

Bread of Life

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Photograph by Harold M. Lambert

The Flowers Appear on the Earth;
The Time of the Birds is Come!

The Message of Pentecost

By HANS R. WALDVOGEL

THERE ARE THINGS that God is doing in the earth today which certainly claim our attention and even the attention of the press and of the nation. There is something, however, that we might miss unless we are very careful—that is the manifestation of the presence of Jesus.

The purpose God had in launching the Pentecostal movement was to make way for the presence of Jesus to be revealed, for Jesus Christ to be received by His people as King. That's quite a different thing from the things that people see and laud. When Jesus Christ manifests His presence, it means that a soul has broken through into a life of obedience,—someone has really wanted Him.

That is what brought the Pentecostal movement: People wanted *Him*. At first they knew nothing about powers, gifts, manifestations; but they knew that they lacked Him, and that they wanted Him. I remember hearing people pray, "O Jesus, we've been singing about You and hearing about You, but where are You? Where are *You Yourself*?" When Jesus Christ began to manifest Himself, He brought people into an experience, an inward experience, that transformed them; and there came a majesty even into their outward bearing. They came to know Him.

Jesus Christ said, "*He that hath My commandments and keepeth them, he it is that loveth Me and I will love him and*

will manifest Myself to him." You can't fool God. He will manifest Himself only to people who really want Him alone, who seek Him alone, who keep His commandments, who pray through, believe through, obey through, and love through until Jesus Christ Himself is revealed to them.

To us there can be only one call, that is to have Jesus Christ for ourselves. Once you have had a taste of His presence and of His indwelling, nothing else has an attraction for you anymore but Himself, nothing else at all satisfies. There isn't anything in heaven or in the earth or under the earth that can satisfy the human heart but Jesus Christ Himself; and blessed are the people that are hungry for Him and want Him alone. Jesus is a very jealous Bridegroom of the soul. He takes His bride through all kinds of testings and all kinds of trials to see whether in the hour of testing she will say, "Jesus," instead of "Self"; "Jesus," instead of "People"; and "Jesus," instead of "Things." People like that are going to have Him.

There is something coming upon this earth that has not yet been fully manifested: it is Jesus Christ manifested in His own, Jesus coming to be glorified in His saints. Today Jesus is manifesting Himself in powers, in gifts, and in all kinds of ministration of the Holy Spirit; but after all, He has taught us to pray, "Thy kingdom come to us. Even so come, Lord Jesus."

Jesus Christ must find a people that are ready to receive Him, Himself, to be filled with Him, to be united to Him, a people who are not satisfied with anything short of waking in His likeness. And that's the thing we need to pay attention to.

Am I doing all in my power, am I doing all I know to know Jesus better? Is the cry of my heart, "O Jesus, to know Thee!" We get sluggish, we get blind, we get indifferent to the call of the King. We say we're seeking Him; but when He comes to manifest Himself to us, we're not at home. O, how Jesus Christ longs to be revealed, to be manifested!

Do you know anything sweeter, more powerful, or more wonderful upon this earth than a meeting, whether it be two or three, or two or three thousand, where Jesus Christ is evidently manifested, where He walks in the midst and every heart is drawn to Him, drawn into His presence, drawn into worship, everyone satisfied with Himself, everyone open to Him?

Even though He may not use you in a great way, you have a great Savior, a great Bridegroom, a great and wonderful King. And when you have Him, you have everything. O Jesus, what a mistake we make when we want things beside Yourself, or we want anything at all, no matter how spiritual it seems, beside Yourself.

The Bible says, "Delight thyself also in the Lord; and He shall give thee the desires of thine heart." Oh, that's what I need to labor over, to have the Lord for myself, to have Jesus for myself. Never mind anything else. Let others boast of their gifts and powers. My

(Continued on page 10.)

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The Earnest of Our Inheritance

By THEODORA GORDON HALL



Theodora Gordon Hall

Mrs. Hall is the youngest daughter of A. J. Gordon, famous Baptist pastor, author and hymn writer.

Sitting down to write the following testimony, the words of Matthew 17:6 were impressed upon my mind: "They saw no man save Jesus only." Certainly my prayer is that in everything which is here set forth the Lord Jesus alone may be lifted up and glorified, for nothing else matters, and may the writer be ever hidden behind the cross of Calvary.

*"I've found a Friend, oh, such a Friend!
He loved me ere I knew Him;
He drew me with the cords of love.
And thus He bound me to Him.
And round my heart still closely twine
Those ties which naught can sever.
For I am His, and He is mine
Forever and forever."*

IN THE FLY-LEAF of my Bible is inscribed, under the name of the owner, these words:

<i>Born of the flesh</i>	April 1886
<i>Born of water</i>	April 1898
<i>Born of the Spirit</i>	July 1951

The two latter experiences could have been synonymous, but they were not, because at the time of water baptism I was ignorant of the need for the baptism of the Holy Spirit. Many years of wandering in a wilderness of Christian experience preceded enlightenment along this line of truth. Severe scourging and chastisement were necessary, and were allowed, before this "son" could be received into the Father's house.

In November 1925 His dealings with me became more pronounced, and so concerned was He that this unworthy wanderer should cast herself wholly upon Him, that at that time, in one way or another, He broke every human tie, and she was left alone with no one on whom she could rely. But when the Lord saw her broken heart, He soon began to draw her to Himself, and she in turn began to look to Him. Thus it was not long before she could say with the hymn writer:

Following this act of surrender the Lord confirmed His dealings with me by giving me a vision in the night.

It seemed then that the whole heavens were filled with a great, golden crown, above which was a rainbow, while all about were tongues of fire. And then a voice was heard which said, "*The sign of the Son of Man*," and another voice, "*Be thou faithful unto death and I will give thee a crown of life*." With these words I was caught up out of the body, or so it seemed, as if it were a foretaste of the rapture, the reward for faithfulness, "even unto the death of the cross."

Now I was really a new creature in Christ Jesus. "Old things had passed away, and behold, all things had become new." Perished was "every fond ambition; all I had hoped and loved and known, yet how rich was my condition; God and heaven were *now my own*." I shall never forget how precious my Bible became to me. I not only read it; I devoured it, grudging the time which had to be spent on other things; poring over it in every spare moment, the Holy Spirit as my teacher, opening up its rich treasures to my hungry heart.

Although I was supremely happy in my new life and felt

that my overflowing cup could contain no more, the Lord had yet somewhat to say to me. One day my Bible study brought me into the fourteenth chapter of First Corinthians, and a still, small voice began to question me: Would I be willing to have this part of God's Word have a place in my life also, or would I, like so many others, seal it off from the rest of the book, quieting my conscience by declaring it was "not for this generation"?

It is sad indeed to record that the answer was "no," even though I was reminded again of the reward for faithfulness unto death, "even the death of the cross." No, taking my place with those who had gone "with Him without the camp, bearing his reproach," was more than I could then endure. It was too much to ask me to give up all my new-found friends in Christ and be branded a fanatic, dragging even my family with me. The words that I had spoken, "Yes, Lord, one great eternal yes to all my Lord shall say; to all I know or yet shall know of all the untried way," began to sound rather hollow. This big exception made a crack in them which only widened with the years.

But God is merciful. "For with stammering lips and another tongue will he 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*. But the word of the Lord was unto them precept upon precept; line upon line, line upon line; here a little

and there a little; that they might go, and fall backward, and be broken, and snared and taken" (Isaiah 28: 11-13). Twenty-five years passed by, during which I learned from rigorous experience the meaning of the last part of this quotation. Thank God He cared enough for me to give me no rest until I was willing to go all the "untried way."

At long last I removed my shoes and began dipping my feet in the water. Soon I was to be immersed in "waters to swim in, a river that could not be passed over." But first I went where I heard the unknown tongue and sensed the mighty presence of God which accompanied it. Deep conviction settled upon me, as God again spoke to my heart.

It is Madame Guyon who writes of the respect which God has for the human will. She says in her Autobiography, "I have many times felt in myself how God respects the liberty of men and wishes a free consent. When there is no resistance and a full acquiescence, the divine virtue has its full effect. One cannot conceive the delicacy of this divine virtue; although it is so powerful on inanimate objects, on man the least thing either arrests it altogether or restrains it."

And so the day came, when, communing with the Lord in the early morning hours, I became willing to let Him have His way with me. "Lord, I do not understand this matter fully, but I am now willing, willing, that Your perfect will shall be done in my life." This time my acquiescence must indeed have been full and entire, for instantly my spiritual faculties began to be wondrously quickened, so that my eyes began to perceive heavenly beings, and my ears to hear the conversation of heaven. I looked at the angels as they sat beside me and began to pour clouds of glory upon me. I heard them converse together and was

conscious of their happy faces. One of them remarked, "She has not yet come through, else she would rejoice in her gift." This was no doubt because, like Jacob of old, I was somewhat fearful at being so suddenly introduced into the "house of God and gate of heaven." No doubt my feelings were perceived, for I then heard a loud voice which said,

*"FEAR NOT, I am with thee; O be not dismayed,
For I am thy God and will still give thee aid;
I'll comfort thee, strengthen, and
and cause thee to stand,
Upheld by My righteous, omnipotent hand."*

Whereupon I was greatly reassured and relieved. It is difficult to shed immediately a life-long teaching that everything of a supernatural nature is of the evil one, and as I saw him standing on the sidelines, so to speak, and turning away in supercilious contempt, I did not wish to fall into his net.

I now understand that when we seek and receive this wonderful gift of the Holy Spirit, the veil of the flesh, which "hangs dark between," is temporarily rent, heaven is opened to us, and the spiritual faculties which correspond to our natural ones, such as eyes, ears, and tongue, are activated to function on a spiritual plane. No wonder we stagger under its impact, or are prostrated, as we are thrilled and filled with hitherto unknown vibrations. We are, according to temperament, beside ourselves with joy, or we weep with happy tears, or we sing, praise, preach, pray, or even dance.

The blessed Trinity takes control of His temple which is our body, and we are given a miraculous proof that we have received the "earnest" (sample) of our inheritance, an assurance in the physical realm that that which has been bought with His blood is now sealed by His

Spirit and will be redeemed at His coming (Eph. 1: 13 & 14). At that time it is the body which will be changed and restored, hence it necessarily follows that the earnest (or sample) of that great event, which we receive here and now, will be physical in character.

Thus, after the angels had finished clothing me in robes of glory, a cloud descended upon me, and, like Paul, I can only say that what took place was "unspeakable." But, as "He causes the lips of them that are asleep to speak, as if drinking of the best wine" (Song of Solomon 7:9), the result was the same as in Acts 2: 26, when the wine of the Spirit brought forth a new and hitherto unknown language, simultaneously filling the body with the resurrection life of the risen Lord.

To me, the vision was a parable or picture of what takes place when we are called to the "inheritance of the saints in light." Like Esther, the Queen, we need first to be cleansed, then clothed in the "fine linen, the righteousness of the saints," and afterwards we shall be received into the presence of the King.

*Oh, I am my Beloved's
And my Beloved's mine!
He brings a poor vile sinner
Into His house of wine:
I stand upon His merit,
I know no other stand,
Not e'en where glory dwelleth,
In Emmanuel's land.*

*The bride eyes not her garment,
But her dear bridegroom's face;
I will not gaze at glory,
But on my King of grace:
Not at the crown He giveth,
But on His pierced hand;—
The Lamb is all the glory
Of Emmanuel's land.*

In bringing this testimony to a close, my heart overflows in praise and adoration to "Him who loved me and bought me with His own precious blood." Yes, He also "brought me into His banqueting house, and His banner over me was love."

The Cost of Fine Needlework

By MARIE E. BROWN

"Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known" (RUTH 3:3).

YOU REMEMBER THE CONSECRATION Ruth made in the beginning, when she separated herself from her own kindred and her people. It was a consecration for life or death; she left everything behind, and only such a consecration will ever bring the children of God into the place where it brought Ruth. She not only made the consecration, but she went into the harvest field and gleaned. She toiled from the beginning of the harvest to the end. But now something new comes into her life: "Wash thyself." This was not a cleansing from sin nor separation from the world; for that had been done long before. There is a cleansing of the Word of God that comes to every life as one presses on into Him, a deeper cleansing, our whole being laid open and bare before Him until from within the inner parts doth truth only go forth.

Ruth had to have a cleansing from all her work. She had labored, she had toiled in the harvest field, but there had to be a cleansing from her work. You have heard it said, "That person is a great soul winner. It's wonderful how she works for God!" There is no one who is so full of "works" and who needs such a cleansing as the Christian worker. We get so filled up with *our* work, with what *we* can do and what *we* are, and what *we* have done, that we need constantly to go to the fountain to wash ourselves lest we be puffed up. We need a cleansing from all our ambitions and our desires. Go wash thyself!

Then "anoint thee!" Ruth, you who have gleaned from morning until night and have washed yourself, you need the anointing. After such a cleansing, after such an emptying of one's self, comes the anointing. The anointing that comes upon the child of God, the "anointing that abideth," is the mighty power of the eternal God resting upon His child who is yielded unto Him. Such an one never tries to bring himself up, never tries to make himself somebody. Low at his feet we are brought into such a living touch with the King of kings that we have His smile upon us always and His glory resting over us.

"And put thy raiment on thee." Like Ruth, not only are we to have the "anointing that abideth," but we are to put our raiment upon us. You will find the raiment of the bride described in the forty-fifth Psalm: "All thy garments smell of

myrrh and aloes and cassia. . . . The king's daughter is all glorious within: her clothing is wrought gold. She shall be brought unto the king in raiment of needlework" (vv. 8, 13, 14). The bride will not be brought to the King until she is clothed with this garment. "Her clothing is of wrought gold." That means suffering, doesn't it? It means going through the crucible and having the dross burned out so that nothing is left but the pure gold. Then this pure gold is taken and made into threads, and they are worked into your garment in fine needlework.

Did you ever have any fine needlework put on your garment? You know who puts it on, don't you? Your brother and your sister—the saints. They are the only ones who can bring the finest needlework into your garment. You wouldn't pay any attention to the needlework anybody else would try to put on your garment; no one else could do it so effectively as your brother or sister, the one nearest to you, the one whom you thought a great deal of and looked up to, the one whom you have had as an ideal and thought was spiritual and knew the Lord. These are the ones who can do the most beautiful needlework in our garments.

You know every time the needle goes through it pricks. And then some of the threads have to be pulled. If you and I are to have on the fine-needlework raiment, we must hold still while the stitches are being inwrought. Only then can the rose be made. And I know you want that beautiful "Rose of Sharon" wrought in your garment, don't you? And the "Lily of the Valley"? It is then that others will know that you have been with Jesus. In Revelation we read, "The Bride hath made herself ready"; she has something to do. Sometimes we fold our arms and say, "Lord Jesus, do it all," but there is something you and I must do. We must be yielded vessels and emptied. "If we suffer with Him, we shall reign with Him." This Bride that you and I expect to be a part of will never meet the King until we have been arrayed in raiment of fine needlework. Perhaps I can illustrate this idea of fine needlework. Years ago when I had gone to a camp meeting to get a real touch from God and did not seem to be getting it, I went off in the woods to be alone with God. Then I asked Him to give me some-



Marie E. Brown

The author of this article is one of the pioneer Pentecostal ministers and has labored in New York City since 1907.

thing out of His Word. He led me very definitely to the Scripture, "Many are called, but few are choice" (Matt. 22:14).

I said, "Lord, what does that mean?"

He brought to my mind two cut-glass dishes that I had. They were exactly the same size and the same weight, but there was a great difference in their cuttings. One had great, large cuts; the other had small ones. When I would put the finely-cut one in the sunlight, how it sparkled with all the colors of the rainbow! When the Lord brought these two dishes before me, He said, "Now one of these dishes is a choice one. You are very careful of that one. You use the other all the time, but this one you are particular about because it is especially beautiful."

"Yes," I said, "that is true. I am afraid it will get broken. I wouldn't care so much about the other."

What made the difference in these two dishes? The more beautiful one had the finer cuts. It had much more work done on it. It was choice. So it is with people. It takes a great deal of cutting to make them choice. "Many are called, but few are choice." Few want to be made choice, for the cutting hurts.

I told this cut-glass dish story at a meeting once, and when I was through, someone of whom I thought a great deal gave me one of the deep-

est cuts I ever had in my life. I got down on my face and said, "Lord, how is this?"

And He said, "Didn't you lift up your hand and say you wanted to be one of those choice vessels? This is just a cut in your glass dish. Nobody could have cut it as she did."

When the Lord showed me that, I said, "I'd just as soon she would put in another cut because I really want my dish to be choice."

Now the natural man doesn't like the cuts nor the needlework. The cuts hurt and the stitches, too, because we are very sensitive beings. Some people excuse themselves by saying, "I am very sensitive." Then God will have to take the sensitiveness out of you! When He begins to cut, if you will hold still, it will go. I was very sensitive, too, but God hammered and cut and slashed me because I was saying to Him in the closet, "Jesus, I must be like You. Don't pay any attention to me, no matter how much I object. I don't want to hinder You, dear Lord. Go on with Your work regardless of my feelings."

Everyone who spends time alone with God and comes into real fellowship and living touch with Him will have that cry in his heart. And if you have ever prayed a prayer for the Lord to perfect you, don't be surprised when you come out of your prayer closet if someone starts to embroider a nice, big rose on your garment or a good "cut" on your dish. If you are not getting some needlework done every day, you are not where God wants you, because we cannot let a day go by without the Holy Spirit working on us, making us ready for His coming.

The Lord may send you to some mission, into some hard place in order that He can work fine needlework in you. You do not understand why you are going through such trials, but He heard your cry over there in that secret closet, "Lord, make me like Thee. Lord, make me ready for Thy coming. Lord, prepare me to meet Thee at any cost." "All right," and He began to work. But you fuss and wonder why the Lord ever sent you down there, and why He permitted you to get such a blow. You say you can't bear it, but He works on just the same. He is answering your prayer, uttered in the closet, and He is so good to do it.

After the raiment is put on, what next? "Get thee down!" Where? "To the floor." That is about as low as you can get. The King suffered shame, knew abasement, and His bride must be like Him. He was reproached and called names, and the bride will be, too. Let me share with you an experience of mine when the Lord took me "down to the floor."

When the work of Glad Tidings was only about a year old, before I was married I was living with

a family which apparently thought a lot of me and treated me as their daughter. They had been converted through me—"I had converted them"—and you know what kind of conversion that is! Now I had early realized that this life upon which we had entered when we got the baptism in the Holy Spirit meant one of two things: crucifixion of the self-life or losing the anointing. I had been crying to the Lord to crucify the self in me. Then one day the Lord told me to leave that home.

"Oh, how can I ever leave this family?" I cried to the Lord. But I finally obeyed and left them and took a little apartment. Then the fight began. I had been with them five months, and when I left, they thought they could turn the people of the mission against me. Not only that, but they went to another church every Sunday morning and told the people there that I was a liar and a thief and that speaking in tongues was of the devil. It was hard for me to die. When people came to me, I would explain my side of the story. But I felt something within me saying, "Don't vindicate yourself." But I would tell myself that I had to explain for the sake of the Lord's work, and that it wasn't for my own interests that I was speaking!

One morning two women came to my house and said, "Now we want to hear from your own lips about this thing, whether it was this way or that way."

While they were talking, I started to cry and something within me said, "Don't vindicate yourself."

The impression was so strong that I didn't dare disobey. I just fell on my face and said, "God won't let me say anything." It hurt my flesh not to be able to explain. I had never been a thief and not to be able to tell them so was taking me through the most painful crucifixion.

Now as I was crying to the Lord, He brought before me a picture of a big, handsome, well-equipped soldier. He had on a breast-plate and carried a shield. The fiery darts were coming at him thick and fast and I could see them sticking in his legs, arms, and head.

I said, "Lord, that is I; this is just what they are doing."

Then the Lord showed me a tiny soldier, and he had the same shield that the big soldier had had—the shield of faith—but the shield completely protected the tiny soldier because he was smaller than the shield. I saw the lesson. I said, "Lord, I am too big. Let the darts come. I want to be that little soldier."

Ah, when you get little, the fiery darts won't hurt you! You will be saved from the strife of tongues. The shield of faith will cover you. Whenever you find anything hitting you, just know that you are too big and you had better let

the Lord cut you down to size. You must "go down to the floor."

And now let us note Naomi's next injunction to Ruth, "*And make not thyself known.*" Ruth was not only to get down to the floor, but she was not to make herself known. Don't let anybody know you are down there. You don't have to tell them how humble you are! This is a day when people want to be known, but we must be hidden away in Him. There is so much advertising of men, even in the churches. Preachers are called for meetings because they have great names and will draw the crowds. But this popularity must never be the goal of one who would be in the bride of Christ. Oh, it is far greater to be His bride, clothed with fine needlework, hidden away and unknown, than to be the greatest preacher in the world. It is not in works, not in great parade, not in popularity that Christ finds His greatest satisfaction, but in that secret fellowship, that hidden life, that the saint shares with Him.

If this truth could be impressed upon everyone who has been called by Him and he would allow himself to be separated and set apart for the Master, then he would have real power to go forth and bring blessings to multitudes—not in his own name, but in Christ's. And as we wait before Him, He can empty us of that desire for fame and popularity.

I like to dwell on this thought of not making oneself known for I feel that it is here so many have failed God. The Lord is longing to have us ready for His coming. I think sometimes as I wait before Him of what His heart desires for His bride, that she should be made like Himself. But how far short we Christians come because we are not willing to be unknown. But when that life of "death" has been wrought in us, you will find the sweetness and love of Jesus manifest.

Now let us notice that after Ruth had gone down to the floor, clothed in her fine needlework, Boaz, her prospective bridegroom, spoke to her saying, "Who art thou?"

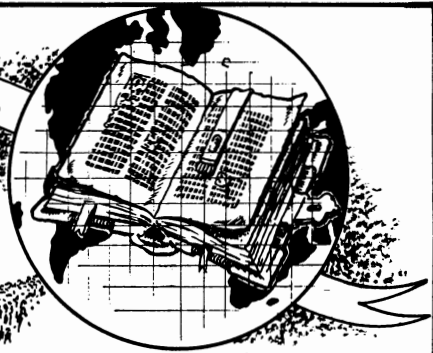
Then she answered, "I am Ruth thine handmaid"—not a great worker, not a great soul-winner, just a handmaiden. "Spread therefore thy skirt over thine handmaid: for thou art a near kinsman," meaning redeemer.

Thus we see a beautiful picture of what awaits us when we fall at our Master's feet. He will clothe us with His garment. We will be covered by the skirt of the Almighty! Think of His covering us! Think of the skirt of the Almighty One protecting us! So let us wash ourselves, allow the Holy Spirit to anoint us, put on our garments of fine needlework and *go down to the floor*. Then when He finds us *there*, He will cover us with His skirt.

GO YE INTO ALL THE WORLD...

Seed-Time and Harvest

on the Mission Fields



SCATTERING THE SEED IN INDIA

By MARTHA SCHOONMAKER

AT CHRISTMAS and over the New Year, I was in Tabalpur, where Mr. and Mrs. John Lewis are working. They have a Primary School with 150 children enrolled. It was especially to work among the children that I went to Tabalpur. I had daily meetings with them and taught them with the aid of my felt-o-graph pictures. When, the last day, I gave an invitation for those who wished to accept the Lord to raise their hands, over 80 of the older children did so.

I had the privilege of attending Dr. Billy Graham's meetings in Delhi, which were held February 4th, 5th, and 6th. The newspaper reporters estimated that over 20,000 people were gathered there each day. Each evening, when the invitation was given for all those who wished to accept Christ to come forward, many responded, both men and women. Later, I was informed that 900 Hindus had accepted Christ. It was really an inspiration to see so many gathered together, worshipping the Lord Jesus. At the close of these meetings, I stayed five days longer and helped in some special meetings, which were being conducted by the pastor of the Hindusthani Pentecostal work in Delhi.

February 20th, I left for North Behar, to a place called

Banmankhi. The Brethren-in-Christ Mission asked me to come and help them in a women's retreat, which was held for eight days. I was asked to give the Bible studies and the inspirational messages, and Miss Yagub, a fine Indian sister, who is on the staff of the Kalvary Bible School in Allahabad, gave the evangelistic messages and instruction on personal evangelism. We were quite a mixed group (about a hundred women were gathered) so we had to have three language groups—English, Hindi, and Santali. We met each night after a full day's schedule in the church for prayer and continued till eleven and twelve o'clock. One night, when a group of girls from the Home Economics School in Saharsa accepted the Lord, we were there till two o'clock in the morning. I shall never forget that night. About fifteen girls, ages between 18 and 22, wept and confessed their sins, and then with the joy of forgiveness they sang and testified.

From North Behar, I came to Lucknow, which is a large city. Pastor B. M. Chand, who is pastor of the Indian Pentecostal Church in Lucknow, had a one week's special evangelistic campaign. A large shamiana (tent) was pitched in a park near the church and each evening the place was packed. We had a

morning service for the believers, when Mr. Sylvester, an Indian brother pastoring the church in Allahabad, spoke. His messages were a real blessing to us all. After the morning services, Mr. N. K. Dutt, who just returned from the States, prayed for the sick. Many non-Christians came for prayer and they testified of healing. In the evening between thirty and forty accepted the Lord as their Saviour. I played my accordion for all the meetings as there was no other instrument. I also helped in the women's prayer tent, where the women and girls who came forward for salvation were advised and prayed with. One lady doctor and quite a few nurses from the two large government hospitals accepted the Lord.

We have just finished a special Easter Convention in Kishanpur, a place five miles from Dehra Dun. The Finnish Pentecostal Mission is working there. A large tent was pitched and we had both English and Hindusthani services. At two of the Hindusthani services the girls from the Blind School in Rajpur (two miles from Kishanpur) attended. They are lovely Christian girls and they sang several special numbers. A large number of non-Christians attended and heard the gospel. I had the children's meetings and also played my accordion for all the services.

"Therefore Our Hearts Are Rejoicing"

By Margaret Michelsen
Orai, U.P., India

*"The Lord hath done great
things for us; whereof we
are glad." — PSALM 126:3.*

Therefore our hearts are rejoicing, and we are thanking Him for all He has done during the special meetings which were held here beginning March 12. From the very minute we gathered under the tent which had been put up for the meetings, we sensed His great presence. There was no "thunder or loudness" but His own Spirit moving and working in hearts. Never have I seen it likewise here before. We could not tell or know all that was going on, but we knew God was working. Then our teachers began to open their hearts and cried out to Him for salvation. They became so hungry and wanted Him so badly—not only did they want to be saved, but they wanted Him to come and fill them with His Spirit.

By the second evening two testified that the burden of sin had gone and they had a happiness within that they had never known nor could describe. Immediately after they testified, the Spirit of the Lord came upon these two and it seemed that they were not far from receiving the baptism of the Holy Ghost. One is the Methodist preacher's daughter—but she is ruined for the Methodist church now. She is rejoicing and praising the Lord, leading out in prayer and testifying—even before her father and her ungodly brother. Two other teachers were wanting Him also, but it was all so new to them it took a little more time and dealing with them. But praise be to God, He has captivated them al-

so and now they are rejoicing in His salvation.

Sunday morning we had a communion service and Saturday night, before retiring, these teachers were studying their Bibles and looking up verses about the Lord's Supper. They wanted to be ready and come to His table with an open heart and understanding. No one had told them to do this. Then God began to deal with the youngest one and showed her some things that were not right in her life. So she did not take communion that morning, but by afternoon she felt so badly about it that she went into one of the classrooms all by herself and cried out to God till peace came into her heart. Oh, our hearts are filled with thanksgiving for all His wondrous works and for the blessings He has given to us. I trust you will continue to pray for our teachers that they will go on seeking Him and that He will fill them with His Holy Spirit.

Now here is the other side. We are praying and asking God to do something for some others who need to be revived, convicted, and changed, and we so hoped that during these meetings they would come to him afresh and receive a fresh anointing and a touch from Him. Please, please pray for them that God will awaken them to their need and give them a hunger for the things of God!

"A New Work" in Bettiah Orphanage

By Hilda Wagenknecht
Bettiah, India

God has been wonderfully blessing us here, and we feel He has done a new work in our midst. We had a week of meetings before Easter and, oh, the presence of the Lord was so real. One dear teacher, a young wom-

an, who had only been with us a few months found the Lord in a definite way. She had been a nominal Christian, her parents being Methodists, fine people, but she never knew the joy of salvation. Then one evening at the close of the meeting the Lord showed her her guilt and her need of a Saviour and, oh, how she wept before the Lord! After about half an hour or so she came through to such radiant victory, praising the Lord and thanking Him for coming into her heart. Over and over she said, "Lord, I never knew it was possible to have such joy in my heart." Oh, the blessing of God in our midst those days, and thank God it still continues. When I took the prayer meeting last evening, there was again such victory in our midst and a wonderful spirit of prayer. Thank God for this little group who love Him and are so earnest, but, oh, how we LONG that the multitudes might be brought in to know Him.

God's Protection in Kenya, East Africa

By Eleanor Morrison

Recently we have had some wonderful experiences seeing the protecting hand of the Lord over us. Last week LeRoy went into one of the storehouses on the mission. He couldn't see too well when he entered for he had come in from the bright sunlight. He went to reach for a can of food and noticed something an inch away from his hand. Upon looking closely, he discovered it was a 3-foot black mamba snake—one of the deadliest here! It was apparently asleep and didn't notice him until he got a board to kill it. Then it rose up to strike, but he killed it before it did.

That same day, about three hours later, under a brick out-

The baptism in the Holy Ghost

is an advanced step in the knowledge of God whereby Jesus is made more real to the soul.

M. W. Robinson.

side the same building, one of the dogs on the station discovered a green mamba, another deadly snake. Since it was outside and under a brick, it could easily slither away if attacked, so LeRoy shot it as it raised its head to strike at the barking dog.

The next day some of the workmen were moving some dry grass from a woodshed and upon dropping it to burn discovered a snake in the midst. They were really frightened for they had carried the bundles of grass some distance in their arms! They quickly found a stick and clubbed it to death.

Just today I was sitting in our living room talking to one of the other missionaries, facing a window, and suddenly I saw a long yellow and black striped tail hanging over our eaves-trough. I called Lee and he said it was either a mongoose or civet cat in the part between our roof and ceiling of the house. They will not attack a human unless cornered. We don't know if he intends living in there or was just hiding from the dogs.

We certainly thank God for the power of Jesus' blood that keeps us safe from the evils around us. How wonderful it is to know that our heavenly Father careth for us! What an inspiration these experiences are to trust Him more!

The Message of Pentecost

(Continued from page 2.)

boast will be of the Lord; I will delight myself in the Lord. I have set the Lord always before me. He is at my right hand. I shall not be moved.

Jesus spoke like that of the Father. That was His cry. He was willing to empty Himself. Though He lived in the form of godliness, he counted it not robbery to be equal with God, but He emptied Himself. His only desire was to have the Father glorified in Himself, even though it meant crucifixion. It was there Jesus Christ won the great fight over the selfishness and the flesh life of the human nature. He won the fight by emptying Himself, by humbling Himself.

Look at the contrast between Adam the first and Adam the last. The first Adam wanted to rise into a place of being like God, of knowing like God, and of being powerful like God. In doing so he became like the devil. The last Adam who was like God made Himself of no reputation and was found in the likeness of men. He humbled Himself, and what was the result? God highly exalted Him and gave Him a name that is above every name.

What do I do in order to meet Jesus, to win Christ? Paul points the way: "I count every-

thing but refuse for the excellency of the knowledge of Christ Jesus my Lord."

We don't all have the same capacity nor the same kind of ministry; we don't all have the same lights nor the same gifts, *but all of us have this one call: To be for Christ, to possess Him, to be filled with Him.* And nothing can withhold from me that knowledge of the Son of God if I love Him and keep His commands, if I run after Him with all my heart. All my labor ought to be over this one thing—O Jesus, that I might know Thee and the power of Thy resurrection! Wonder of wonders, when Jesus Christ finds a heart that wants Him like that, He won't wait a long time before He'll begin to reveal Himself. Deep down in your soul there will be that still small voice, that wonderful anointing, that sweet presence of the Son of God; and it will be manifest wherever you work for Him. Wherever you go there will be that sweetness, that soft touch of His presence.

That's the thing that makes Holy Ghost meetings. It's because people have been accustomed to living in the presence of the Lord and because they are reaching out after Christ instead of after good meetings. That's the thing we need to know in these wonderful days. While there are many noises and many voices that clamor for our attention, there is one still small voice, the voice of Jesus, saying, "Lovest thou Me? Do you want Me?"

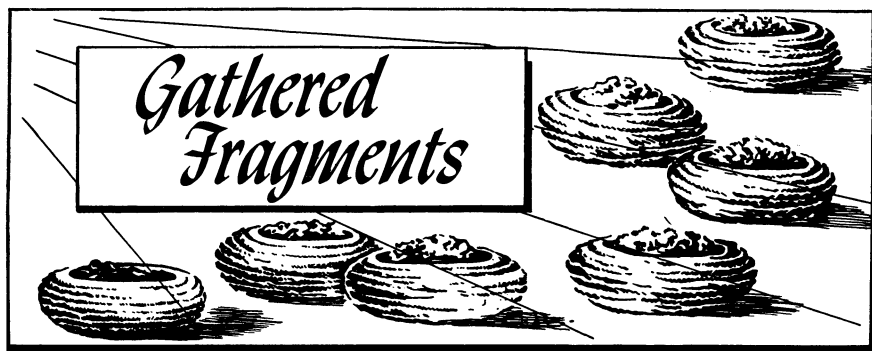
There is no greater call than this, and this call has certainly and definitely come to our hearts. What are we doing with it? God and the devil are watching to see what you are doing over this one call, to have Jesus, to know Him. The enemy is working overtime to make people not know Jesus. If I grow careless over this one thing—knowing Jesus, darkness and

confusion will enter my soul, and I will become enamored of other things.

God has called upon me to deny myself, to hate myself, to love Jesus, to want Him, to seek for Him with my whole heart. If God has put that cry into my soul, I ought to nurse it, I ought to make sure that it increases in me. As I seek Him He draws nigh to me; that seeking spirit becomes my portion, and I become desperately hungry for the Lord. Oh, there's the voice of the bride, "Where is He whom my soul loveth? O ye daughters of Jerusalem, I adjure you by the roes and by the hinds of the field that ye tell me where He is whom my soul loveth!" Your whole attention is riveted on Him. There is nothing else that satisfies you.

There must come a time in my soul and in your soul where Jesus Christ has become All and in all, when every other interest and every other affection has been wiped out, and there is only one interest—Jesus. No matter what He does with me, no matter whether He raises me into a place of power with Himself or not, the important thing is that I have Him for myself, that He satisfies the depths of my spirit. This is eternal life, that they might know Thee the only true God and Jesus Christ whom Thou has sent.

What a wonderful call! Let us reiterate it to our own hearts. Let us ask God to restore the light in our own souls. Let us become simple. It may be God will keep you small and hidden. O wonderful, wonderful call! He says, "My love, my dove, my undefiled, let Me hear thy voice, let Me see thy countenance, thou that art in the secret place of the stairs." Let others make a great noise and clamor for attention. The bride of Christ is hiding away in Him with one desire, only to please the Bridegroom.



TWO OF THE OUTSTANDING LEADERS of the Church of Jesus Christ experienced their new birth in the month of May—Charles and John Wesley. To commemorate the first anniversary of his conversion Charles composed an eighteen-stanza poem, May 21, 1739, which begins with the words of praise:

*Glory to God, and praise and love,
Be ever, ever given:*

and then the author continues with his personal testimony:

*On this glad day the glorious Sun
Of Righteousness arose,*

*I felt my Lord's atoning Blood
Close to my soul applied;
Me, me He loved—the Son of God
For me, for me He died!*

The well-loved hymn, *O For a Thousand Tongues*, is taken from this poem, stanzas 7-12.

* * *

John Wesley was converted three days after his brother—May 24, 1738—while attending an informal gathering where Martin Luther's preface to his *Commentary on Romans* was read. Wesley's diary record of this event which was to have such far-reaching results has stirred thousands:

"About a quarter before nine, while he [Luther] was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins,

even mine, and saved me from the law of sin and death."

"All through the South last week, the embarrassing chant of *If Jesus Came to Your House* sounded from phonographs" on dime-store record counters, from jukeboxes, and from private homes according to *Time* (March 26). No matter who wrote it nor where it is sung, it is certainly thought provoking:

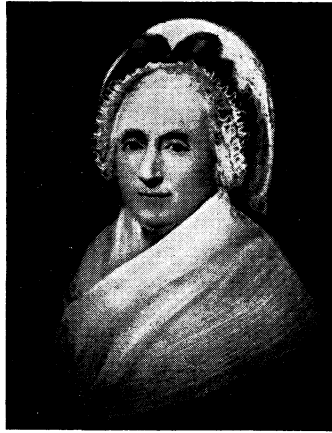
*If Jesus came to your house to
spend a day or two . . .
If He came unexpected, I wonder
what you'd do . . .
Would you have to change your
clothes before you let Him in,
Or hide some magazines and put
the Bible where they've been?
Would you be glad to have Him
meet your very closest friends,
Or hope that they would stay away
until His visit ends? . . .
Would you be glad to have Him
stay forever, on and on,
Or would you sigh with great relief
when He at last had gone?*

WELL, AFTER ALL, WHAT WOULD YOU DO "IF JESUS CAME TO YOUR HOUSE TO SPEND A DAY OR TWO"?

* * *

A good thought for Pentecost Sunday (May 20): The baptism of the Holy Ghost is not to speak in tongues but to surrender my body as a living sacrifice.

“America’s First Mother”



MARY BALL WASHINGTON
(1708 - 1789)

The following is an excerpt from a letter to George Washington from his Mother:

THE GREAT SOVEREIGN of heaven and earth governs the world. There are no accidents of fortune. Things are not left to the wills of men, to blind chance, to their own contingency, but are all inspired, guided, and ordered by Him. *He* is still the same and will order all things well.

No snares, intrigues, or difficulties puzzle or prevent the ways and purposes of God. Whatsoever contrivances and confusions be amongst men, He still keeps His throne, never lets loose of the reins of His government of the world, though the instruments of His overruling power may be guilty of violence and injustice.

If thou seest the oppression of the poor and violent preventing of judgment and justice in a province, marvel not at the matter, for He that is higher than the highest regardeth; and there be higher than they.

The tragical rents and revolutions of states and kingdoms, the disappointment of councils, the defeats of armies long flushed with success, the dissolving of majesty, the pulling asunder the thrones of mighty empires, the numerous accidents and travesties of human life, all depend upon the disposing will and pleasure of God.

They who continually make God their defense, that trust to His perfection, rely and cast themselves upon Him for safety, shall find Him a sure safeguard; they are His particular care and charge, under His special providence and defense, secure from all hurt and danger; He that dwelleth in the secret places of the Most High shall abide under the shadow of the Almighty. He shall cover thee with His feathers, and under His wings shalt thou trust. He loves us better than we love ourselves and better knows what is fit for our interest, our universal welfare, which is lodged more intimately in His heart than it can be in ours.