

The Pentecostal Evangel

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NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD

GOLDEN ANNIVERSARY *of the Pentecostal Movement January 1, 1951*

And now I say unto you,
Refrain from these men, and
let them alone: for if this
counsel or this work be of men,
it will come to nought.

But if it be of God, ye can-
not overthrow it; lest haply ye
be found even to fight against
God.

Acts 5:38, 39

"Tall oaks from little acorns grow"

FIFTY YEARS OF GROWTH

Fifty years ago the Pentecostal Movement of the Twentieth Century was born. From a small beginning it has grown to world-wide proportions, embracing millions of adherents and large-scale gospel enterprises, illustrating again the well-known truth that

"Large streams from little fountains flow, Tall oaks from little acorns grow."

Go to Europe, and you will find Pentecostal assemblies in every country. In Sweden there are over 130,000 Pentecostal people, and they have sent out nearly 400 foreign missionaries. In Norway there are about 35,000. In Finland, another 26,000. Add 10,000 more in Norway, and the thousands of others in France, Germany, Eastern Europe, and Russia who have been filled with the Spirit, and you have a mighty Pentecostal army.

There are 100,000 Pentecostals in Italy alone. The number in the various Pentecostal groups in the British Isles probably would run considerably higher. South Africa has more than 100,000 white Pentecostal people. Probably an equal number of Africans in other parts of the Dark Continent have received the Pentecostal Baptism. In China, Japan, India, Australia, and the isles of the sea the Spirit has fallen upon countless others.

In Brazil you will find at least 100,000 Pentecostal people. There are more than 35,000 in Chile, and other thousands in Argentina, Peru, Venezuela, and the various countries throughout Latin America. It is amazing how this Pentecostal revival has spread over all the earth. There are 50,000 or more Pentecostals in Canada. There must be a million people in the U.S.A. who believe in our distinctive Pentecostal testimony.

However, it is virtually impossible to compile accurate figures. The numbers are constantly growing, and we are still discovering groups of God's people who have enjoyed the Pentecostal blessing for many years but have remained isolated. One of the most remarkable things about this Pentecostal revival is the way in which it broke out spontaneously in many different parts of the world within a short space of time.

Before 1910, revivals with the Pentecostal evidence of "speaking in tongues" had broken out in the United States, Britain, Sweden, Germany, Africa, India, and South America. There was no single individual at the head of this Movement. It was promoted by no human agency. The blessed Holy Spirit Himself was the leader, moving upon the hearts of consecrated Christian people who felt that God had something more for His people and who were praying for a full New Testament experience.

On January 1, 1901, the work began. There was bitter opposition from religious leaders. They wrote against it; preached against it; did all they could to stop it. But the little acorn that God had placed in the earth had in it the germ of a mighty spiritual force which

could triumph over the attacks of its enemies and the mistakes of its friends, and become the mighty oak which we call The Pentecostal Movement.

Gamaliel said, "If this counsel or this work be of men, it will come to nought. But if it be of God, ye cannot overthrow it." The Pentecostal Movement has endured because it is of God. Its fruits, as well as its growth, are proof of this. The Movement stands steadfastly for all the cardinal truths of the Scriptures. It preaches cleansing through the Blood, regeneration through the Spirit, holiness of heart and life, and the power of Christ to deliver men from sin and sickness.

The Pentecostal Movement is essentially missionary and evangelistic. Wherever it has gone it has produced radiant Christian lives. It has led people to become prayer warriors and soul winners; to be ardent worshippers of Jesus, and lovers of the Scriptures. Lives have been transformed. Sick bodies have been healed. Miraculous answers to prayer have been witnessed. Sinners have been warned that Christ is about to return and that they must turn from their sin in order to be ready to meet Him.

Thank God for this Pentecostal revival that has made Christ so gloriously real to us, and for all the godly men and women who have sacrificed and suffered to preserve our distinctive Pentecostal testimony. Let us never surrender the least portion of all the truth which God has given us. We believe that the Baptism of believers in the Holy Ghost is witnessed by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance. Acts 2:4. It is this belief that distinguishes the Pentecostal Movement from other evangelical bodies. During the past fifty years, some preachers who have come into the light of the full gospel have compromised on this point. They have ceased to teach that "tongues" is a necessary evidence of the Baptism, and whenever this has happened the power of God has lifted. It is a truth that God has been pleased to honor from the very beginning. It is a truth that He will continue to honor as long as we preach it; for it is His own message.

HOW IT BEGAN

Many date this Latter Rain outpouring from April, 1906, when the Holy Spirit fell in Los Angeles. Actually, however, it began more than five years earlier at Topeka, Kansas. (The story was told by J. Roswell Flower in the EVANGEL of November 26, 1950.)

The students in Bethel Bible College at Topeka were the first people in modern times (as far as we know) to teach that a full Baptism of the Holy Spirit, as experienced by the early church, must be accompanied by the speaking in tongues. They came to this decision simply by praying and studying the Book of Acts, and it was on January 1, 1901, that the first of them received the experience.

The teaching spread to Kansas City and other places near by. Signs and wonders occurred in the meetings. Sinners were saved, the sick were healed, believers were filled with the Spirit, and sometimes under the Spirit's power they spoke in languages they never had learned but which were understood by people of other nationalities. Articles about the strange new sect appeared in the news-

papers, attracting many seekers, but there also was much opposition.

In 1903 the revival broke out in Galena, Kansas. Throughout 1904 the revival fires reportedly burned brightly in and around Houston, Texas, and other parts of the South. In the fall of 1905 a Bible school was held in Houston, and from this school about 50 preachers and workers went out into new fields with the Pentecostal message. It was one of these students who went to Los Angeles and who had charge of the meetings there when the Latter Rain began to fall.

Previous to the outpouring in Los Angeles, at least 1,000 people had received the Baptism and had spoken in other tongues as the Spirit gave utterance. There were some 60 Pentecostal preachers and workers in the state of Texas alone. The first anniversary of the entrance of Pentecost into Texas was celebrated with a convention at Orchard, Texas, April 14-15, 1906, and it was evident that the Movement had a firm start in Texas even before it began in California. However, it was from Los Angeles that the revival began to spread more rapidly. Workers from all parts of the United States and from other countries came to the old church in Azusa Street and to missions and churches in other parts of the city, to receive the Pentecostal blessing, and carried it back to their various fields of labor.

In September, 1906, the Azusa Street mission began publishing a monthly paper, and on the front page of the first issue there appeared an article which said:

"This work began about five years ago last January, when a company of people under the leadership of Charles Parham, who were studying God's Word, tarried for Pentecost in Topeka, Kansas. After searching through

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OFFICIAL ORGAN OF THE ASSEMBLIES OF GOD

ROBERT C. CUNNINGHAM, Editor

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If the "Glory" Had Not Come

Donald Gee

WHEN THE GLORY of the Lord filled the finished temple that Solomon had built it marked the climax of years of preparation based upon the pattern given to David by the Spirit. There had been lavish gifts of gold and silver, followed by seven years' patient labor. At last the immense edifice stood glittering in the sunshine. The Levites carefully brought in the ark, and there were sacrifices of sheep and oxen "which could not be numbered." Then massed choirs and orchestras lifted up their voices and instruments in a soaring burst of praise—"For He is good; for His mercy endureth for ever." And THEN the house was filled with a cloud, . . . for the glory of the Lord filled the house of God." It all makes thrilling reading in 2 Chronicles 5.

Have we ever thought how empty and vain it all would have seemed *without* that descent of the Glory? For the Cloud of Glory signified the Divine Presence and fulfilled the only real purpose of everything that day. It was the manifested glory of Jehovah that clothed the temple-worship with wonder and awe that drove men down on their faces before Him. God was there and the temple had become a meeting-place with the Eternal.

The point for us to meditate upon just now is that there would still have remained so much in which men could have boasted, so much outwardly glorious to behold and enjoy, without the Glory of the Lord having filled the house like a cloud. There would have been sincere admiration for the glorious building itself, covered with the plates of solid gold and embodying the finest craftsmanship of the day. It was impressive for sheer bulk, and capable of attracting visitors from far and near to gaze in wonder and pride at Solomon's masterpiece.

There would have been the glory of an elaborate ritual, fulfilling the literal observance of the Mosaic law, and all on a scale so lavish that the number of the sacrifices defied description. Hundreds of priests served in spotless linen. Great choirs and orchestras led the massed songs of praise under expert conductors specially appointed to the task. All the varied elements of ritual were of the finest, whether of material or of talent.

There would have been the glory of a great and long tradition. Five hundred years had passed since the glory of the Lord had fallen in the same way at the completion of the Tabernacle in the wilderness; and through many vicissitudes the essentials of the worship of Jehovah had been maintained. The ark was a visible token of continuity, and worshippers could justly talk with pride of the faith of their fathers passed down through the centuries, and boast of inheriting a long and noble tradition.

Yet all that would have been a dead glory

We are beginning to reckon anniversaries in the Pentecostal Movement. We speak of fifty years since the Fire fell. It is good thus to remember . . . but tradition can be deadening or inspiring, depending on whether we regard it as a fortress to hold, or a bridgehead from which to advance to further conquests.

without the living, pulsating, burning, shining Cloud that filled the Temple that holy dedication day with the Glory of Jehovah. The glory of the building, in spite of its being according to the divine pattern, would still have been predominantly the glory of human builders. Men would have admired the craftsmanship of men and only by an effort remembered the inspired old king who had given the architectural plans so long ago.

The glory of the ritual would have impressed every worshiper by its magnificence, and the perfection and ease of the elaborate organization, and the sheer art of its praise under the gifted leadership of Asaph, Heman, and Jeduthan would have made thousands talk. The sensual thrill of participation in such massed worship must have been tremendous; but at the same time it could easily have been entirely natural and with little sense of the presence of God.

The glory of tradition had its root in the truth of the past, and in sacred memories, and in the faithfulness of former generations. But a glorious tradition, however pure its source, becomes an empty shell of human pride

unless it continues to burn and glow with present experience of the truth it embodies for those who inherit it. The long history of Israel often became their condemnation rather than their inspiration.

It was the coming of the Glory of the Lord that quickened all the magnificence and obedience and faithfulness and generosity of human efforts into something ALIVE. Only when the Divine Cloud filled the house was its purpose consummated. In spite of all the magnificence it would have remained an empty show without it. And when the Glory DID come the priests could no longer stand to minister. It is safe to affirm that the glittering gold looked tawdry in that Great Density of spiritual effulgence, and that men no longer could see the white-robed priests or the ranks upon ranks of the massed choirs once the manifested Presence of the Eternal had filled the place. The tradition of centuries of "yesterdays" changed into something of new value as those then living tasted that of which their fathers often had spoken with love and longing. "THE GLORY" made all the difference; and Jehovah intended it so. It was His House, not theirs. It was His glory, not theirs. Their blessedness came only as a result of His grace and favor in accepting their offering and giving the seal of His approval by sending His glory down from heaven.

THE APPLICATION of all this to ourselves must be very plain. God's Temple now is not a building made with hands—"Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you" (1 Cor. 3:16); "for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them" (2 Cor. 6:16).

The essence and climax of our worship still is the Glory of the Lord. Dispensations have not altered the abiding principle. The thing that matters in the New Testament just as much as in the Old is that our gatherings should be crowned with the glory of the Lord resting upon us as a cloud. For Christians it is fulfilled in the gift of the Holy Spirit. His presence in the believer, and in the Church, is the counterpart and more than the counterpart of the Shekinah Glory which has passed on into something better in Christ.

Have we the "Glory" individually? It is a searching and sweetly solemn question. We can have much, and yet lack the Glory. As Christians we can be cultured and clever, we can be orthodox and very religious, we can be denominationally loyal—but have no Glory. That is to say, we may never shine, we may never burn with holy fire, we may never seem overwhelmed with the presence and power of God. We move along without fanaticism, it is true, but we lack enthusiasm and have no occasional bursts of holy extrava-



gance that make us weep, or shout, or become unable to stand. Our prayer and our praise is orderly, but it lacks the Glory; our personality somehow lacks just that touch that is radiant in Christ. Our preaching and our testifying lack the same subtle element. We have much, but we do not have that which we often call "the anointing." If we are radiant at all, it is the brilliance of our own personal gifts carefully employed to make an impression. It is nature at its best, but nothing more. The more spiritual of our friends see through the hollow performance easily enough. Others may admire us, but they are not seeing in us the Glory of the Lord. In our case the "priests" still are "standing" to minister, a little smug, a little unctious, rather conscious of efficiency, and expecting everybody to be satisfied and to applaud.

The supreme present application of the thought, however, is to the local assembly. Let it be stated again and again, with all the impressiveness of our varied voices, varied ministries, and varied personalities, that this great God-given Pentecostal Revival is intended to shine with the Glory of the Lord in its midst, and that without that Glory it will miserably fail and lacks its one distinctive thing needful.

We have come to the place where we have built church buildings that can compare with those of other denominations in every respect. I have enjoyed the privilege of preaching in some of them myself these past twelve months in more lands than one. Let us welcome them; let us gratefully and humbly thank God that He has enabled us to build and own them in a sacred trust for the work of the Gospel. But let us ever remember that they will become an absolute deadweight upon our testimony unless they are places where the Glory of the Lord is manifested continually. We are not so foolish now as to imagine that there was any premium upon those old shacks that we used to worship in. We appreciate greater comfort and convenience both for ourselves and still more for our visitors. We know very well now that any halo still surrounding the memory of those simpler old meeting-places where we started in this Pentecostal Movement was not around the building but because of the Glory of God we found there. Thank God, that Glory can be transferred. It is not tied to any form of architecture. Our only danger from our finer buildings is that they may gender pride and unfit us spiritually to welcome the often disturbing Glory of the Divine Presence in overwhelming measure. We shall not recover the Glory, if so be we are conscious of its loss, by a return to simpler and more primitive buildings in back streets. We do not need poorer buildings, but poorer spirits before the Lord. "Who are we . . . that we should be able to offer so willingly after this sort? For all things come of Thee, and of Thine own have we given Thee" (1 Chron. 29:14). On THAT spirit the Glory descends.

A constant danger lies in our "ritual," by which we simply mean the method in which we conduct our meetings. Our gifted preachers, our talented music and singing, our organizing ability can become such that even the world admires our efficiency. And it is all good and right, and not at all out of the will of God. God has no pleasure in fools, and our only reasonable service is to yield and consecrate our talents at their very best

for Christ and the Gospel. But it all needs the touch of the Glory of the Lord to keep it from miserably failing when at the very nearest to success. The greater our human efficiency the greater our danger of failure to recognize our utter need of the Spirit of God. It is easy to glory in that which IS "glorious" in its own realm, and yet lacks the Glory of Heaven. We have to ask ourselves frequently whether we would be happy at the temporary silencing of our preaching, or our singing, or the setting aside of our carefully drawn-up program, by the descent of the Cloud from Heaven. Regularity should mark our service, and order is the expression of the will and way of the Almighty, but there is a higher manifestation of the divine sovereignty that sometimes bursts upon our meeting with reviving power. Would we feel peeved if the Holy Spirit swept all our preparation to one side for one supreme hour?

And what of our tradition? We are beginning now to reckon anniversaries in the Pentecostal Movement. We speak of forty, and now fifty, years since the fire fell. It is good thus to remember. It has been a grand experience to have shared in it all, or even a part of it. It has been a high privilege to inherit such a wonderful tradition as "Pentecost," to have tasted apostolic power and Pentecostal grace today. But every new generation needs its own experience of the Glory of the Lord. Tradition can be deadening or inspiring, depending on whether we regard it as a fortress to hold, or a bridgehead from which to advance to further conquests.

Our Pentecostal meetings MUST HAVE THE GLORY. We are well on the right line for this. God be praised! To have built according to the pattern; to have churches and church order based upon the Holy Scriptures; to be holding fast a form of sound words received from faithful men—all these things place us, by divine grace, in the very place where we may confidently expect the Glory of God to fall. We have everything in our favor. Already the Cloud is filling many a favored assembly. In such an hour our supreme care must be to keep from quenching the Spirit. We must be prepared to be genuinely Pentecostal. God's appointed and anointed "priests" will never lack opportunities to fulfil their regular service. The Lord will never permanently set to one side His own ministries set within His Church. But they are to be ministers of the Glory. And it is just that Glory, and nothing less and nothing else, that unites all Christ's disciples into a oneness like that of the Son and the Father. John 17:22.

The other day I participated in a lovely little Pentecostal meeting. The hall was filled; the fellowship was hearty; the singing was contagious; the ministry of the Word was rich and powerful; and if there had been nothing more we should all have gone home with a big blessing. But before we separated a sister under the anointing of the Blessed Spirit began to speak in tongues. There was a pause. Then one of the elders present interpreted by the Spirit. After that we all went home feeling "different." We had been to a Pentecostal meeting. Somehow the Glory had been manifested in a unique way. There had been that touch of God that still makes an old-time Pentecostal Assembly like nothing else on earth. We who have

tasted it are spoiled for anything less. We have known something of the Glory. We do not want even the best of human talent, nor even human consecration, without it. Thank God we can have it with it. The Glory *did* fill the house of gold. But when the glory filled the house, the gold was forgotten.

(EDITOR'S NOTE: Brother Gee's many friends throughout the world will regret to hear that his wife passed on to be with Christ on Sunday, December 3. May God comfort our brother and his family. On November 16 he and Sister Gee moved into a little cottage in Bedford, where they expected to settle for their remaining days. Now she has gone to the better home with her Lord. Kindly note that Brother Gee's new address is 86 Pembroke Street, Bedford, England.)

HEALED

CROSSED EYES

I have had to wear glasses since I was two years old because of badly crossed eyes. I was prayed for in August during the Fox Party meetings in Springfield, Mo. The Lord marvelously straightened my eyes. I still wear glasses when I am doing clerical work at the office, but not for the crossed-eye condition.—Louise Crews, 2007 N. Missouri, Springfield, Mo.

(David A. Hastie, Pastor, Southside Assembly, Springfield, Mo., confirms this testimony. He states that Miss Crews' eyes were so badly crossed that it was noticeable even with her glasses on. Now her eyes are perfectly straight.)

STOMACH ULCERS

I suffered from stomach ulcers for 13 years. I was unable to partake of a meal without severe pain. I had an X ray taken and the doctor said I would not live another year. I was not saved at this time and was a heavy drinker, gambler, and smoker. During the 13 years I spent about \$1,000 for doctor bills and medicine but I never received much help or relief. In 1945 I was to be inducted into the army and was rejected by four army doctors.

In March, 1950, I went to Burley, Idaho and my wife and I began to attend the Assembly of God church. In August during a revival conducted by Evangelist J. S. Jamison I accepted Jesus as my personal Savior. I was prayed for and the Lord healed me. I threw my medicine away. Praise God, I know He saves and heals.—William Raymond Atkinson, Route 2, Burley, Idaho.

(Pastor Elmer E. Richardson, Burley, Idaho, has endorsed this testimony.)

The Theology of the Penitent Thief

Wesley R. Steelberg on REVIVALTIME

IT CERTAINLY IS a joy to come to you each week with a message from God's Word, and the lovely letters we have been receiving have cheered our hearts beyond anything we can describe. We are particularly happy that there are those among our listening audience who have been receiving benefits from these broadcasts.

Today we want to talk to you for a little while on the subject, "The Theology of the Penitent Thief." I know that it sounds rather ludicrous to talk about a thief having any theology. The philosophy of a thief would be to outdistance his pursuers; to seek to out-think those who might want to apprehend him, and to deceive all who might seek in any wise to discover his nefarious purposes. But in the Bible we have a wonderful record of a thief who had a definite outreach in faith toward God, and who had a theology that is profound.

Perhaps you will remember the story of the crucifixion of Jesus when our lovely Lord hung upon the cross, when He was nailed there with His hands outstretched on that cruel Roman gibbet. There He suffered and agonized, as no one of us will ever be able to comprehend. He died for you, for me, and for all mankind. But there were two individuals that were particularly close to Jesus that day. They were the two malefactors who were nailed on the crosses beside Him—one on the right hand and the other on the left. I'm sure that their agony was intense, but they were also listening to what this Man on the middle cross had to say. They heard Jesus as He lifted up His voice and prayed for those who had so cruelly mistreated Him, saying, "Father, forgive them, for they know not what they do." They heard Him as He pleaded with His Father to have mercy upon those who had wielded the hammer and driven those cruel, square Roman nails through the palms of His hands and through the tender flesh of His feet. As they listened to this strange Man who hung between them, one of them railed on Him and was angry because he was evidently under conviction and knew he was a sinner. But the other, rebuking his fellow thief, said to him some very wonderful things. I want to read these words to you.

"But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise." I want to call your attention to

these few words, for they bring a profound message to our hearts as we examine them.

First of all, notice that the thief believed in eternal things. He said to his fellow thief, "Dost not thou fear God?" Evidently, deep down in his heart there was a recognition that there was a God, that there was a Heavenly Father ruling over all, who carefully observed the paths of all men's lives, and who rewarded them according to their deeds. He recognized that his condition was not merely accidental, that his place on the cross was not a bit of bad luck that was happening to him; but he knew that he was paying the price for evil deeds.

Oh, that men might believe in the existence of God! There are those who say, "Well, I believe in some great power. I believe in universal thought. I believe in some supernatural force. But I cannot conceive of it as a personality. I cannot accept the thought that there is Somebody there in eternity who can actually hear me when I pray." Oh, how subtly the enemy of our souls deceives men and they call God force and thought and supreme being and all of these things. But God is the great Sovereign Creator of the universe, our Heavenly Father, and He waits to talk with you, to help you, to listen to your prayers and to deliver you from the power and influence and bondage of sin.

The second thing I notice is that the penitent thief believed that he was a sinner. He recognized that he had done wrong,



W. R. Steelberg at the "mike"

for when he talked to his companion he said, "We suffer justly. We deserve what we are getting. This is our due. This is what is coming to us." Oh, if only men and women would recognize this, and would acknowledge their sin, and confess it so quickly and readily, God would forgive them. This man believed that he was justly condemned, for he said, "We are in the same condemnation."

I have preached in prisons, and I have talked with men who have said, "I'm here because I've been framed. Somebody made me take the rap for this. I'm just a goat for somebody else's wrongdoing." So many of them deny that they have been responsible, that they have been involved in the practices of sin, and that they are suffering justly and deserve their condemnation. That is one of the difficult things that we have to cope with when we seek to attract men to the Lord Jesus, whether in prison or elsewhere. People don't want to acknowledge that they are sinners.

But this poor man hanging in agony and thinking over his misdeeds was ready to confess his sin. He believed in retribution for the wicked. He said, "We receive the due reward of our deeds." Oh, friend, as you listen in, I want you to be solemnized. I want you to think, for there is a retribution for the wicked. God's Word says so very solemnly, "Be sure your sin will find you out." And it will. You may hide it for a season. You may even seem to have covered up your past completely and feel that it will never catch up with you. But it certainly will. God's Word is true, and we cannot defy it. Oh, friend, what we sow we are going to reap. If we sow to the flesh, we shall of the flesh reap corruption. If we sow to the Spirit, we shall of the Spirit reap life everlasting.

This penitent thief also believed in the sinlessness of Christ. He said, "This man hath done nothing amiss." There are those who sneer at the possibility of Christ's being sinless, and mock at the fact that He was perfect. They deny that He had no condemnation, and that because of this He could bear our sins. But this man believed it, and I would that you too would believe it, for it is not the word of men, but it is the Word of God.

This penitent thief believed in the deity of Christ, for he called Him "Lord." Oh, that wonderful Savior who came down from the eternal realm of glory was not just another man, as some would have us believe. He was not just a boy born out of wedlock, around whom those who wrote of Him tried to build some glamour. He was the very Son of God—The Son of the Almighty, Eternal, Omnipotent God. He was co-equal with the Father in the creative acts and attributes of the Godhead, yet He humbled Himself and came down to earth, took upon Himself the form of flesh, was born of the virgin, and grew to manhood. The Son of God became man that we, through His death, might become the sons of God.

And then, the thief also believed in the power and readiness of Christ to save, for he said, "Lord, remember me." That wasn't a very long prayer; it didn't have a great deal of appeal in the natural. It didn't go through a sordid confession of a long list of sins. But it was effective. God heard that penitent thief as he prayed; and Jesus heard him

though He was in agony. He regarded this man beside Him with mercy, and He said to him, "This day shalt thou be with me in paradise."

This man also believed in the resurrection of the dead. He knew that he would die there in agony—that his head would fall forward on his chest, and he would be gone. But he believed that because Christ was Life, and the author of Life, He would raise him some day from the dead.

Dear friends, would you not be willing to accept this wonderful story as a path for you to follow? Would you not dare to take the same step as this penitent thief took, and believe Christ? I wish you would bow your head now and ask God to save you.

(REVIVALTIME is the Radio Voice of the Assemblies of God. Correspondence and contributions for the support of this national broadcast should be addressed to REVIVALTIME, P. O. Box 70, Springfield, Missouri.)

"The Selfsame Thing"

D. W. Kerr

Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. 2 Cor. 5:5.

THE THEME of this verse is the relation of the Holy Spirit to the translation of the Church, or the relation of the Baptism of the Holy Spirit to the rapture of the saints. He that hath wrought us for the selfsame thing is God. This selfsame thing we find in the preceding verse. "We that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." That is, clothed upon with our house out of heaven. Not in order that we might fall asleep in Jesus and be at home with the Lord, but in order that mortality may be swallowed up in life, in a moment, in the twinkling of an eye, and then be caught away—translated.

The apostle says that He that hath wrought us for this selfsame purpose is God, so that this selfsame thing is sure. Not only does Paul write to the Corinthians about this selfsame thing, but in Titus 2:13 we find it mentioned: "Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." Peter also writes of it, saying: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." Begotten us again unto this selfsame thing! Notice how the lively hope is linked with the resurrection of Jesus from the dead. This selfsame thing that Paul has in mind is the glorification of the body, the swallowing up of mortality, the rapture, the translation.

He speaks of it again in Romans 8:23 when unfolding the time when the creation itself shall be delivered from the bondage of corruption into the glorious liberty of the

children of God. The whole creation waits for the manifestation of the sons of God, "and not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body."

There are different aspects of this selfsame thing, and different ways of expressing it; but it only shows the many-sidedness of this blessed hope, the appearing in glory of our great God and Savior Jesus Christ.

I do not see how we can develop our theme—the relation of the baptism of the Holy Spirit to the translation—without touching on the present-day outpouring of the Spirit. I believe this is one of the best and the latest manifestations of God on the earth. It is the greatest since John Wycliffe gave us the Bible. It is the climax in the process of discovery and recovery of truth. Some people come to me and say, "Must I speak in tongues?" I answer them, "If you look at it in that way, most certainly not." There is no *must* to any of these things; it is a privilege. I regard it as one of the highest privileges, after being born again, to be so filled with the Holy Spirit that the Holy Spirit can speak through me. The door stands wide open—the door of opportunity, the door of privilege. This baptism of the Holy Spirit is for every believer, and it is for every one according to Acts 2:4—"the pattern shown in the mount."

This selfsame thing is the consummation, the culmination, the climax, the last crisis—that is, the translation. There is much that lies between the New Birth and glory. Paul gives us a picture, in a series of paradoxes, of the two sides of the experience of the believer between the New Birth and the baptism of the Holy Spirit on the one hand and the Rapture on the other. On the one hand sorrowing, on the other rejoicing; as having nothing, yet making many rich; as dying and behold we live; on the one hand, death working in us, and on the other, life working in others; weak in ourselves but strong in God; on the one hand, considered the off-scouring of the earth, while on the other hand we are a spectacle unto men and angels. There are these two sides, these paradoxes, in the ex-

perience of the believer which lie between the baptism of the Holy Spirit and the Rapture, the objective to which God has called us.

God had this selfsame thing in mind before the foundation of the world. For we were chosen in Christ before the foundation of the world, that we should be holy and without blame before Him in love, and that ultimately we should be *presented unto Himself* without spot or wrinkle or any such thing. Peter writes in his first epistle: "Now the God of all grace which hath called us unto" (not *into*, but *unto*) "His eternal glory through Jesus Christ our Lord. . . ." So God has called us for the obtaining of the glory which He had with the Father before the world was. What this all means we do not know. We have little glimpses, little indications of it along the way, and we have many instances recorded in the New Testament of the experiences of the disciples, the apostles, the believers, that might be called "symptoms" of the coming glory.

John said: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is." This selfsame thing will be realized when He shall appear. If when we were dead in trespasses and sins God so loved us and quickened us together with Him, and raised us up together with Him, to sit with Him in heavenly places, will He not finish that good work which He hath begun, until the day of Jesus Christ? Will He not perfect this life, bringing it through the various processes in the unfolding and development of the new creation, from its first stage of childhood to young manhood and fatherhood, and ultimately bring us to His glory, the glory He had with the Father before the world was?

We read in Romans 5:1, 2, 11: "Therefore being justified by faith, we have . . . access into this grace wherein we stand, and rejoice in hope of the glory of God. . . . And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received reconciliation."

The objective point is our realization of the glory of His presence; and now the subjective is to have *inwrought* this wonderful redemption which was wrought out on Calvary, when Christ finished the work and was given the place of power and dominion. God has undertaken that work and He will finish it.

The time will come when we shall be caught up, and we shall see our Savior face to face, and we shall be exactly like Him, perfect copies of Him. When we talk about this blessed hope the fire of God burns within us and we are brought into a state of ecstasy. God has put an emotional nature in every one of His children. On the natural plane men go into ecstasy over matters of business, over politics, over sports, until they even throw up their hats. I do not see why God's children should not have the same privilege. We are too stiff, too prim and proper.

Now this baptism of the Holy Spirit is most wonderful. The more I study about it the more amazed I am, and I see how little we understand about it. When we think what

When the General Council was formed at Hot Springs, Ark., in 1914, Pastor D. W. Kerr of Cleveland, Ohio, was chosen as one of the Presbyters, and he was an honored leader in the Assemblies of God from that very time until he went to be with Christ in 1927. He delivered this message at a convention in 1914. We reproduce the message here as a sample of the teaching ministry which characterized the Pentecostal Movement in those early days, believing it will help readers today as much as it helped those of an earlier generation.

man is, a creature of God fearfully and wonderfully made; how God took the whole universe and combined all its elements, all its principles, all its laws and made man a little world in himself; then how Jesus became sin for us that we might become the righteousness of God in Him, we are amazed. There are unexplored possibilities in our beings; there are realms, like subterranean caverns, way down deep in our natures that are crying after God; and it is a most marvelous thing when God, the Holy Ghost, the Almighty God whom the heavens cannot contain, comes down into this great deep of the heart and begins to move there, and gets hold of that little member, that unruly member that no man can tame, the tongue. It is amazing that He gets possession of the will, loosens the moorings, cuts the shorelines and launches the spirit out of the self-life up into God. This is ecstasy.

There was ecstasy on the day of Pentecost. When the day of Pentecost was fully come, they were all of one accord in one place, and suddenly they were lifted out of themselves. That is what ecstasy is. The real meaning of the word is "to stand out of oneself." I am never disturbed any more when I preach and someone "stands outside of himself" (that is, breaks in with a message or song in the Spirit).

On the day of Pentecost it was an ecstasy of joy. What were they doing? They were speaking in tongues as the Spirit gave them utterance, speaking of the wonderful things of God. The Psalmist was in a state of ecstasy when he said: "My heart was glad and my glory rejoiced. I will talk of all Thy wondrous works." He had reference to the work of God's hand in creation. But on the day of Pentecost they were talking of the work of God in redemption, and even in this state of ecstasy they could not tell it all. "The half has never yet been told."

Now the disciples were very happy before the day of Pentecost, for Luke tells us that "it came to pass, while He blessed them, He was parted from them, and carried up into heaven. And they worshipped Him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God." That was a wonderful experience, and it is the experience of a great many people when they first begin to seek the Lord Jesus to receive the Holy Spirit. They do get an experience which is not to be discounted; it is worth its face value, but it is not Pentecost. It is the *joy of the Passover*, but not yet the *joy of Pentecost*. If any class of people have had a right to believe that they had received the baptism of the Holy Spirit, these disciples would have had. They could have concluded that this was so, because they were so happy, so filled with joy. Jesus had breathed upon them and said, "Receive ye the Holy Ghost," and then and there they had taken a receptive attitude toward the promise. But if they had stopped there, because they were so happy and so full of joy, they would have missed Pentecost.

People say, "I am so happy now that if I get any more I shall not know what to do." Yes, but how do you express your joy? How does the person who is filled with the Holy Spirit express his joy? Why, according to the Scripture, of course—"My heart

was glad and my tongue rejoiced." People say, "Well, I praise the Lord in my own language." Yes, but your understanding is working. They say, "I have such liberty; I can speak and tell what the Lord has done for me as I never could before." All this may be true, but that does not fulfill the Scripture as to the manner of the Holy Ghost manifesting the pent-up joy that is in the heart. The disciples were not satisfied with this. They waited until the day of Pentecost, and then they were all filled with the Holy Ghost and spake with tongues as the Spirit gave them utterance.

We have instances before this where it is recorded that people were filled with the Holy Spirit. John the Baptist was filled with the Spirit before his birth. Mary was filled with the Spirit and began to sing and magnify the Lord. Simeon and Anna had a similar experience, and there were others, but they were not so filled that their glory rejoiced; that is, their tongue did not rejoice according



D. W. KERR

to the pattern in the Scriptures. This is not a matter of compulsion; it is a matter of privilege. It is a wonderful thing for God to come in and really lift you out of yourself—lift you out of self-consciousness into God-consciousness. It is not that you become unconscious of your surroundings; you know what is going on round about you, but you are wholly occupied with the Father and the Son; you are in a state of blessed ecstasy.

There are different degrees of this state of ecstasy to be found between the baptism of the Holy Spirit and the Rapture. Peter's vision on the housetop (Acts 10:10—"I was in a trance," or, as the Greek puts it, "I was in an ecstasy") is an example of what he said some folks would have upon whom the Lord would pour out His Spirit—"your sons and your daughters shall prophesy, your young men shall see visions and your old men shall dream dreams." These times of ecstasy belong to the normal Pentecostal life. We are not to seek them. I do not think Peter was seeking an ecstatic state, but while he was praying he came into this condition. So we see the relation of prayer to this state of ecstasy.

When we look through the New Testament we see the wonderful ways of God; they are such strange, peculiar workings, and yet perfectly natural to people living on the spiritual plane. When we see what God has done in the past, we cannot doubt that it is the same God work-

ing today in this Pentecostal movement. Either the experiences that come with this outpouring of the Holy Spirit are of God or they are not. If they are of God nothing is incredible. You say, "Some things are very strange." True, and this record in the Acts, given by the inspiration of God, tells of very strange experiences, such as what happened on the day of Pentecost, and Peter's experience on the housetop, and the case of Philip caught up and carried twenty-two miles to Azotus. If they had not been genuine or had not had Divine approval, they would not have been recorded.

We read how God put His disapproval on Ananias and Sapphira. These things recorded in Acts have the stamp of deity upon them, or otherwise I would be at loss to know what Scripture is inspired and what is not. I believe all Scripture is verbally inspired, and is to be the supreme court of appeal in every question that arises. These experiences in the Word of God followed the outpouring of the Holy Spirit. There are different manifestations of the Spirit, after the Baptism, but always the initial physical manifestation of the infilling with God's Spirit is the speaking in tongues as the Spirit gives utterance. These other subsequent experiences are anticipative of the glorification of the body, the rapture, the translation, that *self-same thing* for which God has wrought us.

Then too, besides all this joy of utterance in other tongues is the fact of the revelation of Jesus Christ. God reveals His Son in us. He brings us face to face—not with the physical eye to behold Him, but we see Him with the eye of faith, with the eye of our spirit, and beholding Him how can we help but "rejoice with joy unspeakable and full of glory!" So we have symptoms that prove we are in divine order, and that this Pentecostal movement is of God, regardless of the fact that many things are in it that subsequently will drop off.

Now let us consider a degree of ecstasy of a higher order than Pentecost. In 2 Cor. 12:1 Paul says, "I will come to visions and revelations of the Lord." In other words, let us talk of things outside of ourselves, or things that take place outside of the natural, things on the supernatural plane. "I knew a man in Christ above fourteen years ago . . . such an one caught up to the third heaven." This is an anticipation of the thing for which God hath wrought us. He was caught up; suddenly he was out of himself, in a state of ecstasy of a very high order. He was caught up into paradise and heard unspeakable words, which it is not lawful for a man to utter. "Of such an one will I glory: yet of myself I will not glory . . . lest I should be exalted above measure through the abundance of the revelations."

Paul had not only one revelation, but an abundance of such experiences. In 2 Cor. 5:13 Paul speaks of being *beside ourselves*. Paul was so frequently filled with the Spirit, and had such frequent times of being intoxicated with the Holy Spirit, that the people charged him with being intoxicated. He did not deny that he was in that condition, but he says, "I would be intoxicated, I would be beside myself in ecstasy and behave in a way you cannot understand, but it is for your sake."

In writing to the Ephesians, Paul said,

"Be filled with the Spirit." Now this wine of the Spirit must be put into new bottles. If it is put into the old ones they will burst, for the old wineskins of denominationalism and past experiences are already stretched to the bursting point. Put the new wine into new wineskins.

Such experiences belong to the normal Pentecostal life, and are anticipative of the *selfsame thing* for which God hath wrought in us—as recorded in the 21st chapter of Revelation, where an angel comes to John and says, "Come hither, I will show thee the bride, the Lamb's wife." Then John was carried away by the Spirit in another anticipation of the rapture. Such experiences are all in and by the Holy Spirit. So we see the relation of the baptism of the Holy Spirit to the Rapture. The beginning is the speaking in tongues; then come the other blessed and wonderful experiences which are all symptoms of the Rapture, when the dead in Christ shall rise first, and we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air.

I believe, the Lord has brought these things to my heart to give out for the confirmation of the faith of the saints, that they may know they are stepping on sure ground. We are not guessing about these things, but we have come to an absolute certainty, and we already have some of the symptoms. Never stop and think you have exhausted your privileges in the baptism of the Holy Spirit, for you have not. What you have is good, it is blessed, but do not stop there. How can we as God's children rest satisfied until we have exhausted our privileges in Christ Jesus in the Holy Spirit? Throw your whole being wide open and let the Holy Spirit come in and take possession of your body, soul, and spirit. Let go of yourself. If you cannot do this, tell God so, and trust Him to do it for you, until your whole being is so filled with God that you will be lifted clear out of yourself into His presence. These things are mysteries, but they lie between us and the ultimate translation of the saints, when we will enter upon a state of ecstasy forever.

GIVE GOD TIME

The late Dr. Jowett said that he was once in a most pitiful perplexity and consulted Dr. Berry, of Welverhampton. "What would you do if you were in my place?" he entreated. "I don't know, Jowett, I am not there, and you are not there yet. When do you have to act?"

"On Friday," Dr. Jowett replied.

"Then you will find your way perfectly clear on Friday. The Lord will not fail you," answered Berry. And, sure enough, on Friday all was plain.

One of the very greatest and wisest of all Queen Victoria's diplomats has left it on record that it became an inveterate habit of his mind never to allow any opinion on any subject to crystallize until it became necessary to arrive at a practical decision.

Give God time, and even when the knife flashes in the air the ram will be seen caught in the thicket.

Give God time, and even when Pharaoh's host is on Israel's heels a path through the waters will be suddenly opened.

Give God time and when the bed of the brook is dry Elijah shall hear the guiding Voice.—F. W. Boreham in *Christian Digest*.

Fruits by a River Bank

A True Story

"Show us the souls that God has given you as a result of this experience of the Baptism of the Holy Spirit," the professor said. "Then we will say, 'That's what we want.'"

THE MOMENT HAD ARRIVED. We were sitting in the shade of a tree on the grassy hillside of a college campus overlooking Staten Island Harbor. My four friends were in a relaxed mood. They happened to be the leaders of the Lutheran teacher-training conference being held on the grounds. We had just gotten out of the morning session. Two of them were Lutheran theology professors, one of them was a layman, and the fourth was head of a missions department at national headquarters.

It seemed just the right time and place to tell them of the most wonderful experience a man can have after his conversion—the infilling of the Holy Spirit. I told them step by step how God had led me into this glorious experience, and concluded, "I know this experience is real because it has made Jesus so marvelously real to me."

"That's what I want," said the younger of the professors. "My iceman told me the other day, 'I'm not a Christian, but if I ever become one, I'm going to be a Pentecostal because I can see that they've got something that no other group has.'"

"We're not interested in mystical or emotional experiences unless they're good for something," said the elder professor. "We want you to put this experience that you call the 'Baptism' to the test. Come back to us in two years; and if at that time you can prove to us that it has been of some practical value to you in winning souls, if you can say to us, 'These are the fruits, these are the souls that God has given me as a result of this experience of the Baptism of the Holy Spirit,' then we will say, 'That's what we want.'"

I could say no more, and so I started home, but somewhat despondently, since I felt that these men actually were sincere and apparently open to the truth, and that if I had only presented the Baptism as it should have been presented, or if I had been a better example of what it will do for a person, they would have accepted my testimony.

As I was walking through the woods I came to a clearing by the side of a river which had been dammed up to form a lake.

"Hi there, Harald!" I heard someone call. Looking out on the water I saw three young women in a boat. It developed that they were Lutheran teachers from the conference.

At their invitation I got in the boat with them, and soon learned that two of the girls, though they were teachers, did not themselves know the Lord as their Savior. But they were curious and they were hungry and it was only a matter of an hour and a half or so before both of them had come to a saving knowledge of Jesus Christ.

We closed our eyes in prayer to commit them to the Lord. When we opened our eyes, we discovered that the current had carried us along the grassy bank and there, gazing on us curiously, was a group of about 17 young people. "We thought you were praying," they laughed.

"We were," I answered. "Would you like to know what we were praying about?"

"This sounds interesting," they replied, and seated themselves on the bank. There they sat, Protestants, Catholics, Jews—young people of every description. My new converts and I remained in the boat, I with my open Bible in my hand, very much reminiscent of the pictures of Christ teaching the multitudes from Peter's ship.

Along came a Spirit-filled young couple who, seeing what was going on and not wishing to interrupt, sat down in the background without making their presence known and prayed down the power. The new converts alongside were praying too. They seemed overjoyed at the prospect of having new brothers and sisters in Christ so soon after they themselves had found their place in God's family.

The Lord was very close and wonderfully blessed. When it came time for the decision, every one of those 17 young people individually professed Christ.

And so, instead of continuing home in despondency, I retraced my steps to the teachers conference, together with some of my new fruits, and sought out the young professor who had accepted my witness.

He seemed overjoyed to see that God had so quickly confirmed it, and practically ran for the elder professor to tell him about it. "You told Harald to come back in two years with the fruits," he said, "but the Lord couldn't wait that long. Here are 19 souls saved in one afternoon."

"That's real!" the professor replied. "That's what we want."—by Harald Bredesen, College Point, L. I., N. Y.

"LOVE SEEKETH NOT ITS OWN"

All that comes from the source of "self" seeks something for itself. "He that speaketh from himself seeketh his own glory." Self seeks its own! Whatever comes from God as its source, seeks God, or something for God, not itself; i.e., "He that seeketh the glory of Him that sent him, the same is true."

Like seeks like. Self seeks for self. The Divine seeks the Divine. This word tests the source of our actions and gives the key whereby we shall know what is of self or what is of God. "Love," the Divine life, seeks not its "own."—J. Penn-Lewis.

How the Holy Spirit Came to Northwest China

W. W. Simpson, Northwest China

Editor's Note: W. W. Simpson, veteran missionary of 57 years of missionary service in China, tells in the following article of the first Baptism in the Holy Spirit in Northwest China. At that time he was with the Christian and Missionary Alliance.

IN JANUARY OF 1908 nine missionaries of the Christian and Missionary Alliance in Kansu Province, Northwest China, assembled in Minchow, with close to 40 Chinese believers, for a convention. The missionaries had heard of the speaking in tongues in Los Angeles but none of us had accepted the teaching that the speaking in tongues was the initial evidence of the Baptism in the Holy Spirit. We claimed the Holy Spirit by faith; consequently, our believers had not had any teaching along the line of the Baptism in the Holy Spirit.

We had arranged to make Paul's epistle to the Romans our textbook for the entire week of meetings. Five of the missionaries were to do the teaching.

All went according to schedule until Friday afternoon. On Friday morning I had given a study on the sixth chapter, and in the afternoon one of the other missionaries spoke on the seventh, especially emphasizing the necessity of crucifying self in order to live a victorious Christian life. He ended his study with an appeal for all who realized their need for "crucifixion" to go to the altar. All went, Chinese and missionaries alike, including the speaker, and there was such a deep hunger for real submission to God that all burst out in simultaneous prayer, a thing unknown among us at the time.

After some minutes I noticed a peculiar tone to the voice of one of the Chinese brethren. Looking around I saw his body shaking in a way I knew to be impossible of himself. I had known the man for a number of years as a sincere, humble believer. I had baptized him and he was at the time of the convention working with me.

There was such a peaceful expression on his face as he knelt at the altar! As I looked at him he seemed to be in deep worship. His words, "Lord Jesus," in Chinese thrilled me. Finally he fell on his back and began speaking in an unknown tongue. We all arose and gazed upon him, exceedingly amazed.

The man must have spoken in an unknown tongue for an hour. I was beside myself in wonderment. Pacing the aisle I prayed silently, "Lord, what does it mean?" Suddenly, as if in answer to my question, one sentence in English came from the man's lips, "Eternity is nigh," uttered most solemnly and emphatically. The man in the natural, I knew, could never have formed the sentence.

After a while he struggled to his knees and prayed that the Lord would enable him to give forth His message in his own language. Soon he began speaking in the local

dialect, and the message he gave confirmed the afternoon message that we should die out to self. After that God was praised in a number of languages and then in beautiful poetry. There were Chinese of some education present. They later expressed their opinion that no human being within himself could have composed such poetry.

The meeting continued until dark. After supper the missionaries had a season of prayer together. We all realized that we had been brought face to face with the living, eternal God. We humbled ourselves before Him and dedicated our all to Him for His service.

What a change there was in our work after that. There were greater manifestations of God's power among us. Within the next few years a number had received the Baptism in the Holy Spirit. It was not until May 5, 1912, however, that I received the Baptism. At that time the Lord baptized me, part of my family, and about 30 Chinese.

"Mud Brick Must Pass Away"

Philip A. Crouch, Egypt

ONE MORNING LAST WEEK I was sitting in the Assiut Orphanage speaking on the telephone. Suddenly I heard a commotion and there burst into the room some children shouting, "Mr. Crouch, come quickly! A building has fallen! We know many boys have been killed!"

I became so weak I could hardly stand. Instantly I knew the building they meant. It was in the process of being torn down. Dampness had gotten into the mud brick of which it was constructed, and the walls had begun to buckle. I knew that the walls had been so weakened that they had suddenly collapsed.

Somehow I managed to get to the place of the accident. As I drew near I saw that the report that the building had fallen was no exaggeration. The entire structure had gone down. Thick dust still was in the area.

I could only pray, "Lord, help us now," for I knew that the passageway of the building was a favorite play spot for many of the small boys.

At once we began digging in the rubble of wood beam, palm thatching, and disintegrated mud brick; meanwhile, the boys were gathered and roll called to see more quickly if there was any missing. But as we searched and checked we found no one.

When late in the afternoon we had reached the bottom of the debris and still had found no one, we realized that God had extended His protection.

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In the final analysis we discovered that one little boy had his toe smashed as he leaped out of the doorway as the building gave way. We learned that just before the crash the building had groaned, and a teacher standing near had shouted to the group of little boys playing about the structure to run for their lives. Just in the nick of time they had scampered away.

We have not yet gotten over the shock of the experience, nor have we ceased to thank the Lord for the way He protects the children. We are trusting Him to help us put up more enduring structures. As Miss Trasher stated, "With this experience the building with mud brick in this Home must pass away like the Stone Age!"

John Robert Shaver Called HOME

Word was received on December 7 from Punalur, South India, that John Robert Shaver, who received missionary appointment in January of this year and sailed for the field the last of March, had been called home. Particulars of his going have not been received. His wife and two small children, a three-year-old daughter and a son 16 months old, were with him on the field.

Mr. Shaver was born in Riverside, California on November 1, 1926. He was ordained to the ministry on October 18, 1949 by the Southern California District. Although he had been on the mission field only a few months, his work was most promising.

NEWS NOTES

Mrs. Nettie Juergensen's address is: 1666 Takinogawa Machi, Kita-Ku, Tokyo, Japan.

Mr. and Mrs. Edward H. Simmons, who sailed for their field, Upper Volta, a short time ago, have arrived safely at Ouagadougou.

The address of Mr. and Mrs. Carl S. Butler of the North India field, now on furlough, is: R. D. 2, Lake Ariel, Pennsylvania.

Sidney Correll, editor of the magazine, *Missionary Digest*, voice of the United World Mission, Inc., has been visiting the European field. He writes that there is every indication that God is sending a revival in West Germany.

Born to Mr. and Mrs. Joseph M. Gutel, missionaries to Egypt, on November 5, a daughter, named Mary Rachel.

George H. Carmichael, Field Secretary for the Near East, arrived in Springfield on December 5 from a visit to the foreign field.

SUNDAY'S LESSON

A PREVIEW OF NEXT WEEK'S
LESSON BY E. S. WILLIAMS

THE MISSION OF THE SEVENTY

Lesson for January 7

Luke 10:1-9, 17-20

Jesus had chosen from among His disciples twelve whom He designated apostles. Matt. 10:2-4; Luke 6:13; Mark 3:14. Now we find Him separating seventy additional workers, but they are not designated apostles. Their ministry was to be similar, but their position different. The twelve apostles had a position such as no others have had, either in their day or since their time. It is they with whom Jesus introduced and ate the Lord's Supper. Luke 22:14. It is they to whom He gave commandments after His resurrection. Acts 1:2. It is the apostles who stood with Peter while he preached at Pentecost. Acts 2:14. In Rev. 21:14 the twelve apostles are identified with the foundation of the New Jerusalem, indicating that the Church is "built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone." Eph. 2:20.

The ministry of the twelve (Matthew 10) and of the seventy was confined to "the lost sheep of the house of Israel" (Matt. 10:5, 6; Luke 10:1), a testimony to Israel that our Lord Jesus was their Messiah. Jesus also confined His ministry almost entirely to Israel, being "a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." Rom. 15:8. To understand this setting helps us better to understand the lesson.

1. The Harvest

While the ministry of the seventy was confined to "every city and place, whither he himself would come" (v.1), the vision of Jesus looked beyond Israel and saw the need of the world. Three things are seen in His instruction concerning the harvest. (1) It was great. (2) Laborers were few. (3) They were to pray that laborers be sent into the harvest.

Let us think of the harvest. Jesus at one time gave the Parable of the Sower. This represents our responsibility to sow the gospel in all the world. The sower may not see the fruit of the sowing, for "one soweth, and another reapeth." John 4:37. Nevertheless the good seed will bring forth its harvest. Times of discouragement may come to the sower. He may wonder if the seed sown will ever produce. Let such be encouraged by the promise, "In due season we shall reap, if we faint not." Gal. 6:9. We cannot know what the harvest will be until the Lord comes. Then the reward for faithfulness will be bestowed.

2. Prayer for Harvesters

"The field is the world." The harvest is those "from every nation, kindred, and people" that will respond to the invitation of

the gospel. The laborers are few, so very few in comparison with the world field. Jesus died for the world. In the beginning of the gospel age, the gospel went into all the world and brought forth its Christian fruit. Col. 1:6. Now, in the close of the age, the Lord looks for laborers, promising them wages equal to wages in the beginning. Matt. 20:1-16.

Some who will have a great share in the rewards of the harvest will never get nearer "the uttermost parts of the earth" than the place where they live. They are the faithful intercessors, who pray the Lord of the harvest to send forth laborers, and uphold in prayer the laborers who have gone forth. May we join their number. "Pray ye therefore the Lord of the harvest."

3. Enduement for Harvesters

Jesus said to the seventy, "Heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." v.9. This healing ministry was a sign to Israel. The Lord has promised similar signs in ministry to the Gentiles—"These signs shall follow them that believe." Mark 16:17. It is not enough that we carry the gospel to the heathen; we need to pray that the Lord will work with His messengers, "confirming the word with signs following." A supernatural testimony to a supernatural redemption wrought through a supernatural Redeemer still is needed.

With a supernaturally confirmed ministry the gospel worker becomes a savor of death unto death, or of life unto life. 2 Cor. 2:15, 16. How clearly this is shown in the words of Jesus as He saw rejection of His gospel. "Woe unto thee, Chorazin! woe unto thee Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented." Luke 10:13.

4. The Joy of Harvesters

The seventy "returned again with joy, saying, Lord, even the devils are subject unto us through thy name." v.17. It was a thrilling testimony of victory. Nevertheless the harvest results must be more than "signs following." The harvest is the souls finally redeemed by means of the gospel. We must not get the means to an end ahead of the end. The signs were the means. The end is the fruit that is harvested for God.

In their rejoicing the disciples were especially thrilled at the fact that "even the devils are subject unto us through thy name," a fact which Jesus would encourage; for He said, "Behold, I give you power . . . over all the

power of the enemy." Then He cautioned: "I beheld Satan as lightning fall from heaven." What caused him to fall? Pride. Jesus saw how easily the victory of the disciples could center in self, stimulating a feeling that they were "the great power of God." He would keep their eyes centered in salvation, it being of greater importance than miracles. "Rejoice, because your names are written in heaven." God keep us humble that He may bless us "with signs following."

THIS WEEK'S LESSON

Jesus and the Home (lesson for December 31). Lesson text: Matthew 19:1-9, 13-15.

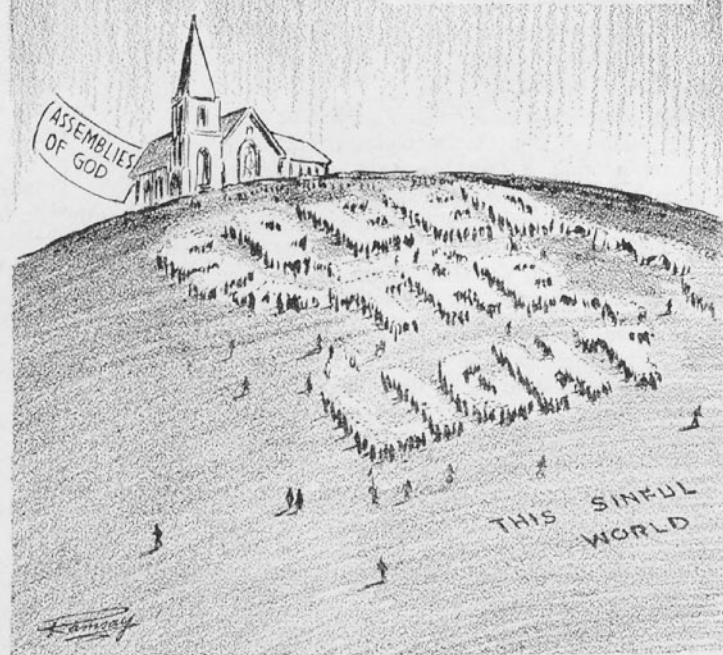
Some say that faith is the gift of God. So is the air, but you have to breathe it; so is bread, but you have to eat it; so is water, but you have to drink it. Some are wanting some miraculous kind of feeling. That is not faith. "Faith cometh by hearing and hearing by the Word of God," Romans 10:17. That is whence faith comes. It is not for me to sit down and wait for faith to come stealing over me with a strong sensation; but it is for me to take God at His Word.—D. L. Moody.

"It takes a very little crack in the pot to let all the water leak out," said a native preacher at a recent conference in Central Africa, "and a little sin in the believer's life is enough to dissipate Christian joy."

WE HAVE MORE THAN SEVENTY

The Lord appointed
other seventy... and
sent them... into
every city and place.

Luke 10:1



Of all the cartoons by Brother Ramsay that have appeared in the EVANGEL during 1950, which one has impressed you most? Please drop a card to THE PENTECOSTAL EVANGEL, 434 W. Pacific Street, Springfield 1, Missouri, naming your vote for "Cartoon of the Year." All votes must reach us by Friday, January 5. The cartoon getting the most votes will be reprinted on the cover page next month.

What Is the Bible Evidence of the Baptism of the Holy Spirit?

William H. Durham

THIS IS ONE of the most important questions for the religious world to settle today. If speaking in new tongues evidences the baptism in the Holy Spirit, then only those who have spoken in tongues have any just claim to the experience. If it is not necessary for a person to speak in tongues at the time he is baptized in the Holy Spirit, it is an awful mistake to teach it as the evidence, as in that case the teacher will reflect upon the experience of all who have received the gift of the Holy Spirit, but who have not spoken in tongues. Many will be unsettled and started to seeking for an experience which they already have.

If it is the truth, we dare not withhold it. If it is not the truth, we dare not preach it. This, then, makes the speaking in tongues, which many consider an unimportant thing, a pivotal doctrine in the movement that has spread into all the world. This has resulted in the speaking in tongues being discussed, condemned, and criticized more than any other doctrine in the New Testament Scriptures. It has also resulted in more Pentecostal preachers and people compromising the truth, than any other point of doctrine. Every man who has been instrumental, in the hands of God, in bringing this great movement into existence, has firmly believed and fearlessly taught that speaking in tongues as the Spirit gave utterance, as at Pentecost, is not only an evidence, but it is THE Bible evidence of the Baptism. We have believed and taught from the very first, that every person who receives the gift of the Holy Spirit breaks forth speaking in new tongues as soon as He takes up His permanent abode within him.

This teaching that the tongues is the evidence of the Baptism has drawn a tremendous fire of criticism. People have come forward and related all kinds of experiences, told of great blessings received, and of works performed, and asked if we did not think that they were as good evidence of the Baptism as speaking in tongues; but so far we have not found one that would stand the real Scriptural test, and are compelled to answer that not one of these things, produced by any person, has convinced us that the person has the Baptism. Great works were done by the apostles before Pentecost. All of us during our Christian lives have had wonderful experiences, and great blessings from God. The Spirit at times has dealt wonderfully with us, and wrought mightily upon us; but there is no experience that could be compared with the glorious Baptism, when He comes in Person and takes up His abode within us to make our bodies His temples until the day of redemption. This is the time when He announces to all

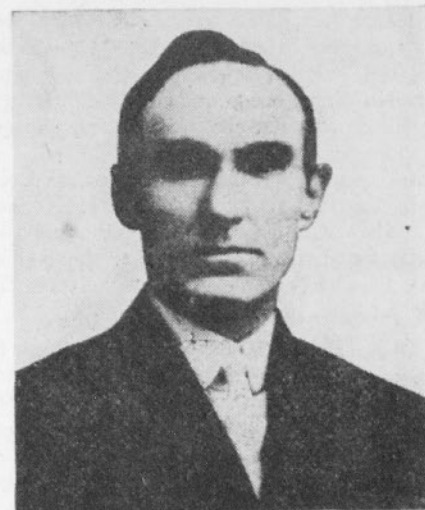
that He has taken possession of our entire being, by taking our vocal organs and speaking through us in a tongue unknown.

It is evident that Satan hates the teaching that the tongues is the evidence of the Baptism, and that he is raging against it, as against no other point of doctrine. This is not because he objects to people speaking in tongues, but he is cunning and crafty enough to know that if he can remove this real Bible sign, he will leave the people in the same state of confusion concerning the Baptism in the Holy Spirit as they have been in so long. Satan knows that tongues are the evidence of the Baptism. He knows that if they are held up as such it will stir the people and cause them to examine their experiences, and compare them with the Scriptures. He is wise enough to know that most honest souls will be convinced that the tongues do evidence the Baptism. This being the case, they will at once become seekers, and will receive the glorious gift of the Holy Spirit, which is their rightful inheritance, and which will make them much more powerful as preachers and as witnesses for Jesus Christ. No one can have the same power with God who has not received the gift of the Holy Spirit, as he will have after receiving Him.

We now appeal our case to the Scriptures. We ought to have a Scriptural foundation for all our teachings. The Lord Jesus, before His ascension, commanded His apostles to tarry at Jerusalem for the promise of the Father, telling them that they should receive power when the Holy Spirit came upon them. The apostles and others obeyed these instructions, retired to the upper room, and waited. They did not wait a little while, and then decide to simply claim the Holy Spirit by faith and go on with their work. They expected what everyone has a right to expect today, to be really filled with the Holy Spirit. Acts 2:4 describes the experience: "And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance."

Notice it says they were all "filled with the Holy Spirit." This is the only term that expresses it. This glorious fullness causes some to fall as dead, or be violently shaken as the flesh resists the Spirit, and sometimes (not always) produces wonderful manifestations of the Spirit which have caused so much comment and criticism. Now when they were filled with the Holy Spirit, they at once began to speak in tongues, as the Spirit gave them utterance. If this was the sign that God chose to give to His apostles when His Spirit came upon them, is it a mistake to believe that He would give us the same sign, when we receive the same glorious experience as they receive?

If this sign had only followed in this one instance, we could hardly declare it to be the evidence of the Baptism; but in the four



WILLIAM H. DURHAM

recorded instances where the Spirit was poured out in the days of the apostles, it is clearly stated in three cases that this same sign followed, and in the fourth it is clearly implied. In Acts 8:17 where the Samaritan believers received the Holy Spirit by the laying on of the apostles' hands, the Scriptures are silent as to what really happened. There is not a doubt in my mind, however, that they spoke in tongues. Of one thing we are sure: they did not go through the meaningless forms that we have seen men go through in the churches of today; that is, simply telling people after they had knelt in prayer for a short time to just believe the Holy Spirit had come, and when they needed Him they would have Him. Simon, the sorcerer, who witnessed this scene at Samaria, was so moved by what he saw that he tried to bribe the apostles and buy the power to impart the Holy Spirit in like manner. The sorcerer was too shrewd a man to have offered money unless he saw that real power came upon the person who received the Holy Spirit. What else could this man have seen which so thoroughly convinced him of the presence of the power of God that he offered money to obtain like power?

In Acts 10:44 we have an account of the Spirit falling on Cornelius and his household, during a sermon preached by Peter. This Scripture, it seems to me, should go a long way toward convincing all honest seekers after truth, not only that people spoke in tongues at the time they received the Holy Spirit in the days of the apostles, but that it was recognized by the apostles and brethren in the early church as the evidence of the Baptism.

Let us notice here what it was that convinced them that the Holy Spirit had fallen on the Gentiles. Owing to their Jewish prejudices, it would require something very remarkable indeed to convince these men of the circumcision that the Gentiles had received the Holy Spirit, as the church had not yet been made to see that repentance unto life, and the gift of the Holy Spirit, were for the Gentiles as well as for the Jews.

God had to give Peter a vision to induce him to go with the men Cornelius had sent to him. At the time the Spirit fell upon the people, Peter was preaching Jesus Christ as the Son of God, crucified on the cross of Calvary, and declaring that God raised Him from the dead. Presently the Holy Spirit fell

One of the foremost exponents of the Pentecostal message in the early days was William H. Durham, who fell asleep in Jesus on July 7, 1912. This message from his pen is a good example of the very positive preaching done by our Pentecostal pioneers.

on all that heard the Word, and they broke forth speaking in new tongues. This greatly astonished "the brethren" who had come with Peter. No doubt every one of these "brethren" were filled with the Holy Spirit and all spoke with tongues, and when they heard these Gentiles speaking in tongues it convinced them at once that they had received the Holy Spirit. Peter also was fully convinced, and said, "Can any man forbid water, that these should not be baptized, who have received the Holy Spirit as well as we?"

In Acts 19:6 we are told that Paul laid his hands on a company of about 12 men at Ephesus, and that the Holy Spirit came upon them, and that they spoke in tongues and prophesied. Will some one be good enough to inform us why the apostles in all these cases did not tell these converts to simply believe that they had received the Holy Spirit, and they would have Him? If the theories of today are right, these folks would have been taught that it was wrong for them to expect to feel anything, or to expect any sign to follow; that the true way to faith was to take for granted that, because God had promised a thing, they had it; and that it was unbelief for them to expect to receive any tangible experience. In this article we have set forth the Scriptural way of receiving the gift of the Holy Spirit; not as the opposers accuse us of doing, of receiving the gift of tongues, but of receiving the Holy Spirit, which is evidenced in all cases by the speaking in other tongues as the Spirit gives utterance. Is it not sad that the one Scriptural way of receiving the Holy Spirit is being criticized and condemned by the preachers and religious teachers?

For instance, some teach that the Holy Spirit is received when they are christened in infancy, or confirmed in youth; others teach that the Holy Spirit is received in conversion; while others teach that He is received in sanctification. There is still another class who teach that those who desire the Holy Spirit are to simply ask the Father, and then take for granted that they have received Him. Some of these theories sound very plausible, but not one of them will stand a Scriptural test.

But those who hold these views are not contending with each other, to preach against them, or expose them. They are all turning their guns on the one Scriptural way of receiving the Holy Spirit. There must be a reason for this. To our mind, it is not hard to find. Any man can kneel a few minutes and arise saying, "I have the Holy Spirit," or any man can ask the Lord to give him the Holy Spirit and then say he has Him. No one can prove that one man's experience is more genuine than another's, for not one of these has any sign that distinguishes his experience from all the rest. The only difference is in their theory. So when God's true standard is lifted up, it reflects on all these so-called experiences, where men are taught they are to claim but to really expect to receive nothing. The teaching that the tongues is the evidence of the Baptism locates them, and says that their experience is not up to Bible standard. They know that if the tongues is the evidence of the Baptism, they have not the Baptism. So, rather than admit that they have not received the Holy Spirit, they attempt to drag down the standard of God.

The Time of the Latter Rain

W. B. McCafferty

Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field. Zech. 10:1.

GOD HAS SAID, "To every thing there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die . . . a time to keep silence, and a time to speak," etc. See Eccl. 3:1-2, 7, 8. There was a time for the flood, and a time for the law; there was a time for the gospel of grace; and all were fulfilled in their season. So there is a time for the "latter rain" to fall upon the earth, and God has said, "Ask ye of the Lord rain in the time of the latter rain." God sends the rain upon the earth to refresh the earth, to break the droughts, to germinate the seed, that the earth may bring forth its fruits. Heb. 6:7.

The prophecy of the latter rain of which our text is a part is a two-fold prophecy. That is, it has a literal fulfillment for the Jews and the land of Palestine, and a spiritual fulfillment for the Church of God. Israel is a type of the church; and Caanan, Israel's inheritance, is a type of our inheritance through Jesus Christ. See Heb. 3:18-19 and chapter 4. The promises made to Israel are therefore to be taken literally, but for the Church they are to be taken spiritually.

For instance, the seventh day was to be literally kept as a day of rest, when all labor must cease; no work of any kind was to be done; no manna was to be gathered on that day, thus teaching that our rest (in Christ) must come without works, for we must cease from our labors as God did from His. Heb. 4:10; Matt. 11:28.

Because of the unbelief of Israel, God has scattered them in all parts of the earth, and caused their land to become waste. But God has said, "In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes." Isa. 35:6-7.

"Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." Isa 55:13.

"Fear not, O land; be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month." Joel 2:21-23. We can plainly see that God has promised through this latter rain to restore the land of Israel

and make it a blessing for both man and beast. Note also Joel 2:24, 25. Thus will God richly bless the nation of Israel.

Let us look into this great promise made to Israel and see its spiritual significance. "Be glad then, ye children of Zion." Zion is a type of the Church of God. Heb. 12:22. The children of Zion were the Jews, God's covenant people, whom He had delivered from the power of the oppressor. The children of the spiritual Zion are the saints, God's new covenant people whom He hath delivered from the power of sin. Thus we find that the promise of the latter rain (God's Spirit, Isa. 44:3) is to be poured upon the spiritual children of Zion (the Church) and we can now understand Jesus when He speaks concerning the Spirit, saying, "Whom the world (the unsaved) cannot receive." John 14:17.

"Be glad then, ye children of Zion, and rejoice in the Lord your God." Some who have thought this great baptism of the Spirit (Acts 1:8) was a second work of grace to cleanse us from the Adamic nature, have said that in order to receive it we must weep and mourn and consecrate until we receive the blessing. But God has said, "Be glad, rejoice." Jesus speaking to His disciples before Pentecost, said, "Now ye are clean" (John 15:3), and He commanded them to wait in Jerusalem until they received the Spirit from on high. Luke 24:49 and Acts 1:4-5. After His ascension they returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God. Luke 24:52, 53. They were fulfilling what God had spoken by the prophet Joel when He said, "Be glad then, ye children of Zion, and rejoice in the Lord your God." And to all seekers for the baptism of the Spirit we would say: Get your heart right with God; come under the blood of Jesus; and become one of the new covenant people of God, by faith in Jesus Christ. Then, "rejoice in the Lord your God," "praising Him continually," asking Him for "rain in this time of latter rain," and as you delight yourself in the Lord He will surely give you the desires of your heart. Psalm 37:4.

"He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month." The former rain was given to the Church on the day of Pentecost and for a few generations after. We have the record in Acts of the falling of the Spirit upon the hundred and twenty in the upper room, on the household of Cornelius, on the disciples at Ephesus, and on Paul the apostle. In addition we have the testimony of the early church fathers to the fact that the early church had the Pentecostal phenomenon for many years.

This was the outpouring of the early or former rain. Now in this twentieth century God is again visiting the earth and is pouring out His Spirit "upon all flesh" as Joel declared He would do in the last days. Joel 2:28; Acts 2:17. In the United States, in

Brother McCafferty, whose writings have been appearing in the Evangel for some twenty years, is Dean of the Bible School Division, Southwestern Bible Institute, Waxahachie, Texas.

foreign and heathen countries and in the islands of the sea, people of all classes alike are receiving the Holy Spirit and are "speaking in other tongues" in this great outpouring of God's Spirit.

Some say: "But Joel's prophecy was fulfilled on the day of Pentecost and is never to be repeated. Did not Peter say, 'This is that which was spoken by the prophet Joel,' referring to the manifestation of the Spirit on the day of Pentecost?"

We answer: Yes, he said, "This is that," but he did not say that it was the entire fulfillment of the prophecy. There were no celestial or terrestrial signs then, which Joel declared were part of this prophecy. Therefore we conclude that the prophecy was not fulfilled in its completeness on the day of Pentecost, but this prophecy is to be fulfilled in a former rain and a latter rain. The early church received its part of the prophecy in the former or early rain; and the latter-day Christians are receiving their part of the prophecy in the latter rain. Therefore the invitation comes to one and all today, "Ask ye of the Lord rain in the time of the latter rain." See Acts 2:38, 39.

In the land of Palestine there were two seasons of rain, the former and the latter. The former came, and men watched for the fields to turn green. Then there came a drought in the land, when everything would suffer from the heat. The locusts would come with destruction in their wake; the caterpillars and palmerworms would also come. Men waited long for the rain. See James 5:7.

In this we see an analogy of the Church dispensation. God sent the former rain (His Spirit) upon the early Church, and the seed sprang up and multiplied rapidly—three thousand in one day, five thousand at another. For three hundred years the Church prospered and grew. Then came the caterpillars and locusts in the form of paganism and Roman Catholicism. The power of the Church began to wane. The gifts of the Spirit became uncommon. Darkness and superstition, worldliness and sin brought the awful drought upon the Church. Then came the awakening of God's Church under such men as Wycliff, Luther, Huss, Jerome, and others. God was preparing His church for the last rain before the harvest, the latter rain, and today we are living in that time. "Ask ye of the Lord rain in the time of the latter rain."

To Israel God said, "I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army, which I sent among you." Joel 2:25. As we have before stated, to Israel this is literal, but to the Church it is spiritual, and as the rain breaks the droughts and refreshes the land, so God is breaking the great spiritual drought and is pouring out the last great rain before the harvest. He is preparing His Church for the harvest home, for the rapture, yea, for His coming. 1 Thess. 4:16-17. In this time of the latter rain He is restoring the old-time power, the baptism of the Holy Ghost with the speaking in other languages, and the gifts of the Spirit. He is restoring the years of drought, the years that the locusts have eaten, and He is looking for men who will ask of Him rain in this time of latter rain.

Peter tells us that the heavens must receive Jesus until the time of the restitution (res-

toration) of all things. But we have seen, in referring to the second chapter of Joel, that God is now "restoring the years that the caterpillars (unbelief and sin) have eaten." Unbelief has well-nigh robbed the Church of all its primitive power, but with the latter rain, with the times of refreshing, God is restoring the sign of tongues, the gift of tongues, the interpretation of tongues, the gifts of healings, miracles, etc., and the Church of God is beginning to "blossom as a rose." The Lord is making bright clouds, and giving showers of rain, to every one grass in the field.

Many have declared that the sign of tongues ceased at Pentecost or with the very earliest Christians; but not so, as both the Bible and church history show differently. There was, according to the prophecy, a time of refreshing to come to the earth in the latter days, which would be accompanied by the same sign of "stammering lips and another tongue" as in the former rain. See Isa. 28:11.

In the third chapter of Acts, Peter ex-



horted men to "repent and be converted," telling them of a time in the future which he designates as "the time of refreshing," and he declared that God will "send Jesus Christ, which before was preached unto you." (This "time of refreshing," this "latter rain" of God's Spirit, is one of the greatest signs which we have in the earth of the soon return of Jesus.) Peter was not referring to Pentecost, for that was past. He had already received his anointing, and he was now speaking of a time in the future when God would again visit the earth with the times of refreshing from His presence.

Some will no doubt say, "But how do you know that the time of refreshing foretold by Peter is this present manifestation of tongues?" We will answer by turning to Isaiah 28. In verse 5, God declares, "In that day" ("the day of the Lord" mentioned by Joel in his prophecy of the latter rain and the outpouring of the Spirit) "shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of His people." Because the religious leaders of the times have "erred in vision" and have "stumbled in judgment" (justice and equity) God has called out a people from among the meek, the poor and the unlearned, just as He called lowly men like Peter, James and John of old. Unto them He has revealed or "taught knowledge" (Matt. 13:10-17), and "doctrine" to them that are weaned from the milk and

drawn from the breast (Luke 10:21); for His Word must go forth, "precept upon precept; line upon line, here a little, and there a little: for with stammering lips and another tongue will He (God) speak to this people. To whom He said, this is the rest wherewith ye may cause the weary to rest; and *this is the refreshing*: yet they would not hear." Isa. 28:11, 12.

Thus we have it declared in God's own words that the refreshing would be accompanied with the speaking in other tongues; and Peter has said that the refreshing was a time to come after Pentecost, and just before Jesus Christ would return to the earth. See Acts 3:19-21.

As the fruit grower in Palestine received the early rain, and waited with patience, while he pruned his vines, for the latter rain, so God is waiting for the harvest of the earth. In James 5:7 we read, "The husbandman (God, see John 15:1) waiteth for the precious fruit of the earth, and hath long patience for it, until it [the fruitage] receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

God poured out His Spirit in the apostles' day, and has been longsuffering and patient toward His people. Now He is giving the latter rain and is pouring out His Spirit "upon all flesh." Have you received your portion? Peter said: "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39.

HOW IT BEGAN

(Continued from page two)

the country everywhere, they had been unable to find any Christians that had the true Pentecostal power. So they laid aside all commentaries and notes and waited on the Lord, studying His Word, and what they did not understand they got down before the bench and asked God to have wrought out in their hearts by the Holy Ghost. They had a prayer tower from which prayers were ascending night and day to God.

"After three months, a sister who had been teaching sanctification for the Baptism with the Holy Ghost . . . felt the Lord lead her to have hands laid on her to receive the Pentecost. So when they prayed, the Holy Ghost came in great power, and she commenced speaking in an unknown tongue. This made all the Bible school hungry, and three nights afterward 12 students received the Holy Ghost, and prophesied, and cloven tongues could be seen upon their heads. They then had an experience that measured up with the second chapter of Acts.

"Now after five years something like 13,000 people have received this gospel. It is spreading everywhere, until churches who do not believe backslide and lose the experience they have. Those who are older in this Movement are stronger, and greater signs and wonders are following them."

The Pentecostal Movement was born in a prayer meeting. What better way could there be to celebrate this Golden Anniversary than to hold prayer meetings everywhere, and to cry to God for an even greater outpouring of His Spirit than we have ever known!

GOD'S Plan for Peace

Frank Gray

PEACE has been much in the minds and on the lips of men everywhere, especially in recent months. This relationship between peoples is desired greatly by mankind. The value of such harmony to individuals and nations is evidenced in every way. The economic, social and religious life of any land cannot develop in time of war and conflict.

It seems every known and fancied plan has been employed to bring about a better understanding between individuals and nations. When all these methods and contrivances of men have failed, it is very evident we shall need to look elsewhere for the pathway of peace.

It is my conviction that unless the principle is dealt with in the individual there is no hope for satisfactory results in society. Peace is not the product of force and law but rather of a benevolent attitude of individuals or groups toward each other.

I believe the desired ideal will be attained only when each individual feels his personal responsibility to promote the welfare of others. We do not need to look very far to find evidences of selfishness and greed. It is only because of the few who are unselfish that we have the measure of peace and good will that prevails in our day.

When one compares the cost of armament, time and energy expended in the effort to subdue nations and bring them into an amicable attitude, not to mention the sacrifices of human life, the facts are appalling.

God our Father proclaimed at the birth of Christ that the foundation purpose of Jesus' coming into the world was to establish "peace on earth, good will to men." The gospel of the Lord Jesus Christ brings to the human heart the only power that can change the motives and wills of men, enabling them to attain friendly relations for which they strive vainly by means of force.

Here, the power of the gospel is not to be confused with religion, not even Christian religion. Whenever the power of the true gospel is realized, peace and right human relations always prevail.

I would recommend that more money be spent to reach the nations of the world with this gospel. If this were done none would be needed to wage war in defense of the heritage we all hold dear. Had even a fraction of the money spent for defense been used to send the Bible, the Word of God, to the people, what a different picture we would have today!

The above is reprinted from "The Seattle Times" Sunday edition, November 26, 1950. It was part of a full-page article concerning Brother Gray, who has served as District Superintendent of the Assemblies of God in the Northwest District for many years. The author of this article, Associate Pastor Erle Howell of the First Methodist Church, gave a short biography of Brother Gray and then quoted him as making the above statement concerning ways for creating and preserving international harmony.



MINISTERS OF APPALACHIAN DISTRICT ASSEMBLED FOR MINISTERS' INSTITUTE

Above are shown some of the workers of the Appalachian District who assembled for the Annual Ministers' Institute, November 12 to 14, 1950. The meetings were held at Richlands, Va., where H. D. Hampton is Pastor. Wilfred A. Brown, General Treasurer, was speaker at each of the services. His theme was the Ministry of the Holy Spirit (particularly in relation to the Gifts of the Spirit and their operation in the church). The District Superintendent, A. H. Morrison, had charge of the Institute.

Our colossal failures in the past should have taught us that only the God who created us can bring peace to the human heart and life. It seems to me we must return to God's way if we are to have peace among ourselves. Isaiah, the ancient Hebrew prophet, stated the case for his day and ours when he said, "Thus saith the Lord God, in returning and rest shall ye be saved; in quietness and in confidence shall be your strength."

QUESTIONS

ANSWERED BY FRANK M. BOYD

Please explain Hebrews 6:4-6.

This is a favorite scripture of the adversary to hold in bondage unwary or immature believers, who have sinned or failed the Lord somewhere, and keep them under a cloud of condemnation. We must remember that this epistle was written to Jews, probably between the martyrdom of James and the destruction of Jerusalem in 70 A.D.

In the continued presence of the temple ritual, still carried on in Jerusalem even after Christ's ascension and Pentecost, and in the face of the apparent delay in setting up the visible kingdom of God which all Jews expected, there was a strong temptation to repudiate Christianity and to revert to the old legal dispensation for salvation. It is the apostate, or near apostate, to whom this terrible warning is addressed.

It has no particular application to the backslider, who can at any time break off his sins and seek the Lord, though he also does need to be warned. The great danger here is the WILFUL "falling away" from the atoning work of Christ, the only Savior.

Will you please explain "the manifestation of the sons of God"?

The Scriptural truth suggested by Romans 8:19—"the manifestation of the sons of

God"—is being emphasized by some as a special doctrine or teaching to be realized in and through the saints of the Lord here and now in the flesh. But the context in which this verse is found shows clearly that the "manifestation" (Greek, "revealing or unveiling") of the sons of God is in contrast with "the sufferings of this present time" (Rom. 8:18a) and is a phase of "the glory which shall be revealed to usward" (Rom. 8:18b) at the return of the Lord Jesus Christ.

This "glory" is further explained as the hopeful expectation of the whole "creation" (8:20, 21, R.V.) which is waiting for this "manifestation of the sons of God" in the full display of their restored authority over the works of God's hands. This authority was originally conferred upon mankind (Gen. 1:28; Psalm 8; Heb. 2:8a), but was lost in the Fall.

This revealing or unveiling of the sons of God will take place in the heavenlies first, when the bodies of God's people are redeemed (Rom. 8:23); and then, when they return to earth with their glorious Lord to rule over the nations during the millennial age. See 1 Thess. 4:14-18; 1 Thess. 3:13; Rev. 19:11-21.

To teach that this "manifestation" is to be in a special group of people here and now is to claim glorified bodies in this present age when death and corruption still reign, and is a perversion of Scripture.

Please explain 1 Corinthians 14:27.

As Pentecostal people we recognize that 1 Corinthians, chapter 14, was written by Paul to call attention to abuses in the Corinthian church, especially in relation to the utterance "gifts"—tongues and interpretation, and prophecy—and to provide correction and guidance for their exercise.

It is evident from that verse that there was excessive speaking in tongues and interpretation, so that this manifestation of the Spirit, through human lack of understanding, was losing its power to edify and to bless. That utterance gifts are not infallible is clear from the fact that prophecy (tongues plus in-

terpretation are equal to prophecy) was to be "judged" or discerned. If they were entirely supernatural, they would be infallible; and if infallible, they could not be judged. See 1 Cor. 14:29.

The meaning of verse 27 is that messages in tongues with interpretation, as well as messages in prophecy, are limited by Paul through divine authority (14:37) to three messages in the assembly or meeting of the believers. Any effort to rationalize this plain instruction to make it mean more than the obvious sense of the word implies, is to fly directly in the face of divine instruction; it is to cause a beautiful manifestation of the Holy Spirit to become commonplace and to lose its lovely freshness.

The Holy Spirit inspires, energizes, and moves with the co-operation of the human element, which is to submit to certain limitations by exercise of the will. Note the expressions: "let him keep silence," "let him speak to himself," "let the prophets speak," "let the first hold his peace," and "the spirits of the prophets are subject to the prophets."

NEWS

WITH CHRIST

William A. Coxe, Sr., a guest in our Retirement Home at Pinellas Park, Fla., went to be with the Lord on Dec. 6, 1950 at the age of 67. Brother Coxe was ordained in 1911 and transferred into the General Council in 1921. He served as pastor and evangelist in various churches in the East and in Texas and Alabama.

MANY SAVED IN ROCKY MOUNTAIN C. A. CONVENTION

The Thanksgiving C. A. Convention held in the First Assembly of God, Pueblo, Colo., was wonderfully blessed of God. Kenneth Schmidt of LaCrescenta, Calif. was guest speaker. The spiritual tide was high throughout the meeting, and someone came to the altar every service. Many were saved, especially in the night services. Several were filled with the Holy Spirit, and others were delivered from habits that bound them. We thank the Lord for His concern for us.—Richard D. Emerson, District C. A. President.

AMONG THE ASSEMBLIES

DOVE CREEK, COLO.—On Nov. 26 we closed a revival with Evangelist James Frazee of Phoenix, Ariz. during which several knelt at the altar for salvation, two received the Holy Ghost, and some were refilled. There were several outstanding healings. A lady 73 years old, whose hearing was almost gone, was healed.—W. F. Wilson, Pastor.

CLAREMORE, OKLA.—We had a wonderful revival with Brother and Sister Glenn E. Millard of Tulsa, Okla. Nine were saved and eight received the baptism of the Holy Spirit. Several testified to definite healing in answer to prayer. Attendance was good throughout the meeting. A revival spirit prevails in our church.—C. O. Haymaker, Pastor.

ALTON, ILL.—We had a three-week revival at the Edwards Street Assembly of God with Evangelists Allen and Allene Wilkerson. Their ministry was richly blessed of God. There were a goodly number of conversions and the church forged ahead to definite victories. We are still reaping from this meeting. The next Sunday after the meeting closed, five came to the altar for salvation.—J. C. Kofahl, Pastor.

COMING MEETINGS

Due to the fact that the Evangel is made up 16 days before the date which appears upon it, all notices should reach us 18 days before that date.

CLAY CITY, IND.—Dec. 31—Jan. 14 or longer; young people's revival, Evangelist and Mrs. Fred Leader.—by Truman S. Lowell, Pastor.

VISALIA, CALIF.—Full Gospel Church, Dec. 17—Jan. 8; Evangelist J. R. Cissna, Oklahoma City, Okla.—by O. H. Mitchell, Pastor.

BILLINGS, MONT.—Assembly of God, Jan. 3—14; Evangelist and Mrs. Paul Hild, Minneapolis, Minn. (E. Goodman is Pastor.)

LA GRANDE, OREG.—Gospel Tabernacle, 3rd and Jefferson, Jan. 1—21 or longer; Evangelist John F. Hauck. (Lester Carlson is Pastor.)

TORONTO, CANADA.—Evangel Temple, Dec. 31—; Evangelist and Mrs. Ralph A. Wilkerson.—by W. G. McPherson, Pastor.

LAKEWOOD, N. J.—Assembly of God, Dec. 31—Jan. 14; Evangelist Horace E. Roberson, Olympia, Wash. (Salvatore Noferi is Pastor.)

GILLETTE, WYO.—Assembly of God, Dec. 31—Jan. 14 or longer; Evangelist Harry Walker, Coeur d'Alene, Idaho. (A. I. Haun is Pastor.)

MISSOULA, MONT.—Assembly of God, 337 Stephens Ave., Dec. 31—Jan. 14; Evangelist Christian Hild, Fargo, N. Dak.—by Eugene A. Born, Pastor.

ALTOONA, PA.—Dec. 31—Jan. 14; Evangelist Fred D. Drake, Buffalo, N. Y. (John R. Hardt is Pastor.)

WOODBINE, IOWA.—Assembly of God, Jan. 1—; Teachers' Training and revival campaign, Evangelist G. R. McGhghy, Leon, Iowa. (C. A. Nicholson is Pastor.)

PASADENA, CALIF.—Layne Memorial Tabernacle, meeting in progress; Evangelist J. E. Stiles, Oakdale, Calif.—by Burton W. Pierce, Pastor.

RUSSELLVILLE, ARK.—First Assembly of God, meeting in progress; Evangelist and Mrs. Bob McCutchen, Austin, Tex. (J. B. Lindsey is Pastor.)

PENNSVILLE, N. J.—Assembly of God, Dolbow Ave., Dec. 31—Jan. 21; Evangelists Joseph and Dorothea Pittman.—by Samuel Weidler, Pastor.

OILDALE, CALIF.—Assembly of God, 106 Wilson St., Jan. 2—21 or longer; Evangelist Kenneth R. Schmidt, La Crescenta, Calif.—by Dwight Brown, Pastor.

SUNNYVALE, CALIF.—First Assembly of God, Washington and Carroll Sts., Jan. 7—; Evangelist and Mrs. Mark Buntain.—by Mark A. Hinman, Pastor.

LARAMIE, WYO.—Jan. 7—21 or longer; R. A. McClure, Assistant Superintendent of the Rocky Mountain District.—by Raymond L. Sherman, Pastor.

NORFOLK, VA.—Glad Tidings Church, Colonial and Spotswood, Jan. 3—21; Evangelists Ernest and Virginia Berquist. (Charles Elliott is Pastor.)

SAN PEDRO, CALIF.—Assembly of God, Dec. 31—Jan. 14; Evangelist and Mrs. Richard R. Carmichael, assisted by Ralph and Evangeline Carmichael.—by Ralph I. Salzman, Pastor.

HOBBS, N. MEX.—Glad Tidings, Humble and Fowler Sts., Jan. 1—14 or longer; Evangelist and Mrs. H. M. Wisenbaker, Sulphur Springs, Tex. (Mrs. Ollie Mae Henderson is Pastor.)

GRANITE CITY, ILL.—Metropolitan St. Louis New Year's Rally, First Assembly of God, 24th and Grand. E. S. Williams, guest speaker. Services 2:30 and 7:30 p.m.—by H. G. Griffin, Pastor.

SOUTHWESTERN PRAYER AND BIBLE CONFERENCE, First Assembly of God South Avenue at 7th., Hot Springs, Ark., Jan. 16—19, 1951. Sponsored by six southwestern Districts: Ark., La., Okla., Tex., West Tex., and N. Mex. For information write Curtis A. Price, Arkansas District Secretary, Box 436, Hot Springs, Ark.

ANNIVERSARY RALLY—Assembly of God, 610 Lime St., Topeka, Kans. New Year's Day Rally commemorating the outpouring of the Holy Spirit 50 years ago in Topeka. W. A. Brown, Springfield, guest speaker. Services 10:30 a.m., 2:30 and 7:30 p.m. Neighboring states and sections invited. C. J. Utley, Host Pastor.—by David Richards, Sectional Secretary.

PENTECOSTAL JUBILEE CRUSADE—Seattle, Wash., Jan. 2—9, Masonic Temple, Harvard and Pine; Jan. 10—14, Civic Auditorium. Evangelist William E. Kirschke and Song Leader Hilding Halvorsen. Sponsored by 25 Full Gospel churches of Seattle.—by Virgil C. Dickinson, Member Publicity Committee.

NEW YEAR'S DAY Fellowship Rally and Missionary Convention—Calvary Pentecostal Church, 266 East South St., Galesburg, Ill., Jan. 1—7. Speakers for New Year's Day, Elmer Niles, Central America; and W. R. Williamson. Speakers for the convention, Miss Vera Swartztrauber, Mr. and Mrs. Elmer Niles, and others. Missionaries in the vicinity are invited.—by George W. Clark, Pastor.

COFFEYVILLE, KANS.—Dedication of new tabernacle, 8th and Lee, Jan. 1. Speakers, Paul Samuelson, Kansas District Secretary; V. G. Greisen, Kansas District Superintendent; Gayle Lewis, Assistant General Superintendent. All former members and pastors invited. For information write Everette Ewing, Pastor, 408 Elm, Coffeyville, Kans.

NORTHEAST OHIO MINISTERS' INSTITUTE—Pentecostal Church, 55th and Lexington Ave., Cleveland, Ohio, Jan. 8—10. Speakers, James Van Meter, District Superintendent; and Tom Johnstone, Akron, Ohio. Three services daily. Rooms furnished as far as possible. For information write D. P. Holloway, host pastor, 4065 Stilemore Rd., Cleveland, Ohio, or David M. Hogan, Secretary-Treasurer N. E. Ohio Fellowship, 115 Riverdale St., Elyria, Ohio.

MISCELLANEOUS NOTICES

NEW ADDRESS—Paul R. Buchwalter, 688 Tonawanda St., Buffalo 7, N. Y. "Have become pastor of Riverside Full Gospel Tabernacle."

NEW ADDRESS—Arthur K. Knowles, Lancaster, Calif. "Have accepted pastorate of the Assembly of God here."

NEW ADDRESS—William A. Ward, 2338 N. Elwood, Tulsa, Okla. "Have resigned pastorate of Bethel Temple, Tulsa, Okla. to re-enter evangelistic field."

NEW ADDRESS—"We no longer have A.P.O. privileges. Our address is now 101 Haramachi, Bunkyo-ku, Tokyo, Japan."—Mr. and Mrs. Crawford M. Bishop.

NEW ADDRESS—E. T. and Katherine S. Quanabush, 53 Columbia Ave., E. Paterson, N. J. "Have accepted pastorate of Bethany Pentecostal Church, Broadway and Summer, Paterson, N. J."

NOTICE—If you have friends stationed at Camp McCoy, Wis. I will be glad to contact them.—Pastor G. M. Hillestad, 309 E. Monowau St., Tomah, Wis.

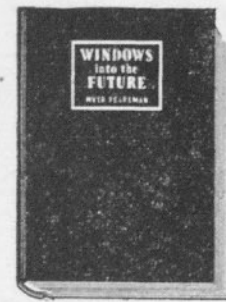
RADIO PROGRAM—Station KXJK, Forrest City, Ark., 920 kc., Sundays 2:00 to 2:30 p.m. direct from the church.—I. L. McClelland, Pastor, First Assembly of God.

NEW ADDRESS—Dwight H. McLaughlin, P. O. Box 353, Chehalis, Wash. "For the past seven years I pastored the Pentecostal Assembly of God, So. 12th and G Sts., Tacoma, Wash. I resigned Sept. 10 to enter the evangelistic field."

NEW ADDRESS—"Mrs. Van Meter and I have resigned our position at the Retirement Home at Pinellas Park, Florida, and are now in evangelistic work. Our address is Maranatha Park, Green Lane, Penna."—Flem Van Meter.

NOTICE—Will be glad to call on your friends living in Camp Del Mar, Homojia, Sterling or Mission Homes in Oceanside, Calif., also Camp Pendleton and the hospital in Santa Margarita.—Pastor James Pearson, Box 615, Oceanside, Calif.

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