tremendous cleaning up, by having greater holiness, and I am sure that then the power of God will come in greater measure. After the cleaning up it seemed as if the very church was charged with the power of God. Lord, bring us back to times like that.

Then I notice in verse 14, that the very thing which you would least expect to happen, took place. You say, "Why Brother Gee, if that which happened in the Early Church would happen in our church, it would drive people away and no one would join us." But here the people were so impressed with the reality of it, with the genuineness of it, with the holiness and purity of it that there were *added* to the Lord multitudes both of men and of women. Don't we want that to happen today? I am sure we are on the wrong line when we lower the standard to get the crowds. I am persuaded that it is a false policy. There was a young preacher who was constantly lowering the standard and those of us who had watched him could see that he was playing to the gallery. Some of us older ones finally approached him on the subject and we said, "Brother, you are letting down on your principles," and he said this very deplorable thing, "I don't care for principle, I am after the crowds." May God save us from such as that, for I know if we let down on our principle we will lose principle and lose the crowd too; yes and our crown also. It will be utter loss for

time and eternity. May God help us to say, "We will stand for principle and stand for holiness," and as we do that I know God will help us to get the crowd. The world today is looking for reality and I don't believe it will frighten them away. People want the truth. Oh I have made my mistakes! I remember well when I was a young pastor in Edinburgh and I was so anxious to get the crowds that I lowered the standard and I received members into the church that should never have been taken in. But I can tell you, I burned my fingers by doing so. If anyone gave us trouble it was those folk. How I regretted that I had lowered the standard. May God help us to insist on holiness and righteousness. You may get a smaller crowd to begin with but later on God will honor you and you will see believers added to the Lord, multitudes, both of men and of women.

I have given you a Pentecostal story from the Pentecostal church of the New Testament. May God come among us in sanctifying, purifying power. May we not need anything so drastic as they had there but may God help us to humble ourselves before Him and when God is working in this way let us not grumble or complain but let us stand solidly behind the Holy Ghost until our hearts are cleansed and purified with the refining fire and swiftly upon the heels of the refining fire will come a greater revival than we have ever had before.

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the first was the Presbyterian minister. He knew his own people were there. The next night his deacons were there. We held a tarrying meeting in the Scandinavian Pentecostal Church and one of his elders was one of the first there. He said, "Folsom, do you know what it will cost you?" And the pastor said, "Everything, by His grace!" That is what God wants. It wasn't my preaching; it wasn't my persuasiveness, but it was the Spirit of God, the power of Pentecost. There is a power in Pentecost. The people in this great Pentecostal Movement have something that nobody else in the world has. Pentecost is God's channel through which the Spirit of God is manifesting Himself, to speak to a sinful world before the coming of Jesus Christ. Pray God that the channel will never become choked up.

OPEN FOR CALLS—PASTORAL

Mrs. L. C. Leader, returned missionary from Africa, and Miss Ruth Judd, 3721 S. Park Ave., Chicago, Ill. In fellowship with the General Council. Ref. Rev. Bert Edward Williams, 6953 Stewart Ave., Chicago.

Miraculously Healed for Service in Africa

Fruits of Pioneering in the Northern Transvaal

John S. Richards in the Lake Geneva Campmeeting



BEFORE I tell of the work in the Northern Transvaal, South Africa, I would like to tell what the Lord has done for me. I was born in Kansas, and at an early age my parents realized there was something seriously wrong with me. I was dumb. I could only bellow like a bull. When I was about four years of age my parents came into the light of Divine Healing, and the dumb spirit was cast out; prayer was offered in my behalf and I spake freely from that time on. I thank God for a voice to praise Him.

Sometime after that I accidentally drank some lye and mother instantly put her hand on my mouth and called on the Lord, who gave a wonderful deliverance. It was nothing less than a miracle. Later my parents were visiting in Kansas and while playing in the yard I took up a rattle-snake not knowing its deadly bite. Truly Mark 16:16 and 17, have been fulfilled in my life.

It is just twenty years and six months since my parents set sail for South Africa, and I am thankful to be a missionary not only to follow in the footsteps of my dear father, who went to be with Jesus in 1915, and the example of my dear mother whom God is blessing in that land even now, but I am thankful that Jesus Himself has called me into His service.

While laboring in Johannesburg mother and I had often prayed that the Lord would undertake for the Northern Transvaal where the Gospel is so little preached. I had been working in secular work, but on Feb. 6, 1924, they reluctantly told me they could not use me anymore as business was so bad. I waited before the Lord one night until two o'clock in the morning and started out in the ministry with just two cents. I remember in the first place I went I asked the Lord to supply some white bread. I had been living on porridge all the time. That night at ten o'clock I looked out and I saw two little piccaninies coming with a loaf of bread neatly wrapped in a white napkin. I found they were the children of a native whom I had met only once. The Lord blessed my work in the Compounds and the Locations, but my heart yearned

for the North. One day, just before Mrs. Richards and I were to be married we received a letter from a man who had a farm in the Northern Transvaal. He told us he wanted missionary work done on this farm, which was near Duivelskloof and that we could have it rent free for a year.

My wife and I went up there in Jan. 1927 right after we were married. It was a time of drought and the natives were having their incantations to bring the rain, but we told them it was God who gave the rain and in answer to prayer it rained. This brought the natives to the services. One man said of a native who had gotten saved, "This native has been in our family for twenty-four years, noted for his drinking, lying and stealing, but since you folks have come he is different." Only the blood of Jesus can change the hearts of the natives. At the end of the first month thirty natives had made their first step forward. I do not say they were saved; it takes some time to get a native fully saved, but God worked in their hearts.

There was a native woman who had a wonderful experience. She had a husband who forbid her to go to church. One day he cruelly whipped her and, I believe, poisoned her. The evangelist prayed for her hour after hour, and as the death rattle was in her throat she had a revelation that her time to die had not yet come. She was restored and told her husband that she would continue to be a Christian even though he cut off her feet. She is not permitted to attend the meetings altho she still loves Jesus. There was another woman from a distant village who came to our service. She gave her heart to the Lord Jesus, but was cruelly whipped by her husband. One day her relatives poisoned a chicken and gave it to her. This was supposed to be medicine gotten from the witch-doctor to make her renounce Christianity. She came to the meeting one Sunday afternoon overcome by the slow-working poison, and was unable to return. She stayed in the compound and at two o'clock in the morning the native evangelist came running to the house saying she was dying. When we got there she was breathing heavily, just gasping for breath. As we prayed for her she became quiet and by morning she was almost well, and walked

home in the afternoon. Our God is a prayer-answering God.

Establishing a pioneer work is very difficult, especially if you have to supervise all the outstations. We have often driven all through the night to reach outstations, and when our strength was fast ebbing away suddenly we would feel revived because across the ocean someone had prayed for us. We need prayer-warriors to hold up our hands as we work for God in that trying climate, as Aaron and Hur held up the hands of Moses in the day of battle.

We built our church, having quarried the stone on our own place and made the brick ourselves. One day while out in the quarry my wife, not knowing where I was, had a burden of prayer for me. A terrific blast shot bursting rock upwards and hurled it hundreds of feet in the air and some of it landed at my feet. Had I moved I would have been killed instantly.

Work on a mission station is very strenuous. One time we were trying to sink a well; we had just come back from a little trip and we heard a chief had been bitten by a snake. We went to pray with him and when we got back there was a telegram from our Southern work, in Potgietersrust district 150 miles away, saying there was trouble at one of our outstations. We had to go through swollen streams and traveled in wet clothes, landing within thirty miles of our destination at eleven o'clock at night. When we reached there we found the native worker had acted very wisely and we thanked God. He was an uncle of the chief and had received the baptism while in prayer, not knowing there was such a thing as the Baptism of the Holy Spirit. A few of them were on their knees in an Episcopal church, and God poured out His Spirit. In two nights ten received the baptism as on the Day of Pentecost. They went everywhere over the countryside preaching the Gospel, and not until three months afterward did they come in contact with anyone who knew about this Pentecostal experience. Many were saved, as it caused quite a commotion when the uncle of the chief received this experience. Three months later a native worker came in contact with them and showed them it was in the Bible. In 1927 they had three or four out-stations; today they have twelve, ten native workers taking charge of these twelve stations, some as far separated as fifty miles. In the Duivelskloof district, besides the main station, we have eight out-stations and

preaching posts, which, together with the Potgietersrust work make twenty-one places under our care, assisted by the strongest Christians.

When we first initiated the Christians into taking meetings, we took them on a trip in the ox-wagon, from village to village. The natives are very hospitable, but when they saw the crowd coming they said they had a famine there. We told them we didn't come to take their food but to give them food from heaven, and told them of the power of the Lord Jesus. The next day we journeyed on to another village. Eighteen months before we passed through there to get permission from the one in charge of the district. He gladly gave his permission and this time he gave his heart to the Lord. The first time we were there we prayed for a woman who had epilepsy, which they tell us is one of the hardest forms of demon possession to cast out, but praise God she never had another fit from that day.

We then journeyed to another chief's place whose son was also delivered from epilepsy. He had heard of the woman being healed and came to the station one day to ask us to pray for his son. In three or four months' time he too was delivered. As we began to journey home some of our youngest Christians said, "Missionary, let us go to this village; it is getting late and you go on to the next one, and we can catch up with you at the next place." They scampered off as only young people can do, and held a meeting. How their faces did shine when they came back! They told of how they had prayed for an old man who had been sick for many months. Word reached the station that from that time the man recovered. "These signs shall follow them that believe." The natives believe and the signs follow.

I'd like to tell a little story of how we discipline our native Christians when they need it. Our object is to establish an indigenous church, self-supporting, self-propagating, and self-governing, as far as possible. One woman had been guilty of gossiping and we had to deal with her. She denied it and we deprived her of church privileges. She could come to the meetings but couldn't sit on the benches, but on the floor, for that is their custom. She and her sister felt grieved because of the trouble and they took a long journey to forget everything. The first night they put up at a heathen village where they had never heard the Gospel. They held a little meeting and told how the sick were healed and

God honored faith. The heathen said, "Pray for this girl here." They prayed and she was healed. The folks were encouraged and they brought a girl who was demon-possessed. They said, "That case is a little too hard for us. Let us take her back to the station." They brought the girl to the Station and when we left the Christians were still praying for her, morning and evening.

A chief came to us before we left and besought us to come to his tribe. He said, "I will put up a church for you and co-operate with another chief, and we can put it in a central position for both tribes." That man gave his heart to the Lord at one time when we were passing through his village. We had never been able to reach him before. My heart went out to him as I saw the hunger on his face. Even though we have twenty-one stations to take care of, we still feel we have to go out into the highways and hedges where they haven't heard the Gospel. About 150 miles to the East we have practically the closed land of Northern Portugese East Africa where they haven't a missionary. The door is closed to the Gospel, but we are hoping to enter in the Name of the Lord. Jesus said, "How can one enter into a strong man's house, and spoil his goods, except he first bind the strong man?" What shall we bind him with? Let it be prayer chains. If everyone within the sound of my voice will be a link in the chain of prayer God will help us to enter and rob the enemy of the spoils.

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fessed their sins; and the prayer-meeting lasted until far into the night. Now this isn't merely confessing; they go to the bottom and make restitution. Then when the sin is removed it is so easy to receive the Holy Ghost. The churches are being set aflame with the life and power of God.

"In Peiping the Methodists heard of this revival in Shantung and sent a missionary (Dr. Brown) to investigate. He came with note book, attended services, interviewed missionaries and Chinese and returned to Peiping and reported: 'It is wonderful! Never have I witnessed the like before'.

"Last night a telegram came from a Korean Presbyterian church asking that we come to them for a meeting. A Baptist missionary here interprets for us; denominational differences are swept away. The people are hungry for God. We

preach the full Gospel message and the Lord does the work. Hundreds, yea thousands have been brought into this Latter Rain outpouring of the Spirit since God let us bring the message to the Baptist church last fall. And the end is not yet, Hallelujah!

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one soul more than another within the circle of these hills that needs the gift of Pentecost, it is I, but I am too weary to think, or feel, or pray intensely. Is it not possible to receive it without the tide of emotion which so often accompanies its advent or renewal in the soul?"

"Then a voice, sweet and low, seemed to say, 'Claim and receive it by an act of faith apart from feeling. As thy share in God's forgiving grace was won for thee by the dying Christ, so thy share in the Pentecostal gift is held for thee by the glorified Christ; and as thou didst take the former, so thou must take the latter and reckon that it is thine by a faith that is utterly indifferent to the presence or absence of resulting joy. According to thy faith so be it done unto thee.' Dr. Meyer tells us that he took from the hands of the living Christ his share, or as much as he could then receive of the fulness of the Spirit."

We relate the above, not only to add evidence to the fact that there is such an experience as receiving the Holy Spirit in baptizing power after conversion, but also to show something of the consecration necessary to receive such a blessing.

It should also be noted that Dr. Meyer's experience at Keswick was rather the exception than the rule; that is, as to the means of receiving this experience. Some others, like him, have received this mighty baptism at the very moment of believing faith, but it is a mistake to suppose that all seekers do so receive. For many have thus claimed and received nothing. It cannot be denied, however, that all seekers may thus receive if their hearts are as well prepared as was Dr. Meyer's. The fact is that the Spirit requires of most candidates for this blessing a time of tarrying or seeking in prayer that a process of complete cleansing and dedication may first prepare the soul for the incoming of the Heavenly Guest. And as it is scarcely possible, if at all possible, to receive this mighty experience of Pentecost without at once realizing the joy and power and presence of the Spirit in the body, it will prove more satisfactory to make no claims of having received the blessing until one is literally filled and thrilled by the abiding Presence of the Spirit.

Tibet Yields her First Martyr



FROM the Roof of the World, the high plateaus of Tibet, there soared a soul to the still higher heights, above the world, to God's own home of the soul when on June 25th, 1932 the life of William E. Simpson of Labrang, N. W. China, was taken by cruel Mohammedan bandits as reported and fully verified by cable from the Consul General of Shanghai. He was murdered while *enroute* between Lanchow and Kungchang-fu, just after having met his father who had recently returned from a furlough in the homeland.

William E. Simpson was born in Old Orchard, Maine in 1901 and while yet a young lad, was taken to China by his parents and doubtless it was in those formative years that God laid the foundations for his missionary career, that part of the structure so necessary to a successful missionary. A fluent flow of the language was easily acquired by the growing boy and this was to serve him most effectually later on; then it was that the boy, William, learned the customs and manners of those strange people and then it was that God implanted in his boyish heart a deep divine love for a people who had no attraction in the natural.

It was about thirteen years ago, while still a very young man, that he returned to that same field, consumed with a passion to win the Chinese to Christ; shortly after reaching the field he further braved the dangers, the isolation and extreme privations by going to the border of Tibet, locating in Labrang, from which point he frequently made trips into the closed land of Tibet. The grave dangers, the momentary hazards that must have marked each mile of the itinerating path are recorded only in heaven, and while the toils of the road were most severe and trying this young soldier of the Cross never flinched but kept his eye on the great goal, for within his heart that flame of divine love for the lost ever spurred him onward. With what intrepid zeal he pushed ahead against all obstacles, giving out Gospel portions, preaching, and alleviating the burdens of the oppressed around him. As we look back over his correspondence we see the exuberance manifested in his writings whenever he was God-enabled to reach some remote monastery and there plant the Gospel seed, or touched a hungry soul wherein he saw, by faith's eye, a future disciple of the lowly Nazarene.

The April 1932 issue of THE LATTER RAIN

EVANGEL contained from his pen a most stirring appeal for young men who will face the rigours of the Tibetan climate, the isolation of that remote field, the dangers and loneliness and the discouragements; and he holds before such volunteers the one great reward—the eternal weight of glory. Little did he think that just a few months later he would be called upon to pay the supreme sacrifice, dying a martyr's death; but we can hear, as it were, his Master giving him the Christian's coveted "Well done" and rewarding William E. Simpson with that "eternal weight of glory."

His was the rare quality of making himself one with the lowest Tibetan that he might win him to Christ; he ate his food and wore his clothing. The story is told that a C. & M. A. missionary was visiting a Tibetan village and during a street service he noticed one young man, whom he took to be a Tibetan, listening very attentively; in fact the missionary saw in him a prospective Tibetan convert. After the service the young man stepped up to the missionary who was amazed to find in him a fellow-missionary, for it was none other than William Simpson. It was thus he won the love and the hearts of those so steeped in superstition and degradation.

Then, his was a most sacrificial life; he dwelt alone year in and year out for thirteen long consecutive years; he had no comforts of home; he was deprived of companions and had no Christian fellowship save as he met with those of the yellow race who had been redeemed and blood-washed. But he counted all this a privilege if thereby he might win some for Christ.

And now he rests from his labors. No more for him to tread those rugged roads, no more for him to bear the heavy burdens or endure the insurmountable hardships. On the hills of North West China, is raised another mound where lies the body of William E. Simpson, God's messenger boy who faithfully carried the message even unto death. And while

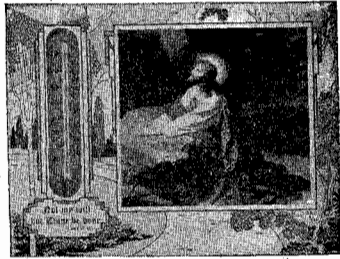
"No form of bronze and no memorial stones
Show me the place where lie his mouldering bones"
yet among the nomads of Tibet, on the roof of the world, there shine diadems that shall sparkle throughout all eternity and in remote parts of China are trophies of grace that shall meet him around the throne; and

"These are his monument and these alone;
There is no form of bronze and no memorial stone."

R. M.

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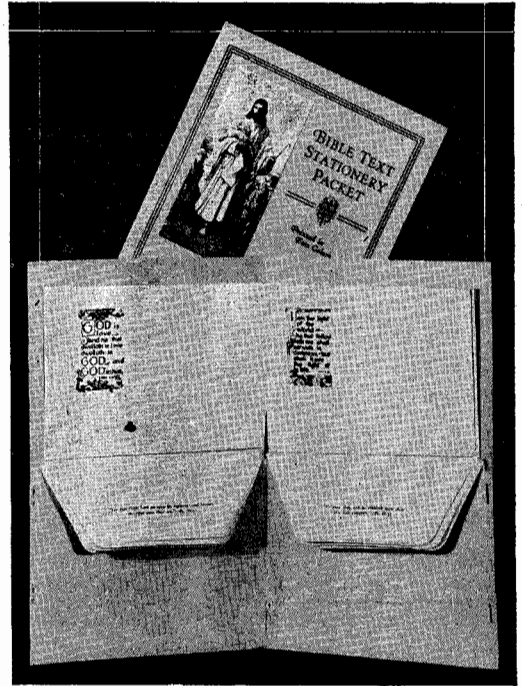
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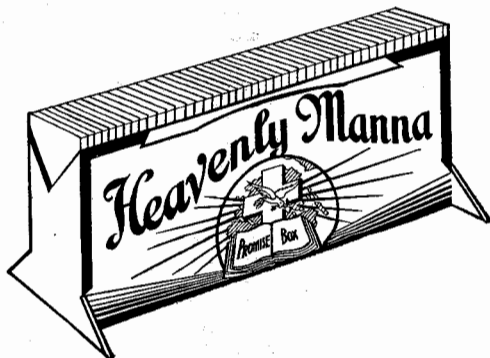
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