

The Latter Rain Evangel

The days of Heaven on Earth

Pentecostal Giving

THIS GRACE is one of the stars of the first magnitude which adorn the firmament of the Pentecostal Church, but which, like many of its other lights, has been obscured by clouds.

Pentecostal giving is not spasmodic giving, prompted by appeals or extreme cases of need. It is not giving to be seen of man, blazoned in the papers or inscribed on temples or costly windows. It is not competitive giving to outvie rival business or religious circles. It is not selfish giving, hoping to receive again. It is not indiscriminate giving, sowing with a reckless hand whenever and wherever pressure may dictate.

One-tenth is not Pentecostal giving; it is simply a matter of duty. The Jews were required to pay one-tenth as a tithe tax and another tenth as offerings, so they really paid two-tenths. Therefore he who pays but one-tenth is only half a Jew, and he who withholds *that* is as actually a thief as if convicted and behind prison bars; yea, even more criminal, for he has robbed the Lord God Almighty and His Son Jesus Christ. . . . New Testament Stewardship acknowledges the proprietorship of Jesus Christ, labors solely under His instructions and renders all to Him who owns it, with the explicit understanding that all profits above actual economical expenses of food, raiment, and shelter, shall be given in His Name. What an honor to be thus associated with the King of Heaven in the distribution of His goods! What a sin it is to betray this sacred trust and expend our money on ourselves or our friends or to lock it up for selfish purposes in banks or stocks or lands.

Pentecostal giving is cheerful giving. The "upper room" experience transforms the "I must" of legalism to the "I love" of delight. Sighing over the duty is changed into shouting over the privilege. A Pentecostal baptism that is below this mark should examine itself, and undergo repairs. Let us be more business-like with God and give unto Him our ALL and then we shall have the reward of the faithful in that Great Day.

—Mrs. H. R. Pannabecker in "Word & Work"

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

The Latter Rain Evangel

Published Monthly by
 THE EVANGEL PUBLISHING HOUSE
 18 W. 74th St., Chicago

ANNA C. REIFF, *Managing Editor*
 WILLIAM BOOTH-CLIBBORN, *Field Editor*
 MISS ROSE MEYER, *Assistant Editor*

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

Subscription Price

TO ANY PART \$1.25 (5/8) per year in advance
 OF THE WORLD 65c (3s) six months in advance

Special rates to Assemblies ordering twelve or more copies. Write for terms. Send drafts, express money orders payable to The Evangel Publishing House. Foreign Countries send international money orders. Do not send personal checks unless 10 cts. is added for exchange.

Contemporaries wishing to copy any article from this paper will kindly quote "*Latter Rain Evangel*."

A red cross on our wrapper signifies that your renewal has been received.

A cross opposite this note means your subscription expires with this number.

Table of Contents

PENTECOSTAL GIVING *Frontispiece*
 SAILING FOR AFRICA..... 2
 THE CROSS IN SERVICE..... 3
 THE EMPTY PEW..... 6
 DIVERSITIES OF OPERATIONS..... 7
 TWO WHO CANNOT WALK TOGETHER..... 10
 THE GET ACQUAINTED PAGE..... 12
 THE PROPHET THE CONSCIENCE OF ISRAEL. 13
 THE SUNDAY SCHOOL LABORATORY..... 16
 GREATER THAN SOLOMON..... 18
 IT SHALL NEVER BE INHABITED..... 21
 GOD'S HAND ON A WAYWARD BOY..... 22
 WALKING IN THE LIGHT..... 22

Missionaries Sailing

OUR veteran missionary, Mrs. Julia McCleary Richardson, is again leaving for Africa, sailing on the S.S. Deutschland from New York on Sept. 26th. When Mrs. Richardson came home three years ago she thought her missionary labors were ended, but it is not easy for one who has been a missionary for 38 years to be content at home; so she is again going forth in His Name to tell the story to those who have never heard. She will be associated with Miss Katherine Roth who is now going out for her second term and is expecting to work in a new tribe that Brother and Sister Keller of Kisumu, Kenya Colony, are just entering.

Mr. and Mrs. John Perdue returned to China on Aug. 6th on the S. S. General Pershing. While the Perdues have been home four years they have not forgotten the Chinese language as they have labored continuously among the Cantonese of this city, of which there are many thousands. They have had real fruit for God on their furlough and the Chinese here wanted them to stay and minister in their midst. They expect to work in the interior.

DR. BENJ. GOLDBERG, nationally known specialist on Tuberculosis who was formerly director of the Municipal Tuberculosis Sani-

tarium of this city, says that crop control by the government has decreased the food supplies of the country and is a menace to health, according to *The Chicago Daily News*. Dr. Goldberg intimates that the 4% increase in the number of tuberculosis cases during the first eight months of 1935 in Illinois is due to crop restrictions and the consequent higher cost of nutritious foods.

Divine Healing among the Episcopalians

FOR SOME YEARS the Church of England (Episcopal) in different sections has opened its doors to Divine Healing, recognizing "the intimate connection between moral and spiritual disorders and mental and physical ills." In Brighton, England, according to *The American Weekly*, the Church of St. Stephen has been the center of marked activities along this line. The Bishop of that Diocese has set apart this church as a spiritual center for the Church's ministry of healing for the Diocese of Chichester, and to this church the sick and afflicted, the crippled and the paralyzed in every stage and condition have flocked for deliverance.

The clergyman of St. Stephen's, the Rev. John Maillard, has for many years seen the truth of Divine Healing and labored patiently

(Continued on page 11)

The Cross in Service

The Great Central Theme of the Gospels

Niels P. Thomsen in the Stone Church, Sept. 1, 1935



WANT to talk to you about the Cross, especially the Cross in Service. Paul exclaims with depth of feeling, "God forbid that I should glory, save in the cross of Christ," and the words of the Lord Jesus Christ strike at the very depths of our consecration: "He that taketh not up his cross and followeth after me is not worthy of me." And we sing,

*"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me."*

When Jesus hung on Calvary, our redemption was finished, but that was not the end of the cross as far as we are concerned. There it was put into our experience. Sometimes we gather the idea that for us sacrifice is at an end, and the Christian life is henceforth a jubilant one and all we have to do is to sing ourselves to glory. No, it is not so. On Calvary the cross was put into our experience. There can be no deep experience with God, and no drawing nigh to Him that does not include the cross.

There is a word that is synonymous with the cross and I rather like it better. Not that I would change the thought, but I believe it will express a little better the meaning of the cross. In these modern days many people see in the cross only two pieces of wood at right angles; they put them on their churches and hang little gold ones around their necks. But that is as far from the cross of the scriptures as daylight from darkness. On Calvary there was a literal cross of shame, a cross of suffering and pain, of agony and humiliation, and it was tremendously literal and real as far as Jesus was concerned. And it will be very real and a cross of suffering to us too, but there is a little word which I believe will explain it more fully to us, and that is the word *sacrifice*. How much do we know about giving up? of pouring out our lives? Allow me to paraphrase this verse and read it something like this: "He that doth not lead a life of sacrifice and follow after me, is not worthy of me." A life of sacrifice! The cross in service!

I said that the cross was put into our experience at Calvary. The cross stands between the two dispensations, the dispensation of law and the dispensation of grace. It was the ful-

filment of the dispensation of law and the inception of the dispensation of grace. There it stands, and from that time on there has been the cross in service. And any service that has not the cross as its starting place and the cross as its goal, is not true service. Any service that is not accompanied by sacrifice, that has not sacrifice as its goal, cannot be true service. As far as Jesus, the One whom we are asked to follow, was concerned, it was the cross all the way; it was sacrifice all the way from glory; sacrifice all thru His days upon earth, a sacrifice which ended upon a cross, His service ended there, and for us, the service that pleases God ends upon a cross. Can you find any other service in God's Word that pleases Him? that has His sanction? If there is any other motive behind it, any goal other than that of sacrifice and pouring out of one's self, it has not originated in the heart of God; it has not been inspired by the Holy Spirit. Any other service is for self-aggrandizement, has some pride or ostentatious principle about it that wants to show off. All real Christian service has in it the way of the cross, that of continually pouring out. Just a continual channel is all that you and I can be. We have nothing to do with our lives but to pour them out continually in service.

How different is our service today from that of those who have gone before! We try to spare ourselves, and Jesus said that if we tried to save ourselves we would lose ourselves; and if we lose ourselves for His sake, we would save ourselves. Have you tried to keep back from the cross? to save yourself from the ignominy, the shame and reproach that come with it? If so you will lose all. Jesus is asking us to take up our cross and follow Him. The very heart of sacrifice, the very heart of the cross is love to Him. There can be no sacrifice, there can be no cross, as the Word expresses it, without love. It would be impossible to have a cross in our service without love. Whatever else we may suffer is not to be compared with the cross, as the Word terms it. Pain? That is not what the Word calls a cross. Pain is not synonymous; physical suffering is not synonymous except in an indirect way. It is sacrifice motivated by love that interprets the cross in scripture.

You have heard of people who have gotten into all kinds of trouble and found themselves in a place of reproach and blame because they have been very unwise, and then they say they are bearing their cross. To suffer for one's own folly is not bearing the reproach of the cross of Christ. The cross is that principle so motivated by love which says, "I sacrifice myself because I love Him." God is looking for that kind of service. Not to take all we can get, but to give all we can. Not to heap on ourselves, but to heap on others. Not to find ourselves a large sphere, but to make way for others. There is a cross in that kind of service.

And if you never knew there was a cross before you tried to open up your heart for the service of love, you will soon discover it. As we do that we find that the way does not become easier but more difficult. In the entire life of Jesus the cross was before Him. Three different times during His short ministry on earth, before there was any knowledge of such a thing in the hearts of His disciples or even in the hearts of the Jewish or Roman authorities, before there was any thought of the cross in their minds, it was mentioned by the Lord Jesus Christ. He took His disciples aside and said in so many words, "I want to tell you that there is a cross out there. There is a cross I cannot escape. I shall not try to do so. I cannot fulfil my mission here except I reach that cross. I shall go that way because it is my Father's will and because I love you, and for this reason I am willing to pour out my soul unto death."

I am thinking that along this way of sacrifice there will come times when you and I will find many by-paths to help us to avoid the cross, and many suggestions to deviate from our purpose will come to us, but we will have to set our faces as flint to walk the path of sacrifice and go through in order that Jesus may be glorified in our lives. You say, "I thought the Lord was talking to preachers in that verse." Yes, He was, but He was also talking to all children of God who would follow after Him. "He that taketh not up his cross and followeth after me is not worthy of me." No distinction as to what you are, or what position you hold. If you want to follow Him, and want to be worthy of Him there is the cross. "How can I pour out myself?" some one asks. "How is this cross to touch my life?" "In what way can I empty myself?" you say. "I cannot preach. I cannot even testify without becoming confused." Ah, there are many ways in which

we can pour ourselves out! How much of the cross do we bear when it comes to prayer? How much do we pour ourselves out in that service?

"Praying Hyde" of India interceded for souls night and day. He had no regular hours for sleep and no regular hours for meals. It was my privilege to have one of the Christian workers with me from that work where he was stationed, and he told me that frequently Hyde would not eat all day, and at midnight he would come over to the tent of his worker and say, "Paul, have you anything to eat? I am just a little hungry now." That dear man would sleep for two or three hours and be up long before the rest, praying again. He was practically a young man, 48, when they sent him down to Calcutta for a doctor's examination. The doctor said, "Man, what have you been doing to yourself?" "What is the trouble?" he asked. "Something has happened to you that could only happen to a man who has been under a tremendous strain and work. Your heart has been moved from your left to your right side." You would have to pray a great deal to pray your heart from your left side to your right, but no other missionary in India ever won as many souls to the Lord as he. And when he lay down his life there were thousands and thousands of Indian Christians who followed his bier to the grave, saying, "He prayed for me." "He died young," you say, but he lived a lot. He lived a great deal more than some who have lived a long life. His mission was finished. His life was one of sacrifice.

They didn't understand him. He was not like other people. They said they never could find him with any money. To everybody who came his way he emptied his pockets. You never found him in the "parties." He had to pray. You never found him where society met. No, he was off talking to God. How far have we gone in the way of sacrifice when it comes to praying? Have we truly been put upon the cross to pray? Have we gone on the cross to live for Christ? How about these things that have fastened themselves to us, these worldly things? If you never knew there was a cross before, you will discover it when you begin to separate yourself from some of these things that have fastened themselves on God's people—right in the church of Jesus Christ—our mannerism, our speech, our habits, gossipy habits, critical habits, fault-finding habits. All these many things have arisen and engrossed our time because we have not been willing to

go the way of the cross. Separation from these is part of the price God asks us to pay. "You are not worthy of Me," He said, "if you will not take up your cross." "You are not worthy of me if you are not willing to die." Oh yes, that is what it means—death! How hard it is for us to die! How we struggle! How we gasp for breath! How we beg just to keep on living! We work just as hard to keep from dying to sin as to keep from dying a natural death. We try to find as many ways as possible to keep from dying physically and we do the same to keep from dying to the flesh. Our "temper" is not temper, but righteous indignation. We do not harbor ill-feeling but are just "sore" because a certain person cannot see our way. We deceive ourselves by thinking that the stirrings within *us* are the stirrings of the Holy Spirit. We do not want to die. One of the hardest journeys for us to make is to go to Calvary and die. And let me tell you why. We haven't come to the place where our *old loves* have gone and where He is our only love and the only flame of our hearts. When we come to that place it will be easier to die.

But why does the Lord want us to die? Why does He set a cross before us at all? He went to the cross. Is not that enough? No, it is not enough. We, too, must go to the cross. Not the cross *for* sin, but the cross *to* sin. Not to die *for* sin but to die *to* sin. Why must we go to the cross? Because it is the only place where sin can be met and judged. It is the only place where there is deliverance from sin, and only in the measure that we love God and pour out ourselves unto Him, are we delivered from the power of sin.

It was when Jesus Christ poured out His very life on the cross that our deliverance was assured. And it is only when we come to the cross and are willing to die unto sin that our justification and righteousness are assured. When Jesus procured your salvation and mine, and deliverance from sin on the cross, He didn't take that deliverance from the cross and pass it around in the bazaars of the world, in the mires of sin. No. The call goes forth from Calvary and the call is not, "Who wants me? I will come to you." But the call is, "*Whosoever will, may come.*" Thus the way is open for us to come to the cross. That is typical of what took place on the day that Jesus died, when the earth was shaken and the veil of the temple was rent from the top to the bottom. You say, "That is not the cross." Yes, that is the cross. It was the place of blood where none had access, and

where for centuries year by year in type the lamb had been slain and the blood sprinkled. He made access and made it possible for you and me to come to Him by way of the cross. And do you know what the cross will mean as far as these old natural lives are concerned? It will mean to this old nature of ours exactly what the cross meant to Jesus. It meant *death*. Are we willing to take this way? You say, "I did not know that the Lord would call me such a difficult way, such a thorn-strewn path. I thought I'd be able to go through singing and never know a care. I thought His sacrifice did it all." No. His sacrifice doesn't mean anything to you until you make *your* sacrifice, the giving up of yourself. Throughout the life of Jesus His service continually pointed to a center, and the central place of His service was the cross. And the central place of your service and mine will be a cross. If our love does not go that far it is not a service that is rendered as pleasing unto Him. And that is the way His servants whose biographies are recorded in God's Word traveled. Have you taken time to read much of Paul's experiences? Did you read about the crosses—let us not say "crosses" but *the cross*. It is all summed up in that one word "*sacrifice.*" When one considers Paul's method of preaching, the number of assemblies he founded, the success that he had as he traveled, you would think he would become such a popular evangelist they would have flocked to him from every quarter, would you not? But Paul always held up the cross, and we see him pouring himself out. And when he comes down to the end of his days, instead of being a popular evangelist, we hear him say, "Demas hath forsaken me!" "Bring Mark to me. I need him. I need somebody. There is nobody here." Finally the path grows more lonely. They led him out between the Roman soldiers alone, outside the city. He is beheaded. He has poured his life out. Peter! You would think with the marvelous healings, that Peter would be popular, people bringing their sick that his shadow might fall upon them and bring healing—yet finally Peter is all alone and they take him out to die. And when he sees the cross he says, "Do not have me die like my Savior. I am not worthy of that! Let me be hung with my head downwards." And thus he died. Some did not meet martyrdom but they had the cross in their lives. It was the giving up of their own pleasures. No longer our pleasure but God's.

But friends, why the cross? It is the only way home. There is no reward without the

cross. I know we are looking for wonderful rewards when we get home. Sometimes we become all enthused over the fact that one of these days we will be home and the Lord will deal out rewards; we will walk the streets of gold, live in mansions of pearl, and have a wonderful time. There is only one way to obtain that, and that is the way of the cross. It was attained through a cross *for us*, and it will be reached by way of the cross *by us*.

In the first chapter of 1 Corinthians Paul tells us that no other foundation can be laid than this. So we may build on this foundation, gold, silver, precious stones, hay, wood, stubble. This is typical of service. It is in two main divisions but different kinds of material, three in each division. And how do you obtain gold, silver and precious stones? Through service by the way of the cross; by putting sacrifice into your service. If it meant no sacrifice to obtain these things you and I would all have them, and they would no longer be precious. Everybody would grab them. If it did not mean privation and much toil to prospect in the Klondike, if we knew just where we could go and pick up the gold, we would all be there, would we not? Despise gold and silver and precious stones all we want to, there would be a great many of us there. But there is sacrifice behind the obtaining. Not all are willing to pay the price. Gold, silver and precious stones with which we may build are all typical of service coupled with sacrifice. But we can all get wood, hay and stubble. Go out to that mud lot near your house and pick up all the stubble you want. True, many are building with that kind of material. It doesn't cost them anything. But the Lord said it would all be burned up. He will test your service whether it is with the cross or without it.

The cross means a giving up but it means glory. That is the way Jesus walked. Watch Him as He walks with His face toward the cross. He is not looking at the cross, but at the joy that is set before Him. That is why we can endure the cross, why our hearts are jubilant even while we are sacrificing, why we can sing when folks wonder why we are not complaining. We see beyond the cross. We see the glory on the other side. It is said of Jesus, "who for the joy that was set before Him endured the cross, despising the shame and is now set down at the right hand of God." We read of no other way to the right hand of God. Thank God, that is why I can go, because

Jesus went before me and opened the way for me.

Misunderstandings? Yes. Heartaches? Yes. No place to lay your head? True. No money in your purse when the tax-collector comes? Amen! Death and the grave? Yes. But there is a resurrection morning just beyond. Hallelujah! And will we not with Paul say, "God forbid that I should glory save in the cross of Christ my Lord"? Glory in the cross? Yes. Glory in sacrifice? Yes. Praise in our hearts when we are passing thru hardship? Yes, for just beyond is glory. We also will endure as seeing Him who is invisible. We will see Jesus who has gone before. This path of sacrificial service will take us straight thru to glory. Pour out yourselves in service, in sacrifice, as He poured out His life, and if we suffer with Him we shall also reign with Him.

The Empty Pew

(A Tragedy in Four Acts)

ACT 1. THE EMPTY PEW—

Sunday motoring.
Week-end gaiety.
Mental indisposition.
Physical indolence.
Minister depressed.
Church officers wandering.
Church slipping.

ACT 2. AN EMPTY HEART—

No time for God.
No time for prayer.
Not interested in the Bible.
Not interested in others.
Cobwebs grow over spiritual vision.
Anxiety supplants poise.

ACT 3. AN EMPTY LIFE—

Influence for God—nil.
Influence for church—nil.
Influence over children, helping them to select the best—nil.

Bank resources may be accumulating all the time, but no spiritual wealth laid up.

Materialistic and self-centered.

ACT 4. AN EMPTY HEAVEN—

No "Well done, good and faithful servant."
No "Thou hast been faithful over a few things."

No home erected by the consecrations of life.
No crown of life.

No training for service in the kingdom.

No "Enter thou into the joy of thy Lord."

—Quoted in "Presbyterian Survey."

"Diversities of Operations"

Misguiding Experiences and God's Sign-Posts

William I. Evans at Camp Byron

Love is that thing which awakens a pastor in the middle of the night, and gets him down on his face to groan and weep before God to restore a backslider or to save a brother from his perilous condition. Love is that thing which motivates a man to search the slums for the most wicked drunkard, prays him out of the hell-hole he is in and prevails upon him to yield himself to Christ when everyone else says, "Let him alone. He is just an old drunkard." Love never once allows the suggestion that it is not worth while to enter his mind.



IN CONSIDERING the operations of the Holy Spirit, notice that the Scriptures say *there are diversities*. We are so human, and in our humanity we are so circumscribed and limited that we are constantly prone to feel that God is restricted to one little operation. It was in the year 1907, while I was attending Bible School that I received the Baptism of the Holy Spirit. The Lord was working very graciously among us those days. When the students gathered together someone would start a chorus of worship and adoration, and we would let our souls go out in worship to Him. It wouldn't be long till I felt so good that I would get the spirit of laughter and just have the best time with the Lord laughing excessively. It felt so good that it seemed the sum total of a happy existence was just to sit there and laugh and laugh. This went on for some time and then one day an evangelist came on the scene. He didn't know anything about this laughter business, but I did, so I went to laughing just as I always did, for that was the end of all things, just to have that good feeling in the Spirit. But as I continued laughing, the evangelist finally stood up and came to the front of the platform. With a solemn face he said, "I am a stranger here." I paid no attention but just continued to laugh and then I heard him say, "I am a stranger in a strange place and I beg the courtesy due a stranger." I stopped laughing but down in my heart I said, "That man doesn't know anything about the Holy Ghost or he wouldn't have said that." But while I was priding myself on knowing more of the operations of the Spirit than the evangelist did, God began to teach me a lesson and ever since that day I have thanked God devoutly for the man who rebuked me. All I knew was just that one operation and I considered *that* the sum total of spiritual manifestation.

In those early days I had a friend who had received the Baptism of the Spirit who one day was called on to pray for a sick person. As he

was praying he felt the Spirit moving upon him and out came a severe rebuke. The Lord worked and the person was healed. So the next time he prayed for a sick person he thought the Lord would work in the very same way. Straightening himself up he roared out another rebuke and for some time thereafter when he prayed with a sick one he always rebuked but one day the Lord said to him, "Hold on here. What are you doing anyway? I meant you to do that once but now you just hold steady and look to Me for direction." After that he waited, always endeavoring to keep in touch with the Lord so that whatever he did would truly be the release of divine energy.

There was a good sister, who, every time she got blessed, would let off a sort of Indian war-whoop; if you were a stranger your blood would fairly curdle and your hair stand on end. She used to call it the "Victory Call" and thought God was leading her to do that. Now she was well meaning and honest but she just needed to study her Bible a bit; she needed to learn that there was more than one operation of the Holy Spirit.

* * *

Now then for a bit of practical instruction: If the Baptism of the Holy Ghost is an endowment of divine power and energy to be released, then surely the Scriptures must give us some help, some guide to follow, in the release of this divine energy; for I am ready to admit with you, that when the Spirit moves upon you, you feel so overwhelmed that you hardly know what to do. In the early days of the outpouring of the Spirit a group of missionaries in South China met together in services. When some peculiar things happened, folks at a distance watching, said, "That is not God," but the folks in the midst of the Spirit's working said, "That's very easy for you on the outside, high and dry, to look on in cold calculation and say this is not of God, but get over here in the middle of it and see how you feel."

But God has given us some guides in this Book, to help us, so that we may yield and submit ourselves and learn to co-operate with God for the release of this divine energy so that it may be effective. Why waste so much of this divine energy? I believe it was Sister Carrie Judd Montgomery who had an experience which will illustrate this truth. In a large convention in Beulah Park, Ohio, years ago, the whole congregation of saints stood with hands lifted and they were sending up a mighty volume of praise and worship to the Lord. Everyone seemed to be lost in worship and she felt she too should throw up her hands and join the others, but God spoke and said, "Conserve." "Hold." She didn't know what it meant but she waited quietly and while the others were sending up this volume of praise the Lord dropped a little thought into her heart and when the shouting subsided and the assembly settled down, the Holy Ghost poured a message thru her that brought life and power to the entire congregation. A variety of operations! That is the way the Lord wanted her to release divine energy. The chances are, had she let go and shouted with the rest, she might have failed in getting the message the Lord wanted her to give.

There is always beautiful harmony in what the Lord does. I have been in services where the atmosphere was so charged with the Holy Ghost that the congregation was not at all surprised at the text the minister announced when he arose to preach, for they had already sensed what the Spirit had for that service.

Now let us study some of the guides which the Spirit has given us. It is of interest to note that the thirteenth chapter of 1 Corinthians is sandwiched in between the two chapters dealing with the use of the gifts. This provides us with one of the outstanding guides for the release of divine energy: *Love*—this is the guide. At the conclusion of the twelfth chapter we read, "But I show unto you a more excellent way," and many people have taken that to mean that we are to do away with the gifts and supplant them with love, but that is not what it means for the Holy Spirit never contradicts Himself. What He does mean is that we should seek to manifest spiritual gifts only when motivated by love.

What is love? Surely not this modern milk and water conception of love. We will have to turn to the Word of God and re-define love because the world today has very false ideas about love. The modern conception of love is

nothing but selfishness and love is absolutely opposed to that. Love is an unselfish desire that brings a man to a point of sacrifice in its desire to bring benefit and blessing to others. Love is that thing which awakens a pastor in the middle of the night, and gets him down on his face to groan and weep before God to restore a backslider or to save a brother from his perilous condition. Love is that thing which motivates a man to search the slums for the most wicked drunkard, prays him out of the hell-hole he is in and prevails upon him to yield himself to Christ when everyone else says, "He is just an old drunkard. Let him alone." But Love impels one to go after him and never once allows the suggestion that it is not worth while to enter his mind. Love presses on to the extent of sacrifice in its desire for the welfare of another. Love is the impelling motive in the exercise of spiritual gifts.

So Love is one of our important guides. Back in those days when I laughed and laughed I didn't care for anyone else; I was feeling good myself and that was all that concerned me. What would happen if we all acted like that? Let love always be our guide.

Then in the fourteenth chapter of 1 Corinthians we have another guide given us—*Edification*. "Let all things be done unto edification," and when this is coupled with love we will be fairly safe. Love is the motive prompting, and edification is the end to be reached; they are inseparable. If your motive is always impelling love you will be reasonably sure to edify.

Speaking in tongues in a meeting doesn't edify unless it is interpreted, therefore do not speak in tongues unless there be an interpreter present. I would not say that a sin has been committed against God if this is done but it has failed to bring the desired result—edification. The reason for this is very clear: the people of God have gathered together for edification and all that is done in a service should be to the end of bringing definite edification. Another point needs to be stressed: *A message in tongues should not interrupt a message from the Word of God*. There may be a time when the Holy Spirit does move upon a person to give a message in tongues to confirm the Word in the midst of a message from the pulpit, but this would be only rarely. When a message is going forth under the anointing, a great many of us get to feeling so good that a half dozen of us could speak in tongues but that would certainly not be in accord with God's plan. A message in tongues with interpretation should

never take the place of, or supercede the Word, for the former is always subordinate. So Edification is another guide in the matter of the operation and exercise of spiritual gifts.

There is another, and lest someone think I might be stretching a point here let us read 1 Corinthians 14:20: "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men." Now it is all right for babies to play with rattles. We would not deny any of them that pleasure, and we must not be too hard on the babes in spiritual things, if they play with toys, spiritually speaking. Rather let us be kind to them and instruct them and help them to grow up. Don't turn on them with rebuke but go to them with the Word, teaching them kindly. Anyone who has the spirit of Christ is teachable; that is one of the ear-marks of true spirituality. And a babe doesn't need rebuke the first thing but rather teaching. But here we read, "*Don't be babes in understanding.*" God put your head on your shoulders for a purpose and He is not in the business of cutting off heads. You wouldn't have any understanding then, so keep it just where He put it. God didn't put it under your feet to have it subordinate but He put it on top, where it belongs and then He says, "In understanding, be men." "Use common sense." "Use your head." Children are lacking in understanding; this needs to be developed in them, they must be guided and helped until it is developed. But they do not remain children and as we grow in the spiritual realm God expects us to use our understanding in the matter of the release of divine energy; in the way we conduct ourselves in a service. Yes, we have all the freedom to do just as we feel like doing but our intelligence should guide us in doing only those things which bring edification and blessing.

I was in a service one time when some unsaved people were present and sat quite near the front. When we got down to pray I got down "on all fours" and began to rock back and forth in prayer. I was having a glorious time but those unsaved people didn't understand it. They said they were afraid I would crawl all around there just like a "teddy bear." When I heard that it taught me a lesson, that in a congregation where there are unsaved people to be considered I should restrain myself from some liberties that I might otherwise take. I was to use my head. "In understanding, be men."

That leads us to another guide—*divinely-set limitations*. "The spirits of the prophets are subject to the prophets." "Oh," but you say, "I am free. I can do anything I please." No you can't. The operation of restraint is seen everywhere. Suppose trees could talk, think, and reason, and one tree should begin pushing out its limbs, saying, "You get out of my way; I want to stretch"; the other trees would say, "We have just as much right to stretch as you have." What friction there would be! But the tree has to restrain itself in relation to the other trees about it. Look anywhere you please in nature and you will see God's law of restraint in operation and it is present in this matter of spiritual manifestations. Of course we have liberty in the Spirit but there are definite restrictions and limitations and so we refrain frequently from doing certain things we feel like doing because we know that the best end is obtained by such restraint.

I am told that in the early days of Pentecost in Germany folk would gather together in large meetings and as the service progressed and the Lord's presence was manifest, someone would jump up and want to prophesy. There being so many new people, the elders had no way of telling whether a certain person would spoil the meeting or help it. So they agreed among themselves that when anyone whom they did not know wanted to give a message, they would try the spirit of that person by asking him just to wait a minute and the way he reacted to that would prove whether he was genuine or not. If the person would say, "Now, don't you put your hand on the Holy Ghost," the elders knew he had a wrong spirit, but if the person was willing to recognize authority the elder would say, "All right, brother" or "sister." It was not done to stop them but to test them to see if they had the true spirit of Jesus which is always willing to be restrained if necessary.

We read in the 27th verse, "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret." If I understand language at all that means three messages in tongues are sufficient for any meeting. There is a definite purpose for this. Gifts are signs to confirm the Word. We read in the last chapter of Mark, concerning the disciples, they "went everywhere, the Lord working with them, and confirming the Word with signs following"; not superceding the Word; not saying, "We

(Continued on page 17)

"Devil Man and God Woman Cannot Walk Together"



THIS is my third furlough. I thank the Lord because He has brought me back again, although a week before I sailed I was very ill indeed. I was scarcely able to live. I was the only lady passenger on the steamer, and we had a rough voyage coming home, but the presence of the Lord was with me all the way.

There is no place in all the world where I would rather live than in Africa, over there in the jungles and in the midst of heathen towns. When the Lord called me to Africa He gave me a real love for the African. The essential qualifications for a missionary are a sincere love for God and for your fellowmen, whether white or yellow or black, and the Lord put just such a love in my heart. Those negroes that in the natural look so degraded, have precious, never-dying souls and the love of Christ constrains us to love them. So whether we are teaching in the school, caring for the sick, or carrying the Gospel into raw heathen towns, that constraining love for their souls is our one consuming passion. Many times our people say to us, "Whether you reprimand us or not, we feel you have love for us," and that is what counts. We are one great family that belongs to God, all one in Christ Jesus, regardless of color or race, because we are born into His kingdom.

This last term I feel has been the most blessed and worth while in all my years in Liberia. I praise God because during that time we have witnessed a wonderful revival there. It started in the Daroba tribe, in answer to the prayers of the missionaries and the natives. It was in the fall of 1932 that the break came, and all through the tribe of Daroba the power of God fell. The slain of the Lord were many.

As soon as the Lord began to work the natives erected little mud chapels where they could congregate, and in two or three weeks they had a place of worship and the glory of God came down throughout the length and breadth of that tribe. And the revival didn't confine itself to that tribe. It was wonderful to see what God did in many tribes. I was in meetings when the power of God would fall so mightily it was impossible to preach. The people flocked to the altar and knelt all around and on the platforms. And they were never satisfied with the experience of salvation alone. They said, "We want to see Holy Ghost," and until they "saw Holy Ghost" they continued

to pray. You could see the glory in their black faces as they glorified God in other tongues. There was a shine on their faces, and it wasn't the shine of palm oil. They said, "Now Jesus live in my heart. First time I live in darkness, but now Jesus live in me." An old chief came one day; I could not tell at first whether it was a man or woman, the way he was rigged out, but he was an old man. He said, "Last night in your meeting I found God. In all my life I never see such glad in my heart today," and he could hardly wait until the testimony meeting. Oh, we missionaries can appreciate these wonderful times because we have seen and known the darkness and sin in which they have lived! They have been bound for years and years. They recognize the devil's power and think they must appease his wrath, and when the revival came they said, "We thought God was far away, but now He is near us." It was a wonderful revelation to them that God was nearer than the devil. They used to put their sacrifices to the devil outside and inside their houses, but now they say, "Jesus, He live right inside our houses, right inside our hearts."

Following this revival there came a great demand for teachers. "Send us teachers, missionaries," they cried. And, of course, we realized that these new-born babes in Christ could not go on unless they were instructed, so this great problem faced us. We did the best we could and sent out the most advanced from the Boys' School. They said, "We will go and do our best." Our great need is a Bible School. We had one, but the missionaries in charge broke down and had to come home. Pray that someone will be able to take up this most important work, to evangelize these places and open up new fields. Our prayer is that Liberia may be evangelized. Our only hope to see this lies in native evangelism. Though Liberia is not a big country yet because we have no other means of travel but the Black Diamond Express (traveling by hammock carried by natives), 25 miles is the best we can make in a day. Traveling has been very difficult, especially during the rainy season. This past five years I have traveled over 2,000 miles and have reached the French border with the message of salvation.

I praise the Lord for our splendid native workers. One chief, Tablu, who is now an old man, has gone all the way with Jesus and goes

out preaching everywhere. Then there is Rebecca, one of my first converts in Hooya. I remember after she was baptized in water she received the baptism of the Holy Spirit and the glory of God filled her. She was married; her husband had two other wives, and he said, "I am a devil man and you a God woman. Devil man and God woman cannot walk together." She was quite willing to leave him but then he changed his mind. She had great burdens for her people and he was vexed but he would not let her go. She said, "What shall I do?" "Stay with him until he puts you out," we said. We didn't want to be home-breakers. The day came when he said, "I tire for my woman. I just want the bullock and that goat I paid for her." I talked it over and together we made up the ransom money of \$35 and Rebecca was free. She came to live with me and has been my constant companion all these years. She has gone with me everywhere to preach. She has a daughter about eighteen years of age who is also in the Lord's service. She came to me one day and said, "I want to begin to read." She entered the school, but said, "Only God can help me to read," and she prayed continually for the Lord to help her to learn her ABCs. It wasn't long until she was up with all the rest and she went on until she was able to read her Bible and could read a chapter through very nicely. Every spare minute you will see Rebecca with her Bible in her hands. She will come to me and say, "Erickson, today I would like to go into the bush." I knew what she had in her heart and she would go and pray all day long. When she went into the villages she would get their ju-jus. They would say to her, "We have heard the true God," and they would march out under the starry skies and burn their ju-jus singing praises to Jesus, "He is the true God! He lives in our hearts. Now we know these things we used to worship have no power." Oh, it is worth while to make the sacrifice, to cross the seas that these other sheep might have the Gospel! Dear friends, do not think it is in vain you sacrifice by giving to missions. Your reward will be as great as ours, if you are faithful. May God keep us faithful, both on the field and at home, and together we will share in the rewards.—*Ruth Erickson at The Missionary Rest Home.*

(Continued from page 2)

with his church to have them recognize healing as taught in the Word of God. One of his first

experiences along this line was that of an old soldier friend who for twenty years had suffered agonies with sciatic rheumatism. They met together for prayer in an apartment in London, and as they knelt together and the minister laid hands on the ex-soldier he was delivered of his malady for which he had doctor'd twenty years. This was the beginning of Mr. Maillard's ministry of healing. Could the walls of St. Stephen's Church speak they would tell of miracles wrought in the Name of Jesus Christ: a man healed of tuberculosis of six years' standing, a woman given two years to live but made whole in an instant of time, a child born paralyzed walks for the first time, a war veteran, "blown up and invalided home," healed and delivered from extreme nervousness, and so on.

Mr. Maillard's congregation also prays for the sick who are absent. A marked case of this kind was a man who for many years had suffered from a form of paralysis. "Fearful spasms of trembling would take possession of him. These were painful and so violent that when he felt an attack coming on, the only thing to do was for him to lie on his bed, clutching at a pillow to gain a certain anchorage and to gradually control his limbs again. He had not been able to work for years on account of his affliction and he and his attractive young wife had lived in poverty in one room while she made a little money.

"Deeply impressed by his sad condition Mr. Maillard devoted a few minutes, with his congregation, in special prayer for him, that Christ's healing Presence should be revealed. He called the next day and found "George" sitting perfectly motionless and normal-looking. He told Mr. Maillard that the night before he had had a bad attack and was just recovering and had groped his way to a chair when he felt an inner glow of new health. He sat upright and became aware of a white light hovering in a corner of the room. It brightened and took shape and for an infinitesimal moment George saw "The Light of the World."

For five years the man had medical attention and had been discharged from a hospital as incurable. After he was healed he went back to the hospital for a test; they made him walk quickly across the highly polished floor of the ward. The doctors pronounced him cured of paralysis and he has been well ever since.

In speaking of the work Mr. Maillard said to a press representative: "I do not work mir-

(Continued on page 21)

The Get Acquainted Page

Conducted by Watson Argue

Presenting the Founding and Growth of the Pentecostal Church at Akron, Ohio.

THE PENTECOSTAL WORK at Akron, Ohio, is the outgrowth of a work dating back to the time when the present pastor, Rev. C. A. McKinney and wife returned from the foreign mission field, Congo, West Africa, in 1900.



C. A. McKinney, Pastor

At that time they opened the Union Gospel Mission of that city, and also took the pastorate of The Gospel Church on E. South Street.

It was in this church that the Holy Spirit was first outpoured in Pentecostal fulness, in 1906, just after the memorable outpouring of the

Holy Spirit at Azusa Street Mission, Los Angeles, California. Sister Ivy Campbell of East Liverpool, Ohio, after receiving the Baptism of the Spirit at Los Angeles, was moved to come back to Ohio to tell of what great things the Lord had done for her. Pastor McKinney met Miss Campbell in East Liverpool and invited her to come to his church in Akron and witness to the people of the outpouring of the Holy Spirit in California.

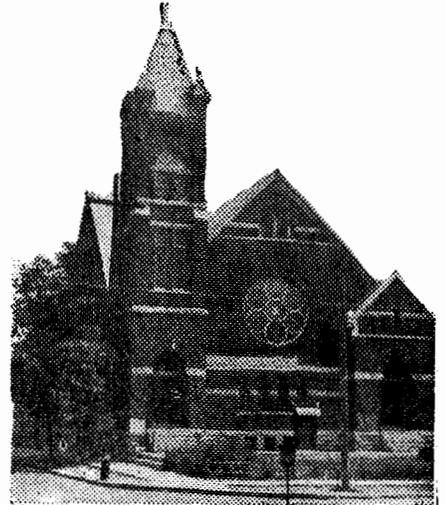
A revival service was in progress at the time with a Holiness Evangelist, Ed Ferguson. When Sister Campbell presented the Scripture on the Baptism of the Holy Spirit the message was gladly received, and that very afternoon, to the great astonishment of the evangelist and the pastor, some received the Baptism in the Holy Spirit with signs following. Evangelist Ferguson stayed only a few days more but Sister Campbell continued with the meetings for three months under the anointing and unction of the Holy Spirit. The manifestation and

power of the Holy Ghost in signs and wonders and different operations of the Spirit, were wonderful and will never be forgotten by those who were present. Heaven came down and a great number in Akron and the surrounding country received the Baptism of the Spirit and went forth everywhere preaching the Word.

The growth of the work, due to the revival, necessitated a larger building and a more central location was secured; a building was erected on Cedar Street where they remained for eight years.

In the providence of God it was then found possible to secure a much larger building which had been occupied by Trinity Church, Cor. North Howard and York Streets. This building, 60 x 100 feet, with ample auditorium and Sunday School rooms, pipe organ, and a seating capacity of 1,000, was secured for the sum of \$38,000. The purchase of this church was made possible by a substantial gift from several loyal members of the church, and later by a generous bequest from another of the members.

Brother and Sister McKinney have been the pastors of this work since its beginning, with the exception of two years when they occupied the pastorate of the Full Gospel Assembly at Battle Creek, Michigan. During this time their son, H. C. McKinney, occupied the pastorate. After three years Pastor C. A. McKinney returned to the Akron pastorate. Since that time his son has been engaged in evangelistic work, part of the time



The Pentecostal Church, Akron, Ohio

(Continued on page 20)

The Message and Power of the Old Testament Prophets

The Prophet the Conscience of Israel

Meyer Pearlman at Lake Geneva Camp

(Continued)



HE Old Testament prophets were not only Spirit-filled men, but they were holiness preachers, preachers of separation to the Israelitish nation. The calling of Israel represents the greatest holiness movement the world has ever seen. God looked down upon all nations, and He saw He needed one nation to carry on His work. So then He put a mark around one nation and that nation was Israel. He said, "This shall be an holy nation, separated from all other nations, to be priests unto all nations and to bring my light and message to them." Israel was separated, but to keep Israel separated was the next proposition, and I am reminded that Moses had two of the greatest jobs in the history of Israel. The first one was to get Israel out of Egypt, and Job No. 2 was to get Egypt out of Israel. Which was the harder? The second one!

The main task, then, of Moses, was to keep the nation from mingling with the surrounding nations and losing her identity. The chief message to the children of Israel was, "Remember your calling. You are not like the surrounding nations. You are consecrated, sanctified. You have been set apart for a mission in this world. You cannot fulfil your mission if you mingle with the Moabites, the Ammonites, and others. Come ye out from among them and be ye separate. Furthermore, if you determine to mingle with the nations Jehovah will scatter you among all nations, and if you will not receive willingly the mark of Jehovah's consecration to keep you separate, God shall put another mark upon you so you shall be separate, and ye shall become a proverb and a byword among all nations. Whether you will or not, you shall be separate, for it is the will of Jehovah." And hasn't it been so? There were times when the Jews would have given anything to forget they were Jews, and lose their identity. Then, too, there is a mark upon their character which stamps them and makes them different.

Down deep in the soul of the Jew is a feeling that he is different. He belongs to the Israelitish nation and cannot be like the Gentiles. There was a time when young Jews said, "We will go to the Universities to be

educated. We will fellowship with Gentiles, meet with them on a social equality. What is the difference?" Many a young man and woman has asked this question: "Father, mother, am I different from my Gentile friends? Why should I not mingle with them?" But in spite of that desire these young Jews today have become disillusioned. They discover that while the Gentiles are friendly to them there is a peculiar, invisible, mysterious barrier. They will not mix. There is a stamp upon the Jew and he cannot get away from the fact that he belongs to a peculiar people. Why has God preserved the Israelitish nation? He has a plan for that nation. He will restore them.

The young Jews are discovering that they must remain Jews. They cannot get away from their national heritage. This sentiment, in these days since the uprising of Anti-Semitism in Germany and other countries, is on the increase. Do you know that back East, here in America, there are some hotels that will tell you frankly, "No Jews wanted"? There are some resorts that make it very clear they do not care for Jewish patronage.

Looking at the matter from the Bible viewpoint I see the purpose of Jehovah, and I hear the voice of Jehovah saying to the people, "In spite of all your efforts you will remain separate. You are away from Me, but you are still My people and I have a purpose for you." The young Jews are saying, "If we must be Jews in name and we cannot be received on an equality, let us not only have the name but let us have the game. We might as well be 100% Jews, so back to the synagogue, back to the traditions, back to our national heritage. Let us be Jews and let us be proud of the fact."

They cannot get away from their national heritage, and Balaam with the eye of a prophet said of Israel, "The people shall dwell alone." Now what was it that helped to put that peculiar stamp upon the Israelitish nation so that today they are preserved distinct and different, and have a peculiar stamp upon their character that they cannot efface? The first answer is, the law of Moses. You go through Exodus and Leviticus, and say to yourself, "This is my portion for my daily reading," but you cannot understand it and wonder what it is all about.

There is a method in all these laws that seems so peculiar. God put a stamp upon Israel to make them different spiritually, morally, intellectually, and physically from the people around them, just as you and I place a stamp upon our children in order to make them Pentecostal. In other words our desire is so to train our children that they shall act "Pentecostally," if I might use that expression. These laws were given to put a stamp on the Jews so that in after life they might act "Israelitishly."

Now the other source of the responsibility for this stamp is the prophet. Says Browne, "Judah's small neighbors drowned in the vortex of the Orient. But miraculously Judah avoided that fate. It was harried and butchered, conquered and deported—but of all ancient peoples it alone was never destroyed." After attributing this survival to the ministry of the prophets, Browne asks, "But how can you explain the prophets?" Our answer is, "Holy men of God spake as they were moved by the Holy Ghost." H. G. Wells, also a rationalist, looks over Israelitish history and what does he see: "We find in these documents the clearest indication of a new spirit that was coming into force during the struggle of Assyria and Egypt for predominance in the world of men" "A new spirit"—that was a great revival movement in Israel that was initiated by the prophets and the Spirit of God working in the nation. When God's Spirit works in a nation, something is produced.

The prophets were unpopular preachers. One time George Whitfield, the great Wesleyan evangelist, came to the United States. When he landed he was met by a scowling, sour-faced D. D. who looked at him and said, "We are sorry to see you here." Whitfield smiled and said, "Well, so is the devil." When Israel's prophets appeared on the scene the people said, "We are sorry to see you here." The priests said, "They have come to despise sacrifices, to attack the temple, to preach against formality." They were unpopular preachers, and do you know why? Whenever a prophet came into the temple with that hasty stride and that peculiar look in his eye the people usually knew that Jehovah had a controversy with His people, and like Ahab they felt like saying, "Art thou he that troubleth Israel?" Just as the elders said to Samuel, "Comest thou peaceably?" (1 Sam. 16:4). Unpopular preachers! Do you know why they were persecuted? The prophets usually represented the conscience of Israel, and when the people had forgotten the law of Moses

and were slipping into idolatry the prophet appeared on the scene and exhorted them to remember the law which God gave thru Moses. They would never let Israel forget that the law was given. Elijah was Ahab's conscience. One day Ahab said, "I'd like to have that vineyard that belongs to Naboth. Naboth, please sell it to me." "I cannot. It is my family property," was the answer. Ahab became peeved. He was a weak character. I think he would have been a better man had it not been for Jezebel who was a strong character. "Ahab, you want that vineyard? You leave it to me." And she "framed" a charge of treason against Naboth and he was stoned. Ahab rested comfortably, but in marched Elijah, Ahab's conscience. Elijah said in substance, "You have taken possession of that vineyard. God has seen that you will never get away from that. In the place where the blood of Naboth was shed, shall dogs lick thy blood." That is why Jezebel tried to kill Elijah.

David hushed his conscience to sleep in the cradle of carnal security and committed the awful crime that has stained his otherwise splendid record. He said, "If the Prophet Nathan comes to me I will say this and that;—human nature is very weak—after all, I am king of Israel. Perhaps I can give a sum of money in compensation, etc." He had his conscience all "fixed," fortified, barricaded. But Nathan was wise. He said, "I have a judicial case I want you to consider. There were two men in one city, the one was rich and the other very poor; he had one little ewe lamb which was as his child. He loved it; it was his constant companion. Next door to him was a rich man who had an abundance of flocks and herds, everything he needed. One day a visitor came to see the rich man and, can you believe it, David, that mean rascal instead of taking one of his own sheep and killing it for the visitor, sent his servant to kill that little ewe lamb belonging to the poor man to provide a feast for his guest. Now David, what do you think about that?" David arose, his face grew angry, his fist came down on the table, and he said, "As the Lord liveth, the man that hath done this thing shall surely die." He had not yet seen his own sin. And then Nathan, David's preacher friend, aimed his gun, so to speak, at David's conscience and said, "*Thou art the man!*" Prophets were the conscience of Israel and that is the reason they were unpopular. When a preacher causes a sinner to hate himself that sinner will very likely hate the preacher.

Further, the prophets of Israel were sometimes sensational. They had to be, for there came a time when the nation was so calloused God had to do something to jar them of their indifference. So one day Jeremiah, the cultured, timid, bashful young man who was called to the ministry during a crisis time of Israel's history, was sitting alone in meditation, and the Word of the Lord came to him, "I want you to get a large, heavy yoke, put it on your neck and walk thru the streets of Jerusalem with that yoke upon your neck." "Please have me excused," he meekly said, "Get that yoke and put it on your neck, Jeremiah." "Thy will be done," said Jeremiah, and he walked thru the streets with that yoke on him. The children followed him and the crowd jeered and mocked, "Look at Jeremiah, gone crazy over religion." Jeremiah was burning up with embarrassment, but when he had gotten a large crowd he stopped and said, "Children of Israel. You may think this rather strange, but what I am doing is a sign unto you. You see this yoke on my neck? That means that the time is coming when God will place upon your necks the yoke of the king of Babylon." You might say, "Shall we follow the prophets' example in being sensational?" Not unless the Lord tells us to. In my case it would take a revelation from heaven to get me to do that.

These men, fearless as they were, sometimes became discouraged. They feared neither men nor devil, but there were times when they felt they were almost losing their grip and they were ready to quit—for they were men of like passions as we are. Jeremiah found it difficult to preach his message. It wasn't only a message of grace, but of judgment. He had the task of preaching that God was about to overthrow Jerusalem, destroy the temple and send the people into captivity. He was mocked and imprisoned as a political menace, and sometimes the strain became too much, so that he once determined never to preach again (20:9). "I am thru preaching. Never another sermon will come from my lips. I cannot stand it any more. They are mocking me, my message is not appreciated, I am overwhelmed with the selfishness of human nature. Lord, I cannot stand it any longer." These words represent the outcry of the strain under which the prophets sometimes labored. It doesn't mean they were backsliding, but their human nature could not stand the strain and sometimes they felt like collapsing. But notice this: One day Jeremiah walked along the market place and seeing the crowd,

the power of the Spirit of Jehovah came upon him, and he says, "His word was in my heart as a burning fire shut up in my bones, and I was weary with forebearing, and I could not stay." Jeremiah was preaching again. His experience has a message for my ministering brethren. Sometimes we see the sordidness of life; we seem to be building nothing up, all seems confusion and disorder, fuss after fuss, problem after problem, one day it is the choir, the next the Sunday School, Sister Jones or Brother Brown, this condition and that until like Jeremiah we feel like saying, "I am thru!" But let us not get discouraged. Because Jeremiah was right in the thick of the fight, deafened by the confusion, he wasn't in a position to see what was being wrought. But today we look back at Jeremiah and admire his consecration and patience, and we see the wonderful work he did.

Wherefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15:58). "Take my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction and of patience" (Jas. 5:10). These things are written not that we might look down upon Jeremiah and see the man's weakness, but in order to assure us that the same grace that took Jeremiah through the hardest crisis of Jewish history can take you and me thru the crises of today.

The preachers of Israel were preachers of spiritual religion and here is the heart of their message to the people of their generation. Every spiritual, God-given movement, whether Old Testament or New Testament times, begins with a vital, living experience. After a while organization is added, for system is absolutely necessary. At first organization is not iron-clad! It doesn't prevent the fire coming thru or stifle the life. But later it becomes case-hardened thru formality and dryness, so that there is danger that the life within shall be stifled and the experience will die.

Now at such a time God sends forth a prophet with the hammer of God's Word, and he wields that hammer and smashes the case-hardening of formality. He says to the people, "What God wants is not merely the outside of religion; God doesn't care for your formality, your ritual and your sacrifices. What God wants is a contrite heart and sacrifices of right-

(Continued on page 20)

The Sunday School Laboratory

Maps for Sunday School Teachers to Study

By S. S. T.

ONLY A MAP of the world, uninteresting and inanimate to the majority, and yet it was this that took a humble cobbler away from his mediocre work-bench, directed his course past shoals of bitter opposition and insurmountable difficulties, steered him in his course to India as a pioneer missionary and eventually placed him in the foremost rank in missionary annals. It was as William Carey studied this map that it became something more than mere outlines on canvas, something more than geographical boundaries; to the cobbler the inanimate map on canvas, made with his own hands of such crude materials as were at his disposal, became a living thing, teeming with never dying souls until, within the narrow confines of those four walls wherein he worked, the soul, the mind and the heart of William Carey crossed continents, traversed the vast expanse of oceans and invaded the strongholds held by Satan. With the vision before him he became so appalled over conditions, so fired with a holy zeal that it was but a few brief years ere he went to India in person, to blaze the trail for thousands of oncoming missionaries.

Four walls can never permanently lock up within their narrow confines the soul who keeps step with God and reads maps as He reads them, be they maps of the world, maps of one continent or one city, or a map of just one neighborhood street. And herein lies the challenge to every Sunday School worker. Though circumscribed by conditions and hampered by the necessity of daily toil, there still lies in store for every Sunday School teacher who will study his map, limitless opportunities for touching the remotest continents through the lives of pupils whom he touches.

*Child-soul is a little city
With its gates ajar,
Yet, to enter to its centre
I must travel far.
'Tis not an easy thing to win
The right to move and walk therein,
Though not to do so were a sin;
And I'll get in.*

*Child-soul has a little garden
Cloistered 'round with care.
And all my will and utmost skill
I'll need to get in there.
So rich the soil that waiting lies;
But I must seek anointed eyes,
And delve before the dewdrop dries.
Oh, I'll be wise!*

*Child-soul has a little temple
Opening on the street,
Curtained so deep, it seems asleep.
'Tis shut to tourists' feet.
Oh, little temple, glistening bright!
What if my hand be clean and white
Enough to lift your curtain right,
And let in — Light!*

All too many of us work haphazardly at this tremendous task and give the tag ends of the week, our left-over time and left-over strength, after multitudinous duties, pleasures and minor details have taken their toll, to the all important task of leading boys and girls to a knowledge of eternal truths, and thru them to influence coming generations and help to shape future nations. What will put an end to this inertia and stir us to the possibilities before us? Make a map and study it; study it till it lives, till it throbs with humanity's need, study it till you hear the sobs of countless boys and girls whose inner lives cry out for love

which we can give them.

The map need not be one of the world, for a map of the immediate neighborhood, a map of only one street, can hold a challenge to every Sunday School worker. Once you make a map of even one street in the neighborhood, marking on it the homes and shading dark those homes where boys and girls are not attending any Sunday School, you too will be stirred by the appalling need which that map presents. Then earnestly praying that God's estimate of a human soul be made real to you, go forward to systematically canvass that street, that neighborhood. Leave no stone unturned, but visit and re-visit, till every boy and girl in your vicinity is receiving some religious education. Keep this up till you can eventually completely erase all the shaded places on your map, then enlarge your borders and "work" some other neighborhood. Get others in the church to adopt the same plan and the returns in the Sunday School and the church proper will more than repay every effort put forth. Statistics tell us that there are thirty-six million children of Protestant homes, without religious educa-

tion of any kind; for every child inside the Sunday School class room, there are two *outside* and your vicinity undoubtedly throbs with some of that thirty-six million.

In a Western city such systematic canvassing was recently put to the test with the result that more than three hundred new pupils enrolled in various Sunday Schools inside of eight short weeks. And this was not the end, for these newly enrolled Sunday School scholars had an influence over the entire community so that in homes where the Bible had never before been read, family groups now began to read and to study to such an extent that book sellers noticed the increased sale in Bibles to a marked degree. And today mothers and fathers are following their children to church, marked conversions have resulted and a city-wide revival spirit is being felt.

God alone knows the untapped resources stored away in even one home where boys or girls await YOUR invitation. Some years ago in a small Ohio town, a little lady systematically canvassed her neighborhood in behalf of the Sunday School. By man's calculation the returns were small—just one little girl responded but she faithfully attended every Sunday and it wasn't long till she gave her heart to the Lord. Today that child, now grown to maturity, is preaching the Gospel in India. Little did that worker realize that she was finding a future missionary that day when she wearily trudged from home to home and out of them all secured only a single child.

But for the Sunday School teacher, there is still a more minute map to study than even the neighborhood map, the street map or even the map of a single home; it is the map of the individual child. How many a boy or girl has been lost for the cause of God because someone failed to read aright this intricate map of the child kingdom!

*"Child-soul is a little city with its gates ajar,
Yet, to enter to its centre, I must travel far."*

It is incumbent upon every teacher to so study these individuals, to so intimately touch their lives that he cannot fail in making the proper approach to the child-soul and thus win him for Christ. How often we trample roughshod upon this little individual kingdom, not having studied this "map" carefully enough!

May we as Sunday School workers, even as William Carey, so zealously work for God, so study conditions about us in the light of eternal verities, till we are stirred as never before to

action, till the individual, the street, the neighborhood, our city and our nation shall have dark places made bright, till the Gospel light shall have penetrated every nook and crevice of our individual communities.

(Continued from page 9)

don't need this Bible any longer." Praise God, we do have tongues, prophesy and interpretation but the Word still has first place and the gifts and manifestations of the Spirit come under this Word and support it. Wherever the Word of God is set aside and manifestations, however delightful they may be, are pushed to the front, disorder and confusion follow. I was in a meeting some years ago where two or three messages came forth in power, with interpretation. They electrified the atmosphere. Then tongues and interpretations were carried on and let me tell you, after a number of messages were given over the Scriptural limit, it developed that there were two interpreters active. They engaged in competition giving the interpretation.

God has set definite limitations and these limitations are intended to be guides for us. They are like sign-posts along the road with fingers pointing us in the right direction. One finger says, "Let everything be motivated by love for another's welfare." "Don't give a message to show off. Don't speak in tongues so folk around will think you are spiritual, but always be actuated by love." Then there is that other sign, "Edification." In the release of divine energy always seek to edify. Here is another sign-board that says, "Use your brains." "In understanding, be men." "Sense the situation." "See what God is doing and be ready to do that which will be appropriate and which will harmonize." I have seen some one ruin a meeting by starting the wrong hymn. He comes into a service with some song on his mind he happens to like, and then gives out that song whether it is in harmony with what God is doing or not, and the service gets out of joint, so to speak.

Then there is this other sign, "Restrain! Do only those things that are best and most wholesome for the desired end." You should be willing to restrain yourself, be willing to deliberately put the lid on when you feel like you ought to just gush out over everyone else. Remember, "the spirits of the prophets are subject to the prophets."

Greater Than Solomon in All His Glory

An Exhortation to the Saints to Grow like the Lily

Guy Shields, Amarillo, Texas, in the Central District Camp. Reported by L. M. L.

"And why take ye thought for your raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek): for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. 6: 28-34).



IT HAS been said that some people spend one-half of their life sleeping and the other half worrying about what they are to eat and wear, and I am just about persuaded that this is true. It gets to be a great problem, and yet Jesus wants His saints and especially the preachers to "Consider the lilies of the field," and learn from them a lesson of trust, for Jesus said that Solomon in all his glory was not dressed up like one of these lilies.

We see Solomon as a great king of Israel. He had so much wealth that there was no way or means of measuring it. His wisdom, glory, riches, beauty and fame were such that the Queen of Sheba, who was also known for her glory and splendor, could not believe it all to be true. She came up to see and to match wits and glory with Solomon but when she beheld his magnificence she fainted. When she was revived she said, "The half was not told me." When Solomon was given an opportunity to choose his blessing from God, he asked for wisdom and it pleased God so much that He bestowed upon him not only the gift of wisdom that he might guide Israel but also great riches and honor; and then after all that Jesus comes along and says that a little lily out in the open field—far away from the greenhouses or someone's window where they could water and care for it—away off by itself, was greater than Solomon with all his glory. Surely Jesus must have seen something wonderful in the little lily, so let us analyze it a little. Let us ask the lily where it's glory lies.

First, we will have to recognize that the lily

is not greater than Solomon because of its riches, for it did not own even the ground on which it grew. Second, it could not have been greater than Solomon because of social standing, as its neighbors may have been either bull-nettes or rag weeds, grass burs or sunflowers. Third, the lily was not greater than Solomon because of rank or superiority, but the glory was in the lily itself. Rank and superiority are not the standards by which we are measured before God but what we are ourselves. Character is what you *are*; reputation is what people *think* you are. There are many people who have a wonderful reputation, but their character is not so good. With others, their reputation may have been slandered but their character is as pure as gold. Jesus made Himself of no reputation, but His character was as pure as heaven.

Then let us look closer and find where the lily is so great and so wonderful as to exceed the glory of Solomon. First, one great thing about the lily is the fact that it is *natural*. Naturalness is one of the greatest characteristics in the world. Deceit is disgusting anywhere you find it. When you analyze Solomon's glory you will find it was *un-natural, superficial*, and made by man. This was partly because he became a leader in Israel; thus he became an altogether different man to what he was in the natural. There are people who have the appearance of angels; they seem so holy and wonderful but when you really find them out they are different to what you thought them to be. God save us from being imitation or rubber-stamp preachers which we sometimes find. David wanted nothing but to be natural. Saul's armour was not made for him so he chose the sling-shot and the stones and slew the giant. The lily is great because it is not trying to be an American Beauty rose, but just itself. It is marvelous and wonderful to be able to sway the people with your gift of oratory if it is natural with you, but if it is just imitation it is a disgusting display and nothing is more monotonous and annoying. The lily is not an imitator, but is just itself.

Second, the lily is not only natural, but it is also pure. I challenge you to find a spot of sin on the lily. There is not a smudge—no uncleanness, filth or any kind of stain to be found in

the lily. It is perfectly free from the scars of sin. Solomon was not free from the marks and stains of sin. Solomon could parade through the streets and display his glory and magnificence; he had body guards and armies at his command who were ready to die for him at any moment, but Solomon did not have a pure life—there were marks of sin upon the life of that great and wise man. There are thousands who have overcome sin and have been a blessing to the world even after scars had marred their lives (for sin always leaves its mark on the life into which it comes), but there is no stain of sin on the lily. Jesus wants us to consider and try to be as pure as the lily of the field. I used to worry a great deal about wanting to be successful in my work but have learned that the secret of success is to live as Jesus lived, following just as closely as possible in His footsteps, and the success will naturally follow.

Third, let us ask the lily for the secret of its glory. We are told in the Bible, "Consider the lilies, HOW THEY GROW." There is a time in the life of a lily when there is no flower, no bud; in fact, there is a time when it is only a knotty little bulb. Then it goes into the ground and dies. Jesus said, "Except a corn of wheat fall into the ground and die it abideth alone." We have first to die—then we can start to grow. The lily seed falls into the ground and is mortified, then it sprouts, then buds forth and blossoms out into the lily we see today. So, in order to start growing we have first to die and then come forth into new life. Let us illustrate this growth in the lives of some Bible characters.

Look at John, "the Beloved." No one can read about him without loving him. I really believe that anyone who could not love John would be unnatural. He loved Jesus and was always manifesting his love to Him. One night as they all sat around the table John slipped over and put his arms around Jesus, showing his love. It seemed a rather strange thing to do and yet John did just that thing. Many people today are too slow in expressing their love. The only way they express it is to send a little bouquet or wreath of flowers to be placed on the grave. John wrote some books in the Bible besides the Gospel of John—they are short but are known as gems of the Bible. He was so loving and kind in them all and the main theme throughout was, "*Little children, love one another.*" He was just a father to the churches and that was his fatherly admonition to them. He also gave to us the cream of revelation, which he received while on the Isle of Patmos

in exile, in the Book of Revelation. John was loving and kind and gentle, but he had not always been so, for we see him one time acting entirely opposite. Jesus and John had gone into a place to hold meetings and had been run out of town. We find John asking Jesus to let them pray that fire would come down out of heaven and burn up the people. These were the words of a novice. Jesus said, "Feed my sheep", not kill, skin or shear them, but "feed them." We must remember that the lily was not always beautiful but it had to grow into beauty. So must we grow in the Lord and let His beauty rest upon us.

Fourth, there is another man in the New Testament that I would like for you to notice for a while. He is one of the greatest writers of the New Testament and a giant in the work for the Lord. Let us look at him. The first time we see him he is what the world calls a great big man. He had papers in his pocket to have the Christians put into prison. He was holding the clothes of the young men while they threw stones and killed Stephen. He was what I call very small. Too small to throw the stones himself but he held their coats and urged them on. Yes, and he was small enough to have women placed in prison. Later we find that this fellow became converted. The seed was planted in his heart but even after he was saved he was not so big. We find that he and Barnabas went out to hold a meeting and a young fellow, John Mark, wanted to go with them. He was like one of those young fellows who feels that he has to get out into the work of the Lord and does not realize that it also has its unpleasant sides. After a while he utterly failed and went back home. Later when Paul and Barnabas wanted to go out again this young man had prayed through and was ready to go, but Paul would not have him at all. He felt that he had given him one chance and he failed and that was enough. Barnabas took John Mark and went his way; Paul took Silas and went his. Paul would have permitted this young man to backslide and go down to hell, had it not been for Barnabas. So here Paul was not so big yet. But later on in life we find Paul writing to Timothy saying, "Timothy, come and bring John Mark, for he is profitable to me." He wanted to apologize, no doubt, and tell John Mark how much he loved him. There is no use in anyone always being a baby. Babies are fed on milk, but the saints of God are supposed to be able to take some strong meat. We want to be big enough to fellowship God's

people everywhere. May God give us a loving spirit. Jesus said the lily grew, and if it could grow, the saints of God should grow also.

Fifth. Let us ask the lily how it grew. The same Scripture says that we do not have power to add one cubit to our stature or make one hair black or white. How then can you grow? I think that one of the first secrets of growing is being submissive. The lily was planted far from any place of beauty. It could have rather been planted in a greenhouse where everyone who came in could look upon its beauty and admire it, but it was submissive to be planted away down in the field in an obscure place. We must be submissive to everything that comes our way. Don't stew and fret and fume but let God work out what He implants within. Whatever is your situation in life, do not let it master you, but master it. Fannie Crosby was blind and she could have taken the broken-hearted side of life and lamented out her days but rather than do that she wrote songs which have blessed thousands of souls and will continue to bless until the end of time. The secret of true manhood and womanhood is to become master of the inward life rather than the outward. Paul said, "All things work together for good to them that love the Lord, to them that are the called according to His purpose," and He will overrule even our handicaps if we love Him.

The last thought I want you to get about the secret of the lily's glory, is that it gives out its fragrance to anyone who desires it. In fact, the lily offers itself to each passerby and says, "Pluck me." So the secret of all greatness in this life is when we learn to spend and be spent for others. We never know the real value of life until we learn to live for other people. This Solomon did not do, for he was extremely selfish. In this the lily is still greater than Solomon.

In conclusion let me say to you, dear ones, if God would so clothe and beautify the little lily "which today is and tomorrow is cast into the oven shall He not much more clothe" and bless and use His saints who are destined to live forever?

(Continued from page 12)

editing *The Pentecostal Testimony of Canada*.

While Mr. and Mrs. McKinney never returned to Africa, their zeal and love for missions have never waned. Besides being a missionary church they themselves have set the

example to their people by giving their best—two of their children to the mission field. A son, Francis, and family, and a daughter, Mrs. H. M. Wright with her husband, are engaged in missionary work in French West Africa. A younger daughter, Hope, has charge of the Full Gospel Assembly at Wadsworth, Ohio.

The revival campaign held recently by Evangelist and Mrs. Watson Argue was a great blessing in every way. Many souls were saved and baptized in the Holy Spirit, and the Sunday School was almost doubled. Radio services were conducted each week. At the close of the campaign a baptismal service was held at Summit Lake where a number were buried with the Lord in baptism.

(Continued from page 15)

eousness. Ritual devotions without religious emotions are unacceptable devotions."

As it was then so it is today. Our movement has begun with a living fire, a vital experience. We have come to the place where we have a united organization and system. We need it, but let us pray that the time will never come when that organization will become case-hardened and we go the way of all flesh.

In conclusion: You remember the time when Moses became discouraged as he said in effect, "Lord, I cannot stand the burden any longer." He begged, "Kill me, Lord. I cannot stand the burden" (See Num. 11:10-29). And the Lord said, "Do not get discouraged, Moses. I will give you seventy elders." Moses took them to the tabernacle and they came unto the holy place, and as hands were laid upon them the Spirit of Jehovah came upon them and they began to prophesy. But two of the men hadn't entered the tabernacle and they began to prophesy in the camp, a profane place. Someone told Moses, "Eldad and Medad are preaching in the camp. They should be in the tabernacle." And Joshua, who was always a stickler for order said, "My lord Moses, forbid them." And Moses said, in so many words, "Joshua, do not be jealous for my sake. I am not jealous of those men. Would God that all of God's people were prophets, and that the Lord would put His Spirit upon them." I am glad to say that the prayer of Moses has been answered, and all of God's people thru the baptism of the Holy Ghost have become prophets of the living God, with the testimony to Him to whom Moses and the prophets pointed, the Lord Jesus Christ.

(Continued from page 11)

acles. I only practice the teachings of Jesus Christ. I want people to understand these teachings and not to read about instances of faith-healing in a sensational light. Sensational reports of cures by the laying on of hands without revealing the spiritual basis behind faith-healing, tend to do more harm than good to the science of faith-healing. Christ gave a message of hope to the world. He knew all about the tremendous power of spiritual love and through His laying on of hands that power was conveyed and He healed the sick and the maimed."

It Shall Never Be Inhabited

A COLONEL in the Turkish army once asked Dr. Cyrus Hamlin for a proof that the Bible is the word of God. Learning that the Colonel had been a great traveler, Dr. Hamlin said to him:

"Have you ever been in Babylon?"

"Yes," said the Colonel, "and I will tell you a curious incident. The ruins of Babylon abound in game, and wishing for a week's shooting, I engaged a Sheik with his followers and went there. At sundown the Arabs, to my amazement, began to strike their tents. I went to the Sheik and protested most strongly; I was paying him handsomely, and I now offered to double the amount; but nothing I could say had any effect. "It is not safe," said the Sheik, "no mortal flesh dare stay here after sunset. Ghosts and ghouls come out of the holes and caverns after dark, and whomsoever they catch becomes one of themselves. No Arab has ever seen the sun go down on Babylon."

Dr. Hamlin then took his Bible and read from Isaiah 13:19: "And Babylon, the glory of kingdoms, the beauty of the Chaldeans' pride, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch his tent there—but the wild beasts of the desert shall lie there—and wolves shall cry on their castles, and jackals in the pleasant palaces."

"That is the history you have been reading," said the Turk. "No," said Dr. Hamlin, "it is a prophecy. Those words were written when Babylon was in all her glory; you know what Babylon is today."

The Colonel had not a word to say in reply. Babylon was a wonderful city. Her area was five times as large as that of London. Her

walls were at least 80 feet thick and 300 feet high, with 500 gates of burnished brass. Enclosed were lakes, parks and 625 city squares. The Prophet Jeremiah said of her: "Though Babylon shall mount up to heaven, and though she shall fortify the height of her strength, yet from me shall spoilers come unto her, saith the Lord" (Jeremiah 51:53).

Now the above is a remarkable proof of the truth of the Bible; there are hundreds more, and these are being added to in a very remarkable manner by discoveries of inscriptions and writings which have long been buried.

—From *Lewis River News*.

A Mohammedan Seeks Light

Those who know the intense hatred and opposition of the Mohammedans to Christianity will be interested in learning that a Mohammedan farmer came to Vernon Elliott at Barsi, Central India, and begged him to visit his village, saying that he will amply provide for his stay and supply his every need while there. The Mohammedan has four sons whom he wants brought up in the Christian faith. Pray that this may be a fruitful visit.

Twenty converts have recently been baptized in the Central India Mission, some of whom have gone thru great persecution. Brother Elliott has established a Christian village which he calls Niagara. He writes that the Lord is gathering out a great company of believers from among the degraded heathen in the Barsi district, and this Christian village will be a great contrast to the dirty, unsanitary villages round about. From the experiences of other missionaries we do not believe it will be long until the heathen around will be patterning their villages after this one. God grant it.

* * *

In the allotment of lands to the twelve tribes after the conquest, Asher's portion was a strip down the coast of the Mediterranean in shape like a leg, the toe of the foot terminating at Haifa, the outlet of the 1,200 mile oil pipe-line from beyond Iraq, by which 4,000,000 tons of oil will be annually exported. In this connection, it is interesting to read Deut. 33:24, "And of Asher he [Moses] said, ... And let him dip his foot in oil." —*Elim Evangel*.

* * *

A missionary writes of the earthquake at Quetta, Baluchistan, when the city was almost wiped out on June 1st. It occurred at 3 A.M. without a moment's warning, over 40,000 people were swept into eternity. "Forty thousand souls passed beyond our help! The love of God which we are enjoying, was meant for them too. They were the 'other sheep'," writes the missionary.

God's Hand on a Wayward Boy

MY BOY, you will either have to quit your sinful life or leave my home," said a heart-broken Methodist minister to his son. This father belonged to the old-fashioned folk in Norway. He believed that children, especially ministers' children, should be obedient and an honor to their parents. It was being whispered about that the minister's boy, Lewis Rynning, was going into bad company and the father keenly felt the reproach of having a disobedient and ungodly son under his roof. In desperation he said, "I will give you the money to go to America," thinking to get him away from his evil associates. At once the young man agreed to go.

When he landed in America he lived the same ungodly life, foot-ball, drinking and carousing, but he was always conscious that his father's prayers were following him. One night in San Francisco, after being under heavy conviction for many weeks, he was lying in his bed, unable to sleep. The Spirit of the Lord began to speak to him in a way that melted his heart, but he had the cigaret habit and cigarets stood between him and peace. He arose, turned on the light and threw the cigaret packages in the corner, saying by that act that he was thru with them forever. At that very moment the power of God came down upon him and his whole body shook. It was a new experience to him and while he wondered at it, all of a sudden he had a vision of Jesus hanging on Calvary's cross, with the blood flowing down. He saw it was for him, and as he looked his burden of sin rolled away and he cried, "Saved by the blood of the Lamb."

The next morning he arose a saved man, a new creature, old desires and old sins were gone. It was Sunday morning. He took a street car and went up Market Street to hunt a church. To him the wheels of the street car as they turned said, "Hallelujah!" "Amen!" He found a Methodist church and joined it. At that time there was quite a spiritual awakening among the young people, and a group of them would come together to seek the Lord twice a week. The pastor was a very earnest Christian and a very blessed revival spirit came upon the church thru these prayer meetings. One day the Assistant Pastor asked him to go with him to The Glad Tidings Mission. As they entered the building, heard the singing of a thousand voices, the young man was thrilled and turning to the Asst. Pastor he said, "This

is real singing. Oh that we could have it like this in our church!" The presence of the Holy Spirit, the earnestness of the young men, students of the Bible School, greatly moved him and as he heard them testify to something he didn't have, a great hunger came into his heart that he might have that infilling of the Holy Spirit to which they testified. He and his friend met to pray often for the Holy Spirit.

One Sunday morning after the service he went to a restaurant to dinner, and as he sat there alone, the Lord spoke to him, told him to go back to the church. He went into the basement and knelt to pray. In a few moments the power of God came upon him and before he knew it he was speaking in other tongues. When he told the people of the church his experience they rejected his testimony. His friend, with whom he had so often prayed said, "Look out, it might be the devil." It was a test to him, but he went out to Golden Gate to the beach to pray and as he walked along the Spirit of God came upon him and for over an hour he poured forth the praises of God in other languages and he was assured that what he had received was from the Lord. Later the Lord called him to Bible School and the ministry. He is now pastor at Alexandria, Minn.

Walking in the Light

MEN AND WOMEN from every denomination have come into the Pentecostal Movement because they like to be identified with the body of people to whom God, Jesus Christ and the Holy Spirit are Living Realities. One morning a young man led the devotional exercises at Lake Geneva Camp who was so filled with the joy of the Lord that it ran over on the assembled company. We learned he had been a Presbyterian minister and were curious to learn how one who had come from Scotch Presbyterian stock—his father and grandfather before him being ministers—had come into this Pentecostal way. The following is Mr. Earl Robertson's story:

"During my early years I didn't live very close to the Lord, altho there was no lack of good Bible training and my mother devoutly prayed for me and the other children. At the age of 19 I chose to train for the ministry. I did not know the first thing about conversion, but thought the ministry a noble work in which to be engaged and that thereby I might be doing some good in the world.

"I entered McCormick Theological Seminary for a year following my college work at North Dakota State University. At the close of that year I decided to leave the ministry, feeling unworthy of the high calling. But during the summer I had occasion to preach at a small Presbyterian Church in Berthold, N.D., though I knew nothing about experimental salvation. I got married about this time and deciding to continue in the ministry went to Omaha Theological Seminary to finish studying. While I was studying I was ministering to two small churches; one of these closed its doors and the other quit paying me my salary, so I had to stop school. I was becoming concerned about my spiritual condition. I heard a man pray at a Presbytery meeting and it sounded so sincere I longed to be able to pray like that. I asked a friend how to live a closer walk with God and for the first time I learned that I must be born again. From that day, nine years ago, I have walked in the light of real salvation.

"As I continued in the Presbyterian Church I came into contact with a great deal of Modernism, and worse yet, atheism, the denial of the Lord Jesus, and a willingness to compromise in order to get along. I felt the church was full of hypocrites. In 1932 I got leave of absence from my church, hoping to go into business, but the Lord had other plans for me.

"I came to Fergus Falls where lived my wife's parents, and while there I decided to visit the Presbyterian minister. He was absent, but sitting in his study was a young man who had also come to see the minister. We entered into a conversation, which I felt was of the Lord. This brother told me of the necessity of being baptized in water. He was a minister of the Christian church and that afternoon I had him baptize me in water. It was but a short time after, that Mr. Hild started a tent meeting in Fergus Falls. Brother Henry Ness came to speak for him one night and I had a talk with him about the baptism of the Holy Spirit, and after that, for six weeks night and day, I tarried for this baptism. Finally I started home to my church in Montana which I had left in the Spring, and in a humble little mission in Crosby, N. D., in August, 1932, I received a mighty baptism of the Holy Spirit as on the Day of Pentecost. I again took up my work in the church which I had left. The people noticed a marked difference in my ministry and with some discomfort they listened to the preaching of the Word, wondering what had come over

their pastor. I gave my testimony and shortly after was called to fill the pulpit of the Christian Church in a near-by city, where I ministered for eight months. Then I came to Lake Geneva Camp, the brethren accepted my papers and I became a minister of the Assemblies of God. The joy of the Lord has been my portion, and though the Lord has led me into a lowly path and the lessons have been sometimes hard yet His hand has been on me for good and I love this Pentecostal way.

The infidel, Robert Ingersoll, was announced to lecture on "The Mistakes of Moses." Mark Twain was asked to attend, as it was only a few blocks away. He replied, "No, I would not cross the street to hear Ingersoll on 'The Mistakes of Moses,' but I would cross the world to hear Moses on 'The Mistakes of Ingersoll'."

It is said that Billy Dawson, an English Evangelist, was once preaching on Heaven, and rolling up a piece of paper which he pretended was a telescope, he gave such a description of what he could see that Sammy Hick, who was in the congregation became excited and rising to his feet, shouted, "Let's 'ave a look, Billy."

NEW YORK THANKSGIVING CONVENTION

GLAD TIDINGS TABERNACLE, New York City, 325-329 W. 33rd St., of which Mr. and Mrs. Robt. A. Brown have been pastors for more than 28 years, are having their Annual Thanksgiving Convention (D. V.), Nov. 24th to Dec. 8th. Evangelist and Mrs. Watson Argue, who are well-known in the United States and Canada for their aggressive campaigns, will be the special speakers.

The middle Sunday of the campaign will be a great Missionary Day at which a large number of missionaries will be present and participate. As a missionary church Glad Tidings ranks among the foremost in the Pentecostal Assemblies, and they are praying to the end that this coming meeting will be not only a soul-saving campaign, but that its power and influence will extend to the ends of the earth. Friends in New York City and vicinity will be glad to know of this meeting.

Brother and Sister Brown spent the afternoon and evening of Sept. 23rd at the Stone Church, and their ministry was a great blessing. Mrs. Brown was the first to bring the Pentecostal message to The Stone Church, and she is greatly loved by them.



21 Beautiful Folders with Envelopes in Gift Box

Scripture Text "SUNSHINE ASSORTMENT" No. 35

21 Cards for \$1.00.

Special Price to Agents. Order early!

LIST OF TRACTS

THINGS WHICH CANNOT BE SHAKEN

GIANT MERGERS

WHEN ANTICHRIST REIGNS

THE RETURN OF THE JEWS

THE UNLAWFUL TRIAL OF JESUS

LYING WONDERS

MARK OF THE BEAST

25c per dozen, \$1.60 per hundred

I AM THE LORD THAT HEALETH THEE

THE MASTER PIECE OF SATAN

IS GOD IN EVERYTHING?

THE VALUE OF TITHING

TRUE STANDARDS OF SPIRITUALITY

FALSE STANDARDS OF SPIRITUALITY

20c per dozen, \$1.20 per hundred

SOMEONE IS COMING!

HEALED OF GALLSTONES WHEN DYING } 35c per hundred

Scripture Text Calendar . . . 1936



QUANTITY PRICES

Single copy, 30c; 4 for \$1.00; 12 for \$3.00; 25 for \$5.75; 50 for \$9.00

Quantity	Cost	Sell for	Profit
100 Calendars.....	\$17.00	\$30.00	\$13.00
200 Calendars.....	32.00	60.00	28.00
250 Calendars.....	40.00	75.00	35.00
300 Calendars.....	45.00	90.00	45.00

Agents wanted to sell this most popular calendar! Twelve Religious Paintings, a year with the Bible and other features. Order early.

THE EVANGEL PUBLISHING HOUSE
18 W. 74th Street Chicago, Ill., U.S.A.

The STONE CHURCH, 70th St. & Stewart Avenue, Sun., 11, 3 and 7:30; Tues., Prayer Service, 8:00; Thurs., Evening Service, 8:00; Young People's, Friday, 8:00. Tel., Wentworth 2355. Niels P. Thomsen, Pastor