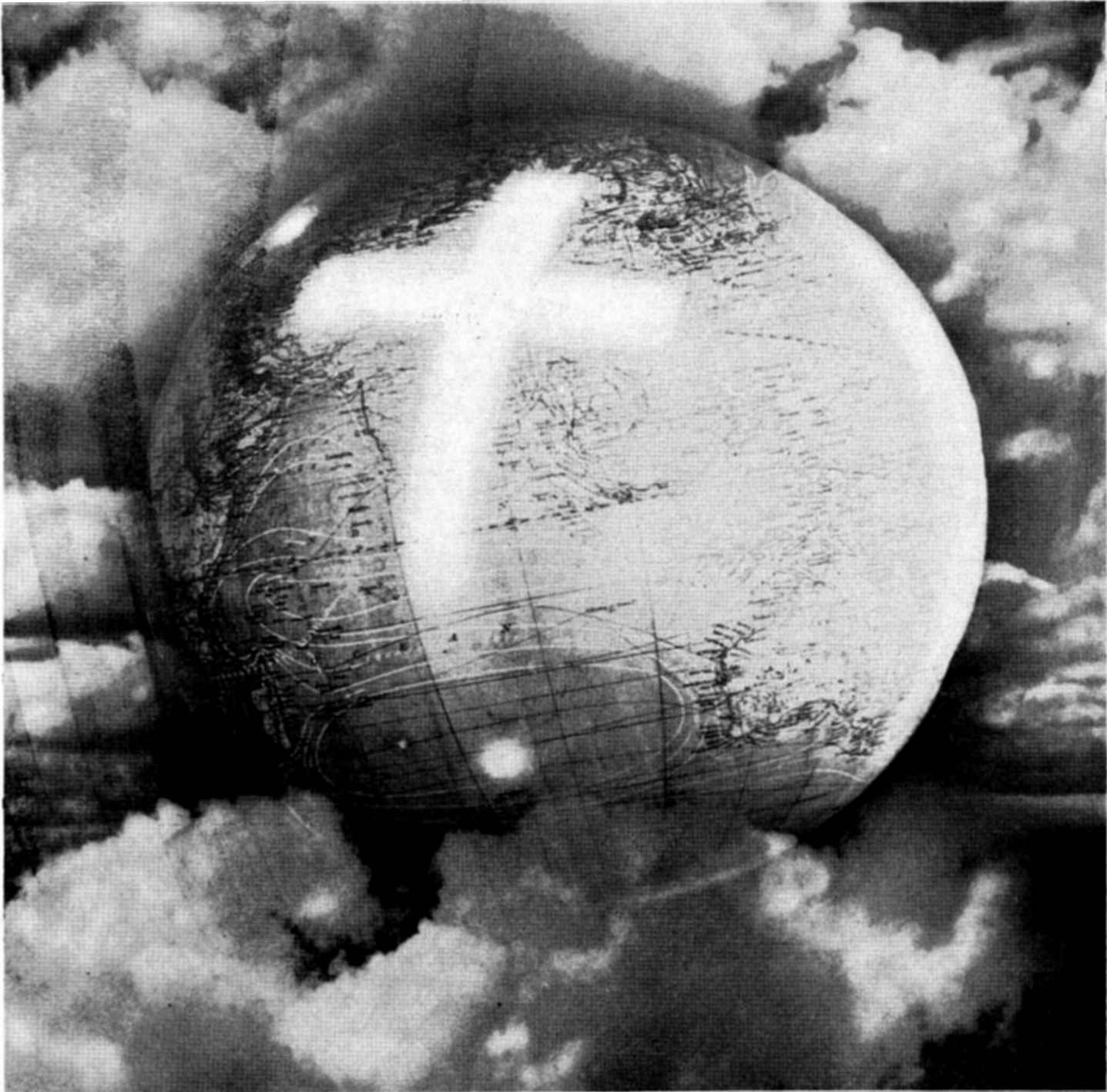


Bread of Life

Vol. V

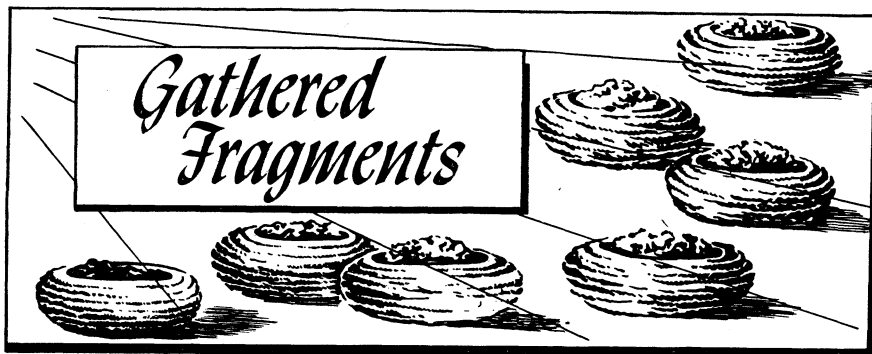
April 1956

No. 4



A. Devaney, Inc., N. Y.

"O the cross uplifted high,
So that all the world might see!"



IN THIS ISSUE of *Bread of Life* we are including the story of the Pentecostal outpouring in Los Angeles which occurred just fifty years ago, April 9, 1906. Beginning with the May issue of *Bread of Life*, we will print a series of articles on the ministry, message and manifestations of the Pentecostal movement.

* * *

Much of the material for this month's, "The Jubilee of Pentecost," has been taken from *With Signs Following* by Stanley H. Frodsham (Gospel Publishing House, Springfield, Mo.). Anyone desiring to learn the history of the Pentecostal movement should read this book which although not exhaustive is accurate and gives a fine overall picture of the great outpourings of the Holy Ghost since the beginning of the Twentieth Century up to about 1930. There is also an excellent section telling of numerous outpouring of the Holy Spirit since the days of the Apostles which have been attended with the gifts and manifestations of the Holy Spirit, as in the beginning.

Through the kindness of *Marie E. Brown*, pastor of Glad Tidings Tabernacle, New York City, we are able to reproduce a picture of the famous Azusa Street Mission which was torn down thirty or more years ago.

One of the means which God used to awaken the Christians the world over to a hunger for the fulness of the Holy Spirit prior to the Pentecostal outpouring in 1906 was the book, *The Ministry of the Spirit* by A. J. Gordon. In this connection a recent letter to the editor from his youngest daughter, Theodora Gordon Hall, is most interesting: "Five years ago I received the precious baptism of the Holy Spirit with evidence. I had consistently fought it for twenty-five years, but the Lord was graciously patient with me and finally broke my hardened heart completely. Heaven was really opened to me, and life has never been the same since." Mrs. Hall has very kindly consented to write her testimony for *Bread of Life*, which will appear in the May issue, God willing.

* * *

Under a front-page headline, "Fossil Research Questions Darwin's Evolution Theory," the New York Times of March 10 said, "American anthropologists for a week have been quietly pondering what appears to be one of the most astonishing fossil discoveries ever made. The find suggests there is no connection between apes and man, ancient or modern. The discovery challenges the Darwinian dogma, in the opinion of Dr. Helmut

de Terra, research associate in the Columbia University Department of Geology."

In spite of this upsetting discovery, which according to *Life* (March 26) is "causing a lot of scientific head scratching," scientists are still unwilling to accept the simple direct account of the creation of man as given us by God Himself, saying that no one has "any idea of what [the] primordial 'lump of clay' . . . looked like." And so they go on groping in darkness when the light shines, as the Holy Ghost describes them by the Apostle Paul, "Ever learning, and never able to come to the knowledge of the truth" (2 Tim. 3:7).



The Day of Resurrection

*The day of resurrection!
Earth, tell it out abroad;
The passover of gladness,
The passover of God.
From death to life eternal,
From this world to the sky,
Our Christ hath brought us over
With hymns of victory.*

*Our hearts be pure from evil,
That we may see aright
The Lord in rays eternal
Of resurrection light,
And, list'ning to His accents,
May hear, so calm and plain,
His own "All hail!" and, hearing,
May raise the victor strain.*

*Now let the heav'ns be joyful,
Let earth her song begin,
Let the round world keep triumph
And all that is therein;
Invisible and visible,
Their notes let all things blend;
For Christ the Lord hath risen —
Our Joy that hath no end.*

—JOHN OF DAMASCUS
c. 675-749.

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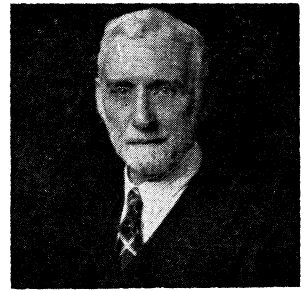
APRIL 1956

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The Sign of the Prophet Jonah

By PHILIP MAURO

"But He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth" (Matt. 12: 38-41).



Philip Mauro

THE FOREGOING WORDS were spoken by the Lord when, having cast out a demon, the Pharisees said He did it through Beelzebub, the prince of the demons. Following that incident, "certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from Thee." To this demand the Lord replied in the words quoted above, and He further said, "The men of Nineveh shall rise in the judgment with the men of this generation, and shall condemn it; because they repented at the teaching of Jonas; and behold, a greater than Jonas is here."

Again, after the feeding of the four thousand, when He came to the coasts of Magdala, "the Pharisees also with the Sadducees came, and tempting, desired Him that He would show them a sign from heaven. He answered and said unto them, When it is evening ye say it will be fair weather, for the sky is red. And in the morning, it will be foul weather to-day, for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but THE SIGN OF THE PROPHET JONAS" (Matt. 16:1-4).

Thus, on two distinct occasions, the Lord directed attention to the Book of Jonah as containing the prophetic type of the great "sign from heaven" by which His Person and Work were authenticated of God.

In view of the unique position which the Lord has thus given to the remarkable experience of Jonah, it is not to be wondered at that the Book of Jonah has been the object of special attacks by the enemies of the truth. It would be very strange indeed were it otherwise. The Lord Jesus has Himself linked His own Resurrection from the dead, upon which the salvation of sinners absolutely depends, directly with the deliverance of Jonah from the belly of the great fish. Any questioning of the one event raises a question as to the other also. This is the explanation of the special efforts that have been made to discredit the experience of Jonah.

The matter stands thus: The Lord Jesus Christ linked the experience of Jonah, in being swallowed by the great fish and thrown up again, with the fact of His own death and resurrection. In one saying He asserts the truth of both events. Nay, more, He makes the one fact depend upon the other: for He said, "As Jonah was three days and three nights in the belly of the great fish, so shall the Son of Man be three days and three nights in the heart of the earth." He cited that Scripture, and that alone, as proof from Holy Writ that He should die and rise again. Furthermore, He testified that the Gentile City of Nineveh had repented at the preaching of one who had been swallowed up in the great deep for three days and three nights; thus figuring that He Himself, when raised from the dead, would be preached unto the Gentiles, and believed on in the world (1 Tim. 3:16).

It follows that to deny the account of Jonah's experience is virtually to deny the Resurrection of Jesus Christ, which is the foundation fact of the Gospel, and without which there is no Saviour and no salvation. To deny the sign is to deny the countersign.

We should, therefore, turn with the deepest interest to the Book of Jonah; and we should seek diligently to possess ourselves of the treasures it contains. The Old Testament is full of "shadows" of Him Who was to come. But where shall we look for more wonderful and blessed foreshadowings of Him, and of His redeeming work, than are found in the Book of Jonah? Let us trace some of them for our spiritual profit.

Here we have Jonah in the vessel, with the mighty tempest increasing about it, and the angry waters raised by the great wind threatening to break the vessel in pieces. That "mighty tempest" represents the righteous wrath of God against man. For mankind as a whole has, like Jonah, forsaken the mission entrusted to him by his Creator, and has turned aside to go his own way. Therefore, in order to save man from the storm of wrath and sure destruction into which his own self-willed course had brought

him, God sent forth His own Son Who, as man, took his place in the world upon which the storm was about to break.

Of course, the mariners made every effort to save themselves and the ship. "The men rowed hard to bring it to land, but they could not, for the sea wrought and was tempestuous against them." So the question arises which always comes to the lips of men who find themselves in a desperate situation, "What shall we do?"

The mariners of the ship upon which Jonah had taken passage did not regard the storm as a mere natural phenomenon or chance event, and they rightly reasoned that it had a spiritual cause. The mariners accordingly made inquisition by lot, and by that means ascertained that Jonah was responsible for the impending destruction of the vessel. The responsibility being located, the question arose, "What shall we do unto THEE that the sea may be calm to US?" To this question there could be but one righteous answer. The one who is guilty must bear the condemnation. The man who caused the storm must bear the consequences. And Jonah himself is compelled to pronounce the righteous judgment: "Take me up and cast me forth into the sea; so shall the sea be calm unto you."

Jonah was truly responsible for the trouble in that boat. Jesus Christ was not responsible for the trouble that is in the world. But He made Himself responsible. He assumed full liability for the sin of the world, making it His own, in order that those who justly incurred the consequences of sin might escape. "By one man (Adam) SIN entered the world," and sin became the cause of every kind of evil. Jesus Christ, "Who knew no sin," was "MADE SIN for us, that we might be made the righteousness of God in Him" (2 Cor. 5:21). Thus "God sending His own Son, in the likeness of sinful flesh and FOR SIN, condemned sin in the flesh, that the righteousness of (required by) the law might be fulfilled in us who walk not according to the flesh, but according to the Spirit" (Rom. 8:3). "We have turned every one to his own way; and the Lord hath laid ON HIM the iniquity of US ALL" (Is. 53:6).

These familiar Scriptures contain God's own answer to the great question whereof that put to Jonah is such a wonderful "shadow." "What shall we do unto THEE, that the sea may be calm unto US?" The counterpart of that "shadow" took place when Pilate put to the leaders of the Jews the question on which the salvation of the world depended: "What shall I do then with Jesus which is called Christ?" They all say unto him, "Let Him be crucified" (Matt. 27:22). Pilate had no idea of the significance of the question that came to his lips. Nor had Caiaphas

any idea of the significance of the words he spake when he said "that it is expedient FOR US that one man should die for the people, and that the whole nation perish not. And this he spake not of himself, but being high priest that year, he prophesied that Jesus should die FOR THAT NATION; and NOT FOR THAT NATION ONLY, but also that He should gather together in one the children of God that were scattered abroad" (John 11:50, 52).

And now we know, by the full light of revelation given to us, that Caiaphas and Pontius Pilate, and Herod, with the Gentiles and the people of Israel, were, even while following the counsels of their own wicked hearts, fulfilling what God's counsel had determined before to be done (Acts 4:27, 28). As the Apostle Peter, addressing the Jews, declared, "And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But THOSE THINGS which God before had showed by the mouth of all His prophets, that Christ SHOULD SUFFER, He hath so fulfilled" (Acts 3:18).

"So they took up Jonah and cast him into the sea, and the sea ceased from her raging." In like manner the Son of God, who made Himself liable for our transgressions, was cast forth to the violence of the storm, and sunk under the waves and billows of the fierce wrath of God. "But HE was wounded for OUR transgressions. He was bruised for OUR iniquities; the chastisement of our peace was upon HIM, and with HIS stripes we are healed."

And so, because of what was done unto Him, the sea has become calm unto us, and has ceased from its raging.

The Apostle Peter was one of those whose understanding the Lord opened, that he might understand the Scriptures, foretelling the things which Christ must needs have suffered (Lu. 24:45). And Peter tells us that the Spirit of Christ was in the prophets testifying beforehand the sufferings of Christ and the glories that should follow; and that unto them it was revealed that those things (which they foretold, but were not able to understand) were ministered unto them for us, and were the very things that are now reported to us by those who have preached the Gospel unto us with the Holy Ghost sent down from heaven (1 Pet. 1:11, 12). For, as the Apostle Paul also says, "the Gospel of God was promised afore by His prophets in the Holy Scriptures" (Rom. 1:1, 2).

With the help of those Apostolic statements we can find many passages of prophetic Scriptures wherein the Spirit of Christ was testifying beforehand the sufferings of Christ. But in no passage is that testimony more clearly given

(Continued on page 11.)

The Jubilee of Pentecost

By THE EDITOR

THIS MONTH MARKS THE GOLDEN JUBILEE of the Pentecostal movement. During the five years previous to the outpouring of the Holy Spirit in Los Angeles on April 9, 1906 at least one thousand had received the baptism of the Holy Spirit, with the accompanying evidence of speaking in "other tongues, as the Spirit gave utterance," in scattered places throughout the southwestern states. The visitation of God, however, upon those gathered for prayer on the memorable Monday night has been aptly described as the explosion of a "spiritual atom" whereby the Pentecostal message was scattered to the ends of the earth. The events which led up to this momentous occasion are most significant, and on this anniversary we do well to recall the way which the Lord God led His people into this blessed experience of increased fellowship with the Lord, a land flowing with milk and honey.

A. T. Pierson, famous associate of Moody and Spurgeon, writing at the beginning of this Twentieth Century remarked, "There has been no time within the memory of men now living, which has equaled the present for critical and pivotal interest. There is a general unrest and dissatisfaction among God's people, a common consciousness of the need of a higher standard of holiness, and a drawing into closer fellowship on the part of praying souls, overleaping all previous barriers of separation and exclusion, believers fraternizing who have been pent up within high sectarian fences. . . . Such walls have not been high enough to keep apart disciples who, in yearning for a deeper spiritual life, have found in other disciples an answering yearning, as, in water, face answereth to face. In this union of all disciples in common prayer and self-surrender to God for ho-

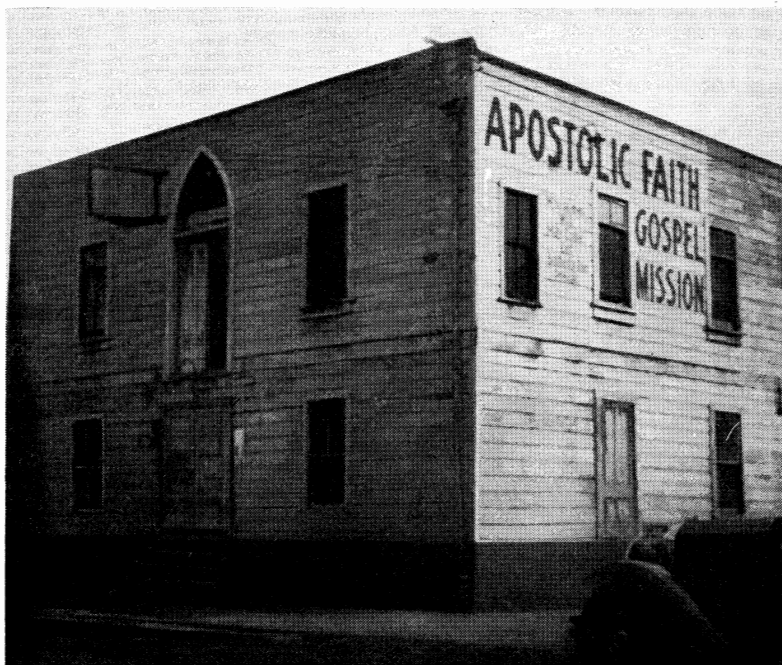
ly living and serving is to be found the most significant sign of the times."

This united prayer resulted in a deeper surrender to God of those thus seeking His face and an intense study of the Word of God whereby many became convinced, not only that the baptism of the Holy Spirit was to be a present day experience for "as many as the Lord our God shall call," but also that such an experience should be accompanied by the same evidences as it had been among the Christians who first received the Holy Ghost.

One of those who was thus persuaded was a colored Holiness preacher, William J. Seymour, who was invited to minister in a small colored Nazarene Church in Los Angeles. For

a text for his first sermon in this assembly Brother Seymour chose Acts 2:4 and declared that "when anyone receives the baptism in the Spirit according to the original pattern, he will have a similar experience to that which the disciples had on the Day of Pentecost, and speak in tongues just as they did on that occasion." The immediate effect of this sermon was violent opposition, for many of his hearers thought he was preaching a false doctrine so that when he returned for the afternoon service "he found the door was locked against him." But another door was immediately opened! A home where he could give himself to prayer.

Soon some devout Baptists invited this Brother to conduct some meetings in their home at



The Azusa Street Mission

Although not the birthplace of the Pentecostal revival, the Apostolic Faith Mission at 312 Azusa St., Los Angeles, California, became the main center and the symbol of the movement which circled the globe from 1906 to 1908.

214 North Bonnie Brae Street where a number of hungry souls gathered night after night to seek for the baptism of the Spirit. There it was that one night fifty years ago "the power of God fell on those praying saints, and seven received the baptism in the Spirit and began to speak in tongues. The shouts of praise were so tremendous that it was soon raised abroad that there was a gracious visitation from on high."

"People came from everywhere. By the next morning there was no getting near the house. As the people came they would fall under the power, and the whole city was stirred. The sick were healed and sinners were saved just as they came in.

"Then they went out to find another meeting place and they found an old discarded building on Azusa Street that had been used for a Methodist church but had been vacant for years. It seemed to have been waiting for the Lord, and there began the great world-wide revival. People came from all over the country by the hundreds and thousands. That meeting lasted for three years, day and night, without a break."

"The premises at 312 Azusa Street which had formerly been a Methodist church had been converted in part into a tenement house, leaving a large, unplastered barn-like room on the ground floor. It was in the vicinity of a tombstone shop, some stables and a lumber yard, where no one would complain of all-night meetings."

"The news spread far and wide that Los Angeles was being visited with a 'rushing mighty wind from heaven,'" relates an eye-witness of the meeting in Azusa Street. "The how and why of it is to be found in the very opposite of those conditions that are usually thought necessary for a big revival. No instruments of music are used. None are needed. No choir.

Bands of angels have been heard by some in the Spirit and there is heavenly singing that is inspired by the Holy Ghost. No collections are taken. No bills have been posted to advertise the meetings. No church organization is back of it. All who are in touch with God realize as soon as they enter the meeting that the Holy Ghost is the leader . . ."

"Travelers from afar wend their way to the headquarters at Azusa Street. There they find a two-story whitewashed store building. You would hardly expect heavenly visitations there unless you remember the stable at Bethlehem. But here they find a mighty Pentecostal revival going on from ten o'clock in the morning until about twelve o'clock at night. . . . As soon as it is announced that the altar is open for seekers for pardon, sanctification, the Baptism in the Holy Ghost, and healing for the body, people rise and flock to the altar. There is no urging. What kind of preaching is it that brings that? The simple declaring of the Word of God. There is such power in the preaching of the Word in the Spirit that people are shaken on the benches. Coming to the altar many fall prostrate under the power of God and often come out speaking in tongues. Sometimes the power falls on people and they are wrought upon by the Spirit during the giving of testimonies, or the preaching, and they receive the Holy Spirit."

"It is noticeably free from all nationalistic feeling. If a Mexican or a German cannot speak English he gets up and speaks in his own tongue and feels quite at home, for the Spirit interprets through the face and the people say, 'Amen.' No instrument that God can use is rejected on account of color or dress or lack of education. That is why God has so built up the work.

"Seekers for healing are usually taken upstairs and prayed for in the prayer room. Many have been healed there. There is a large room upstairs that is used for Bible study. A brother fittingly describes it this way: 'Upstairs there is a long room furnished with chairs and three California redwood planks laid end to end on backless chairs. This is the Pentecostal upper room where sanctified souls seek the Pentecostal fullness and go out speaking in tongues.'"

"Brother Seymour generally sat behind two empty shoe boxes, one on top of the other," Frank Bartleman, another eye-witness of this revival, recalled. "He usually kept his head inside the top one during the meeting, in prayer. There was no pride there. The service ran almost continuously. Seeking souls could be found under the power almost any hour, day or night. People came to meet God. He was always there, hence the continuous meeting. God's presence became more and more wonderful. In that old building, with its low rafters and bare floor, God took strong men and women to pieces and put them together again for His glory. It was a tremendous overhauling process. Pride, self-assertion, self-importance, and self-esteem could not survive there.

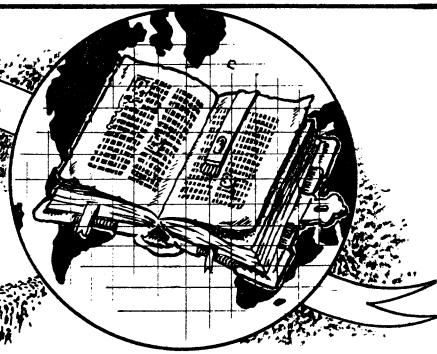
"No subjects or sermons were announced ahead of time and no special speakers for such an hour. No one knew what might be coming, what God would do. All was spontaneous, all of the Spirit. We wanted to hear from God through whomsoever He might speak. We had no respect of persons. The rich and educated were the same as the poor and ignorant and found a much harder death to die. We recognized God only. All were equal. No flesh might glory in His presence. He could not use the self-opinionated. Those were

(Continued on page 9.)

GO YE INTO ALL THE WORLD...

Seed-Time and Harvest

on the Mission Fields



IN THE HEATHERDALE COLORED AREA

By MISS HELEN HOSS, *South Africa*

IT IS A YEAR since I came to Bloemfontein during which time I have been working with African Evangelist Timothy Mbata and his wife. We started in Thaba 'Nchu 40 miles east of Bloemfontein and then four months ago in Kroonstad, 140 miles north of Bloemfontein. The blessing of the Lord is upon these two out-stations and now they have their own pastors. Two workers came from Brother Bhengu to Kroonstad and Brother Boots from the Bloemfontein Assembly is in Thaba 'Nchu. Brother Mbata is back again in Bloemfontein. It has been a year well spent in the service of the King here. This Easter 30 will be baptised from Bloemfontein, 67 from Thaba 'Nchu and 83 from Kroonstad. How we thank God for these souls who have come out and out for the Lord. Pray for them that the Lord may fill them with His Holy Spirit.

In my previous term of service the Lord led me to open a colored work in Port Elizabeth which is still going on with the blessing of God. The colored people are a mixed race of African, Hottentot, Bushmen, and other nationalities—a much-neglected and despised people. Now in a very wonderful way the Lord has opened the door for me to work among the colored people near Bloemfontein.

After the Betty Baxter Meeting a few weeks ago, where

there were about four thousand present, and close to two thousand decisions for Christ, I started open-air meetings in the native area, using the P. A. System. The atmosphere was clear after the lovely rains we have been having and my voice carried a mile and a half to Heatherdale—the colored area which is two miles out of Bloemfontein. The colored were having a meeting at that time with a Brother Mostert, and as they heard the voice they stopped to listen where it came from. They then recognized it as my voice and asked Brother Mostert, "When is Sister Hoss coming over to help us in Heatherdale?"

Brother Mostert is of French and German extraction, but a native of South Africa. He has a lovely wife and seven children, the four oldest of whom are saved. He is a horticulturist for the Railway Company but spends all his free time in the colored work. Before being transferred to Bloemfontein he opened a colored work in Cape-town and built a church for them there which is still going on. When I met him some months ago, he immediately felt that through me he would get back into the colored work as, since he had moved to Bloemfontein, he had not been able to get started.

And so about eight months ago with the help of the P. A. System we got the colored work

started. When I had to go to Kroonstad I left the work with Brother Mostert. Now that I am free to devote my entire time to the work among the colored people primarily the Lord has encouraged us to press on. We have secured a little tent holding 150. Colored people are harder to win than Africans, but it has been wonderful how God has blessed. About 25 have made decisions for Christ. We also started Sunday school and last Sunday 60 were present. A school teacher was saved two weeks ago and is helping me with the Sunday school. Three other young people have also volunteered and we feel greatly encouraged. The prayer meetings have had the marked presence of the Lord upon them.

Now, dear ones, please add the Heatherdale Colored area to your prayer list. Also pray with us that God will give us a place for meetings. The only hall to rent is the movie hall. There is a building, partly erected, which is just across the road from where we are holding tent meetings. We are praying about that, that God will give it to us if that is His plan and will.

It has certainly been a treat for me to get back to work among the colored again. I feel this is of the Lord, and if God so leads to also branch out in colored work from Bloemfontein, using Bloemfontein as my center. The colored population is not large at all in the Free State, but they certainly need the Gospel.

On the Island of Formosa

By ELISABETH LINDAU AND PEARL YOUNG

ON FEBRUARY 17TH Billy Graham was here for an evangelistic meeting. In the afternoon there was a special meeting just for the missionaries and workers which was held in the Girls' Middle School. Madame Chiang was also present at the meeting. Since the auditorium was rather small it afforded us a good sight of both celebrities. He spoke of the need of being filled with the Holy Ghost. The evening meeting was relayed throughout the island via radio. We had a relay meeting at Pei-Fu and about forty attended. Five accepted the Lord that evening.

Shortly after, one of these converts, a soldier, was transferred to Hualien but before leaving he said how grateful he was for that Friday evening when the opportunity was given to accept Christ. Evidently prior to this he had considered becoming a Christian but always hesitated taking this step. He also expressed the joy that came to him through the victory given.

Mr. Wei also came forward that evening. (Mrs. Wei was among those baptized and who also has received healing.) He is one of the many who is pretty nearly worked to death, but whenever he is able he comes to church. They are a lovely couple and we would appreciate your prayers in their behalf.

I am having a most interesting time with my English Bible class at Mu-Shan. Most of the students are from the National Chengchi University (University of Political Science). Last week thirty-seven came out. The class is for an hour and a half—the first hour English pronunciation until the students arrive, the second half English conver-

sation, and the third is a study in the Gospel of Mark. During the last half-hour, it has been most interesting to see the awe that comes over that meeting. I believe it's because there's a hunger in hearts for the truth. May the Lord use this class to the salvation of these precious souls. These men are a select group because it is very difficult to get into this university, and I must say they are men of fine character. I would appreciate your prayers in behalf of this group also.

We had a good meeting last night (March 4th) with about twenty-eight adults, which in-

cluded a few that came for the first time as a result of our house-to-house visitation. A number remained to pray and they did so for a much longer time than usual. We now have a separate worship for the children and we had thirteen out. Yesterday morning we had sixty-two out in Sunday school, which causes it to be a bit crowded. We had a good day with evidences of the Lord's working, which we gathered from both testimonies and prayers.

It seems that the Lord is leading to have a church building put up. It was laid on our hearts, and then on the hearts of some of the Christians quite apart from us. Very soon we would have to re-rent the present place for another six months, and while it has served

"When They Had Sung an Hymn, They Went Out . . ."

The morning that Ed McCully, Jim Elliot, and Nate Saint, along with Pete Fleming and Robert Younderian, left the mission station for another contact with the fierce Auca Indians in eastern Ecuador, they sang with faith and joy this hymn.

TUNE: FINLANDIA

*"We rest on Thee"—our Shield and our Defender!
We go not forth alone against the foe;
Strong in Thy strength, safe in Thy keeping tender,
"We rest on Thee, and in Thy Name we go."*

*Yea, "In Thy Name," O Captain of salvation!
In Thy dear Name, all other names above;
Jesus our Righteousness, our sure Foundation,
Our Prince of glory and our King of love.*

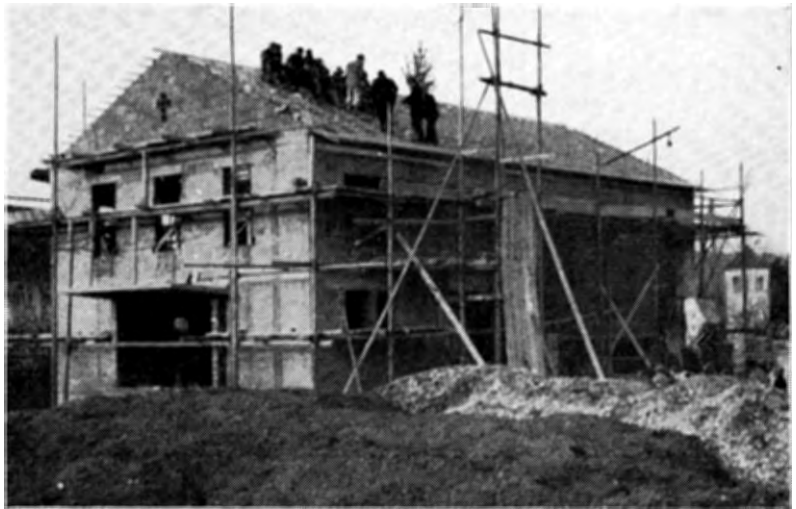
*"We go" in faith, our own great weakness feeling,
And needing more each day Thy grace to know:
Yet from our hearts a song of triumph pealing;
"We rest on Thee, and in Thy name we go."*

*"We rest on Thee"—our Shield and our Defender!
Thine is the battle, Thine shall be the praise
When passing through the gates of pearly splendour,
Victors—we rest with Thee, through endless days.*

its purpose, it is quite expensive, and *very* noisy, being right on the street where huge trucks and buses go past continually. But we knew we could not encourage the people to think of building a church, nor could we have any part in it unless they would promise to tithe, which many were not doing. Miss Young had talked on tithing before, as the very minimum for any Christian, but several weeks ago, on a Thursday night, talked on it again and then took a secret vote, the result being that all present promised to tithe from then on. It was certainly a step of obedience for many, and we praise the Lord. Most of the people, especially those in government employ, are very poorly paid and often can scarcely make ends meet. We told them they could expect God to help and bless if they would do their part, though it might seem very small.

Now we are looking to Him to provide the price of land. Though there are several on the look-out for property for us, as yet we have not found a suitable location. We recently heard that another division of the government offices expects to move to Pei-Fu. It's absolutely amazing—the growth of the place which, of course, in the future will afford greater opportunity for giving the gospel. Almost all the property is bought out there, either by government or individuals — even the paddy fields are disappearing, being filled with soil and houses built upon them. We would deeply appreciate your interest in prayer in this matter for the Lord's guidance.

In the meantime, we have permission to use the school for meetings. This is certainly the Lord's doing, too. We long most, and *believe*, for the outpouring of the Spirit. We see His working in many ways—more people coming in, etc., but not yet what we hope to see.



The Richtfest for the Kirchheim Church

According to an old German custom, the builders of the Kirchheim Church planted a tree on the completed roof on March 12 and celebrated the progress of the building.

THE JUBILEE OF PENTECOST

(Continued from page 6.)

Holy Ghost meetings, led of the Lord."

One of the ministers who received the baptism at Azusa Street, A. H. Post, a Baptist, gave the following testimony, typical of that of many others: "About the middle of June, (1906) I was led into the meetings in Azusa Street. I was convinced that God was indeed working. In the altar service I quietly presented myself before the Lord. On the second day, while at the altar, as distinctly to my inner consciousness as a clear voice to my ear, the Lord said, 'Receive ye the Holy Spirit.' As a hungry person would readily take food, I eagerly accepted the gift of my Lord. This was Saturday afternoon. On the Monday following I returned to Los Angeles and was in meetings all day. The meeting at night seemed very remarkable. As Brother Seymour preached, God's power seemed to be increasing in him. Near the close of the sermon, as suddenly as on the day of Pentecost, while I

was sitting in front of the preacher, the Holy Spirit fell upon me and literally filled me. I shouted and praised the Lord and incidentally I began to speak in another language. Two of the saints quite a distance apart saw the Spirit fall upon me. Oh, how God did fill my whole being in a way indescribable! I had not been seeking the gift of tongues, or any gift; but how I did long for God Himself to completely fill me, and in His great love He surely did!"

"I had not been seeking tongues, or any gift; but oh, how I did long for God Himself." Such was the testimony of many of those who received the baptism of the Holy Spirit in those early days. People thought they were not endued with power from on high. They *knew* they were not. And they knew Whom they needed. They needed Himself. They asked for the Holy Ghost, and *He* came."

"In the first year of the work in Los Angeles I heard W. J.

The highest form of service
we can render to God
is to worship and praise Him
continually.

—M. W. ROBINSON.

Seymour say, 'Now, do not go from this meeting and talk about tongues, but try to get people saved,'” testified A. W. Orwig. “I heard him counsel against all unbecoming fleshly demonstrations and everything not truly of the Holy Spirit. Brother Seymour constantly exalted the atoning work of Christ and the Word of God and very earnestly insisted on thorough conversion, holiness of heart and life, and the fullness of the Holy Spirit, yet some uninformed persons uncharitably declared that the whole thing consisted of talking in tongues and was of the devil.”

A. W. Orwig wrote of those early days at Azusa Street: “One thing that somewhat surprised me was the presence of so many people from different churches. Some were pastors, evangelists, or foreign missionaries. Persons of many nationalities were present. Sometimes these, many of them unsaved, would be seized with deep conviction of sin under the burning testimony of one of their own nationality, and at once heartily turn to the Lord. Occasionally some foreigner would hear a testimony or earnest exhortation in his native tongue from a person not at all acquainted with that language, and thereby be pungently convicted that it was a call from God to repent of sin.”

“A reporter from one of the daily papers was assigned to write up an account of the meetings held by those supposedly ignorant, fanatical, demented people, but it was to be from the standpoint of the comic or the ridiculous—the more highly sensational the better. The reporter went to the meetings with feelings in harmony with his employers. He was going to a circus. But he witnessed some very touching, solemn scenes, and heard the gospel truth so admirably presented in the Holy Ghost by different persons, that his frivolous feelings gave way to devout ones.

“After a while a Spirit-filled woman gave a mighty exhortation, an appeal to the sinner to turn to God. Suddenly she broke out in a language with which she was utterly unfamiliar. It was the native tongue of the foreign-born reporter. Directing her earnest gaze upon him she poured forth such a holy torrent of truth, exposing his sinful licentious life, that he was dumbfounded. No one seemingly understood the language but himself.

“When the services were over he at once forced his way to the woman, asking her if she knew what she had said concerning him while speaking in that particular foreign language. ‘Not a word,’ was the prompt reply. At first he could

not believe her, but her evident sincerity convinced him that she knew absolutely nothing of the language. Then he told her she had given an entirely correct statement of his wicked life and that now he fully believed utterances were from God in order to lead him to true repentance and acceptance of Jesus Christ as his personal Saviour. He at once faithfully promised to follow such a course. Going from the meeting he informed his employer that he could not give them such a report as they expected him to present. He added, however, that if they wanted a true and impartial account of the meetings he would gladly give it. But they did not want that.”

By December of 1906 the Pentecostal revival had grown and spread to such an extent that the *Apostolic Faith*, the publication sent out from Azusa Street, was able to report: “Hundreds of souls have received salvation and healing. The Lord God is in Los Angeles in different missions and churches in mighty power, in spite of opposition. This revival has spread through the towns found about Los Angeles, through the States, over the United States in different places, and across the ocean. The blood of Jesus Christ prevails against every force and power of the enemy. Glory to God!”

As a result of this mighty move of God in Los Angeles the Pentecostal movement was launched, and thousands the world over came to be filled with the Spirit and joined in the chorus of praise and prayer which was given first by tongues and interpretation in the early days of Pentecost

*Oh, I'm glad the promised Pentecost
has come,
And the "Latter Rain" is falling now
on some;
Pour it out in floods, Lord, on the
parched ground,
Till it reaches all the earth around.*

The Sign of the Prophet Jonah

(Continued from page 4.)

than in the prayer recorded in the second chapter of Jonah.

"Then Jonah prayed unto the Lord his God out of the fish's belly and said: I cried by reason of mine affliction unto the Lord and He heard me; out of the belly of hell I cried, and Thou heardest my voice."

This opening sentence brings to mind the twenty-second Psalm, and the fifth chapter of Hebrews:

"But when he cried unto Him, He heard" (Ps. 22:24).

"Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared" (Heb. 5:7).

"For THOU has cast me into the deep in the midst of the seas" (Jon. 2:3).

God has indeed cast our sins into the depths of the seas; but let us not forget that our Saviour who bore them in His own body was Himself cast with them into the dark waters.

"And the floods compassed me about; all Thy billows and Thy waves passed over me. Then I said, I am cast out of Thy sight, yet will I look again toward Thy holy temple" (Jon. 2:3, 4).

All these Scriptures testify that the Divine Sufferer did not cease to hope during the period when the waters of death and judgment rolled over Him. Even in those dark hours He was saying, "Yet will I look again toward Thy holy temple." So firm and unshaken was His trust in the Word of God, and so certain was He of the joy that was set before Him, that He "endured the Cross, despising the shame."

"The waters compassed me about even to the soul; the depth closed me round about; the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me for ever" (Jon. 2:6).

Here is a reference to the depths to which Christ descended. "The depth closed me round about. I went down to the bottoms of the mountains." As it is written in Eph. 4:9: "Now that He ascended, what is it but that He also descended first into the lower parts of the earth?"

And now comes the promise of Resurrection:

"Yet Thou hast brought up my life from corruption, O Lord, my God. When my soul fainted within me, I remembered the Lord, and my prayer came in unto Thee, into Thine holy temple" (Jon. 3:6, 7).

The Holy Spirit now puts into the lips of the prophet Jonah almost the same words found in the sixteenth Psalm: "Thou wilt not leave my soul in Hades, neither wilt Thou suffer Thine Holy One to see corruption. Thou wilt show me the path of life." Those words are quoted both by Pe-

ter (Acts 2:25, 31) and by Paul (Acts 13:35), as containing the promise and prophecy of the Resurrection of Christ.

We now come to the concluding words of Jonah's prayer:

"They that observe lying vanities forsake their own mercy. But I will sacrifice unto Thee with the voice of thanksgiving. I will pay that that I have vowed. SALVATION IS OF THE LORD."

The result of all the sufferings of the Redeemer is stated in two words: "SALVATION (is of) THE LORD." Salvation is His own work, accomplished in His own way, for His own eternal glory and praise. Being His very own, and having been secured at His own cost, He can righteously bestow it upon whomsoever He will—even upon the least deserving. So "the grace of God bringing salvation hath appeared unto all men." For God hath concluded all under sin that He might have mercy upon all. It is written of the Lord Jesus Christ that He not only "made peace by the blood of His Cross, but also "came and preached peace to you which were afar off"—i.e., Gentiles (Eph. 2:17).

The figure of this is seen in the preaching of Jonah, after his resurrection, in the great Gentile city of Nineveh, foreshadowing the ultimate conversion of all the Gentiles upon whom the name of the Lord is called (Acts 15:17).

One of the leading truths to be learned from the Book of Jonah is that the salvation of God is Resurrection. The Resurrection of Jesus Christ from the dead is the central fact of Christianity. That is the fact which God has commanded to be proclaimed throughout the world.

Upon this great fact of the Resurrection of Jesus Christ, Christianity was founded. Through the foolishness of the preaching of that fact, sinners were converted, their sins forgiven, eternal life bestowed upon them, and they were gathered out from a dying world to a risen, living Saviour.

Among all the varied experiences of men in this world, no man other than Jonah ever had such an experience as this. To be tossed into the sea for the express purpose of quieting its ragings and thus saving the imperilled lives of others; to be swallowed by a great fish; to be preserved alive and conscious in the fish's belly for just three days; and to be brought up again the third day in safety and subsequently made a preacher to the Gentiles, constitute a history the like of which has befallen no other man. There it stood on the inspired page, seemingly only a tale of marvel, its significance utterly unknown to men, until the Son of God with a few words, illuminates it with Divine light, revealing in it treasures of heavenly truth of incalculable value. "*O the depth of the riches both of the wisdom and knowledge of God.*"

Rules for my Future Conduct

Prepared by William Law (1686-1761) when he was about
twenty years old

- I. **T**O FIX IT *deep* in my mind, that I have one business upon my hands—to seek for eternal happiness, by doing the will of God.
- II. To examine everything that relates to me in this view, as it serves or obstructs this only end of life.
- III. To think nothing great or desirable, because the world thinks it so; but to form all my judgments of things from the infallible Word of God, and direct my life according to it.
- IV. To avoid all concerns with the world, or the ways of it, but where religion and charity oblige me to act.
- V. To remember frequently, and impress it upon my mind deeply, that no condition of this life is for enjoyment, but for trial; and that every power, ability, or advantage we have, are all so many talents to be accounted for, to the judge of all the world.
- VI. That the greatness of human nature consists in nothing else but in imitating the Divine Nature. That therefore, all the greatness of this world, which is not in good actions, is perfectly beside the point.
- VII. To remember, often and seriously, how much of Time is inevitably thrown away, from which I can expect nothing but the charge of guilt; and how little there may be to come, on which an Eternity depends.
- VIII. To avoid all excess in eating and drinking.
- IX. To spend as little time as I possibly can, among such persons as can receive no benefit from me, nor I from them.
- X. To be always fearful of letting my time slip away without some fruit.
- XI. To avoid all idleness.
- XII. To call to mind the Presence of God, whenever I find myself under any temptation to sin, and to have immediate recourse to prayer.
- XIII. To think humbly of myself; and with great charity of all others.
- XIV. To forbear from all evil speaking.
- XV. To think often of the life of Christ, and to propose it as a pattern to myself.

