



NUMBER 641

SPRINGFIELD, MO., APRIL 3, 1926

Subscription Price \$1.00
Canada and Foreign \$1.50

..An Easter Hymn..



Christ the Lord is risen today,
Sons of men and angels say:
Raise your songs and triumphs high;
Sing, ye heavens, and earth reply.

Love's redeeming work is done,
Fought the fight, the battle won;
Lo! our Sun's eclipse is o'er;
Lo! He sets in blood no more.

Vain the stone, the watch, the seal,
Christ hath burst the gates of hell,
Death in vain forbids His rise;
Christ hath open'd Paradise!

Lives again our glorious King:
Where, O Death, is now thy sting?
Once He died, our souls to save:
Where thy victory, O Grave?

Soar we now where Christ has led,
Following our exalted Head;
Made like Him, like Him we rise,
Ours the cross, the grave, the skies.

What though once we perish'd all,
Partners in our parents' fall?
Second life we all receive,
In our Heavenly Adam live.

Risen with Him, we upward move;
Still we seek the things above;
Still pursue, and kiss the Son
Seated on His Father's Throne.

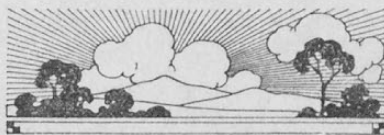
Scarce on earth a thought bestow,
Dead to all we leave below;
Heav'n our aim, and loved abode,
Hid our life with Christ in God.

Hid, till Christ our Life appear
Glorious in His members here;
Join'd to Him, we then shall shine,
All immortal, all divine.

Hail the Lord of Earth and Heaven!
Praise to Thee by both be given!
Thee we greet triumphant now!
Hail, the Resurrection Thou!

King of glory, Soul of bliss!
Everlasting life is this,
Thee to know, Thy power to prove,
Thus to sing, and thus to love!

—Charles Wesley.



--:-- RESURRECTION LIFE --:--

Elder W. T. Gaston

"Christ arose, and the grave has lost its victory and death its sting." He showed Himself alive "by many infallible proofs," not to the common rabble, nor yet to the leaders of science or of religion, but to His sorrowing disciples. Even Thomas had all his misgivings swept aside, and the church as a whole was prepared to give unanimous testimony of the resurrection of the Lord Jesus.

This was the keynote of the early preaching of the gospel. The apostles rang the changes upon this theme until Europe and Asia were stirred. God confirmed the message "with signs and wonders, and with divers miracles, and gifts of the Holy Ghost." However, there are many doubters and cavaliers preferring to take the testimony of the soldiers, who, in their bribed attempt to account for the empty tomb, were inconsistent enough to describe what took place while they were asleep. Great witnesses these!

Chief among the opposers of the church in its infancy was Saul of Tarsus, who thought within himself that he "ought to do many things contrary to the name of Jesus" until he made a certain trip to Damascus. While on this journey in a moment of time this arch-enemy of Christ became His most staunch defender. What was it that wrought this change in Saul? The answer is clear. He met the risen Christ and was transformed, and moreover, the gospel that was made known to Paul by the revelation of Jesus Christ was on this wise, "That if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

It is not my purpose in this short paper to deal with the Modernists who deny the divinity of Christ and His resurrection, but I will say this much, that not one of them is saved. Neither can they be saved without confessing Christ as Lord, and believing with all their hearts in His resurrection. Laying aside all sentiment, this is the naked truth of revelation.

Real faith in the risen Christ will bring resurrection power of the life. To be a Christian is to experience the life and power of Christ in yourself. There is without doubt a great need for preaching the fundamentals of the faith. However, there is a danger of holding and preaching the form and letter of the gospel without knowing or manifesting the life and power of it. The revival of Pentecost did not come through the preaching of homiletical discourses on the doctrine of Christ but rather by the sovereign power of God falling upon and being manifested through emptied human vessels who had more faith in the power of God than in the power of logic. There is too much dependence in the church today upon carnal power, "excellency of

speech and wisdom." We need the life of Christ pulsating within and flowing from our innermost beings in rivers of living water. Hallelujah! Christ is risen indeed! and we know it. Every Christian in the world is sure of it, for the Spirit that raised Christ from the dead dwells in us and quickens our mortal bodies.

"The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ...and hath raised us up together and made us sit together in heavenly places in Christ Jesus."

At this Easter time all nature is illustrating the gospel of life. The springing life within silently pushes off the old clinging leaves, and fresh green foliage bedecks the mountain-sides, while varicolored blossoms fill the air with their fragrance. What is it all about? Who can explain it? We see the working of the law of life, both in the vegetable and animal kingdom, and we marvel and wonder. Only a few professors of botany care to weary themselves with a long treatise on roses, yet any Simple Simon with eyes and a normal proboscis may enjoy one to the full.

How puny are the theories of life in comparison with the manifestation of life itself. Even so with the higher "law of the Spirit of the life of Christ Jesus." Nobody can define or explain it. "It passeth knowledge." Its riches are "unsearchable." Children and philosophers alike are made to wonder and praise as they touch the threshold of the infinite life and glory of Christ. Yet the least in the kingdom has experienced this life, and many enjoy to the full its glorious manifestations and after all, it is the manifestations of life that are so badly needed 'mid the scenes of death about us.

Jesus came that we might have life, and that we might have it more abundantly. God's program is not to choke us off from the pleasures and vanities that are dear to the carnal man, but rather to give us a new life within that pushes off the old life and causes us to forget it in the enjoyment of the new. Look into the tender, radiant face of a happy Christian, and your language is inadequate to express it. The life and beauty of Christ is radiated from his very countenance. Beloved, let us seek to be so filled with "the Spirit of life in Christ Jesus" that like the great apostle to the Gentiles we can say, "Christ liveth in me and the life I now live in the flesh I live by the faith of the Son of God." And again, "For me to live is Christ." This abundant life is the secret of victory.

In the natural way, all understand that

the folks in peril of disease are the weak, anemic, half-alive ones, whose resistance is broken down. Such persons are an easy prey to disease, and are apt to succumb to ordinary maladies, while the red-blooded, one-hundred-per-cent-alive, folks are immune to the ravages of the destroyer. Even so in the spiritual world. You will never backslide so long as you keep filled with the Spirit. "Greater is He that is within you than he that is in the world." "Yea, we are more than conquerors through Him that loved us."

But let us remember that we shall only be able to enjoy personal liberty and manifest to others the Spirit and nature of Christ just so long as we keep filled with divine love and energy. The great need among Christians is for a larger vision and a deeper experience in the grace and power of God. Let us learn to pray with the Ephesians "to know the exceeding greatness of His power" toward us who believe "according to the working of His mighty power which He wrought in Christ when He raised Him from the dead and set Him at His own right hand in the heavenly places." Let us not forget that this power is directed toward the believer, and even the weakest believer can be strong in the power that raised Christ from the dead.

There is no doubt that we all come far short of our privilege in this respect. How puny and impotent we are as compared with stalwart saints of the early Christian era, yet God has graciously provided that we shall "be strong in the Lord and in the power of His might."

You have doubtless heard the story of the man on board the steamer who, because of his extreme poverty, decided to cross the ocean on a meager diet of cheese and crackers. He soon became so weak because of the lack of proper nourishment that he decided to purchase one square meal, when to his surprise he found that three square meals a day were included in the price of his passage. How like many Christians struggling through life on half rations, not knowing it is their privilege to be filled with exuberant life, quickened and healed by the Spirit that raised Jesus Christ from the dead.

Should there be unsaved ones reading these lines, let me urge you to come to Christ that you may have life. Apart from Christ all is death, neither is there any relief in a form of godliness without the power. Nothing but a living Christ enthroned within can give peace and victory.

"Now if any man have not the Spirit of Christ, he is none of his."

THE RESURRECTION VOICE

Then he spoke the old familiar name with the old intonation and emphasis, and she answered in the country tongue they both knew and loved so well, "Rabboni!" ... Did you ever realize that the intonations of the voice of Jesus which had passed unimpaired through death, suggest that in that new life which lies on the other side of death, we shall hear the voices speak again which have been familiar to us from childhood? F. B. Meyer.

On What Day Was Our Lord Crucified?

By Pastor J. Narver Gortner

It has been quite generally believed that the crucifixion of our Lord took place on Friday, but I am fully convinced that such was not the case, and that the general belief that the crucifixion took place on that day is due to a misunderstanding of certain Scriptures which when properly understood and rightly interpreted, demonstrate that the crucifixion took place on Wednesday rather than on Friday.

It is not my purpose to enter into an exhaustive discussion of the subject, but simply to call attention to a few facts that, in my opinion, are of such a nature as to convince any individual who is willing to be convinced.

In Matt. 12:40 it is recorded that our Lord declared that "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." It was to "certain of the scribes and of the Pharisees" that Jesus said this. He had not yet gone to the cross. Prior to this time, He had said to the Jews, "Destroy this Temple and in three days I will raise it up," and we are told by the Holy Spirit, through the Apostle John, that "He spake of the Temple of His body" (Jno. 2:19-21).

It has been argued that the words in Matt. 12:40 could not have been spoken by Jesus for the reason that He was not "three days and three nights in the heart of the earth," or, in other words, in the sepulcher out of which He came on the morning of the resurrection. We have been told that the words were probably added by a later scribe and that they constitute what we know as an interpolation.

It is altogether likely that this explanation would never have been restored to, or even thought of, were it not for the fact that interpreters of the Scriptures have taken it for granted that our Lord was crucified on Friday. Had they been able to interpret the Word aright, and had they followed the teaching of the Word rather than the tradition of men, they would have tried to set aside the fact that our Lord taught that the prophet who for three days and three nights was in the belly of the marine monster was a type of his Lord who, after having paid the penalty of our sins and the price of our redemption upon the cross, was to lie for a similar period of time in the grave before rising from the dead.

That our Lord arose on the morning of the first day of the week is generally conceded. Eight in Scripture is a number associated with resurrection, and eight in numerals comes after seven. Saturday, the Jewish Sabbath, was the seventh day of the week. The next day, the day after the Sabbath, was the eighth day, which, since it marked the beginning of a new week, was known as "the first day of the week" (Mark 16:2). On this

day Christ arose from the dead. Now, if He were crucified on Friday, as is generally believed, He could not possibly have been "three days and three nights in the heart of the earth." We are told that portions of days were often spoken of as days, and this is true. If we were told that "as Jonas was three days in the whale's belly, so shall the Son of man be three days in the heart of the earth," we might get over the difficulty by saying that, in accordance with Jewish custom, parts of days were reckoned as days and were thus spoken of. But it is distinctly stated, and stated by no less authority than our Lord Himself, that "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."

Now, it is important that we bear in mind the fact that the Jews in reckoning time, reckoned from sunset until sunset. That is to say, the Jewish Sabbath began at sunset Friday evening and ended at sunset Saturday evening, whereas we reckon from midnight until midnight. If our Lord was crucified on Wednesday and was buried just before sunset Wednesday evening, rising just after sunset Saturday evening, or, in other words, at the very beginning of the first day of the week, according to the Jewish reckoning, why, then, He was in the grave just three days and three nights, as He had said He would be.

Now let us see what the facts are. Turn to Leviticus 23:5-7. Here we read, "In the fourteenth day of the first month, at even is the Lord's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein." You will observe that in the third verse of this chapter the seventh day which is "the sabbath of rest" is spoken of as "an holy convocation." Each Jewish Sabbath was "an holy convocation" and each "holy convocation" was a Jewish Sabbath. It is important that this fact be borne in mind.

Now, turn to Jno. 19:31 and read, "The Jews therefore, because it was the preparation"—that is, the preparation day, the fourteenth day of the first month, the day preceding the fifteenth day which was the first day of the feast and which was an "holy convocation," or, in other words, a Sabbath, but not the ordinary weekly Sabbath,—"that the bodies should not remain on the cross on the Sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs be broken, and that they might be taken away." You will observe that it is said that "that sabbath day was an high day," that is, it was not the ordinary weekly sabbath, the seventh day of the week.

Our Lord, it is quite evident, was cruci-

cified on the day spoken of in Lev. 23:5 as "the fourteenth day of the first month," the month called in the Pentateuch "Abib" and "Nisan" in the later books. The next day, the fifteenth day, was "an holy convocation," or a sabbath day that was "a high day." The fourteenth day of Nisan in the year in which our Lord was crucified was Wednesday, and that was the day on which He died.

But it has been argued that we are told that He rose on "the third day," and how could that be if He was in the grave three days and three nights? It was customary to speak of the day after three days had passed by as "the third day," or, in other words, to speak of the day that we would call the fourth day as "the third day." I will use just one Scriptural illustration of this fact.

In Jno. 2:1 we read, "And the third day there was a marriage in Cana of Galilee." In the preceding chapter, at the 29th verse, we read, "The next day John seeth Jesus coming unto him." In the 35th verse we read "Again the next day after John stood and two of his disciples;" and in the 43rd verse it is recorded that "the day following Jesus would go forth into Galilee." Here are three days definitely made mention of. It would be natural for us to speak of the next day as the fourth day. But, in accordance with the custom which then prevailed, the next day, or the day after the three days had gone by, is spoken of as "the third day." This makes clear the reason why, although the Scripture speaks repeatedly of the fact that our Lord rose on the third day, Jesus is represented in Mark 8:31 as teaching that "the Son of man must suffer many things, and be rejected of the elders, and of the chief priests and scribes, and be killed, and **after three days** rise again." It was "after three days" that our Lord rose from the dead. He was in the sepulcher "three days and three nights" just as Jonah "was three days and three nights in the whale's belly."

The reason many people find what seem to them to be contradictions or misstatements in the Word of God is because they do not understand the Scriptures and they insist upon interpreting them according to the ideas of modern minds and in harmony with the customs that prevail today.

The Bible, properly understood and rightly interpreted, does not contradict itself. Every portion is in complete harmony with every other portion.

WHICH GUIDE?

It is related that a missionary who wished to teach to a group in Turkey the truth of the resurrection, said: "I am traveling and have reached a place where the road branches off in two ways: I look for a guide, and find two men, one dead, and the other alive. Which of the two must I ask for direction, the living or the dead?" "Oh, the living," cried the people. "Then," said the missionary, "why send me to Mohammed, who is dead, instead of to Christ, who is alive?"

—John T. Faris.

Subscribe for "Christ's Ambassadors," 60 cents 1 year; 2 years for \$1.00.

The Pentecostal Evangel

Published Weekly (50 issues a year)
Official Organ of the General Council
of the Assemblies of God

W. T. Gaston.....Chairman
D. H. McDowell.....Assistant Chairman
J. R. Evans.....Secretary

Publication Office

336 West Pacific Street, Springfield, Missouri
Subscription price, \$1.00 per year. Canada, \$1.50
per year (to pay for extra postage). Great Britain,
6/6. Please send International Money Orders or
British P. O. Orders to pay for British subscrip-
tions.

Price of bundles, 12 copies, 24 cents; 25 copies,
45 cents; 100 copies, \$1.80.

Entered as second-class matter June 25, 1918, at
the post office at Springfield, Mo., under the act
of March 3, 1879. Accepted for mailing at special
rate of postage provided for in Sec. 1103, Act of
October 3, 1917, authorized on July 3, 1918.

Stanley H. Frodsham.....Editor
Chas. E. Robinson.....Associate Editor

CHRIST'S RESURRECTION AND OURS

The risen Christ came into a room and showed the disciples His hands and His feet. He showed His wounds and He showed His love in His wounds. They were wounds empty of blood but full of love. He said, "Behold my hands and my feet, that it is I myself; handle me, and see, for a spirit hath not flesh and bones, as ye see me have."

He said, "Where I am, there ye may be also." He is not dead. He is alive. He is risen. And if the Head is risen, it must be that the body is where the head is. He is risen and "hath raised us up together" in Him. But the feet are touching the earth. Only the feet of the upright man, the ascended man, touch the earth. His head is in the heavens. And so in the Spirit, our head is in the heavens and the feet alone touch the earth. But the feet do not belong to the earth.

God raised Christ from the dead and quickened Him. It required God to do it. And the same power has raised you up together with Him. God's power did it. And it requires God's power to make you believe; the fact is so great, so mighty. God, who exercised this great power, has given you the faith to believe the fact.

Study God's Word where it tells you that you are pilgrims and strangers. Your citizenship is in heaven. You are not of the earth. You look for a city whose builder and maker is God. Why do you look? Because the tenant has really gone ahead. "He is not here." Can the Spirit say that of you? "He is not here, He is risen." How do you realize it? By believing what He says. God spake and it was done. The creation of the world was an easy matter compared with the raising of Him, and His ascension through the principalities and powers and spiritual wickednesses in heavenly places; and not only Him but the millions, the countless hosts that no man can number, whom God raised with Him. The creation of the world was an easy matter compared to the raising of Christ and His members. Why? The creation was made without opposition. But when the Son of God was raised there was the opposition of all the powers of darkness. But He triumphed over them openly. The

way to heaven was opened by that triumph.

God stretched out His arm and rescued Israel, and with a mighty hand He brought them out of the land of Pharaoh. To redeem Israel, He had to stretch out His arm, and that arm rebuked Pharaoh. "Let my people go!" "Who is the Lord that I should let them go?" But the grip of God grew tighter and tighter. Pharaoh's hand had to let them go. That same arm with its might and its strength is available for you. "Let my people go!" And your Pharaoh says, "Who is God?" If you let God use His arm, He will increase the pressure so that the enemy will cry, "I will let them go."

Israel, with its teeming thousands, was weak and powerless against the tyrant. And man's countless millions have been helpless against their tyrant. But when there was no eye to pity, the Lord by His mighty arm brought salvation. He says, "I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me; and my fury, it upheld me." "Who is this that cometh from Edom, with dyed garments from Bozrah? . . . I that speak in righteousness, mighty to save." Behold a mightier than Moses is here. And this same Jesus, who took you out of the hand of Pharaoh, can bring you into a land flowing with milk and honey that you might serve Him without fear.

What is the price? This deliverance is without money and without price; because He paid the price. This same Jesus, He is the Alpha and the Omega; He did the first for you, He redeemed you and He will crown you.

Christ rose, and you rose with Him. He is crowned; He will crown you. What He went through was for you, in place of you, but everything subsequent He shares with you. He took what you should have had, and He shares with you what you have no right to. "The glory which thou gavest me I have given them" (John 17:22). What we deserve was to be forsaken of God, and He received that. "Then I restored that which I took not away" (Psa. 69:4). Adam took it away, and the second Adam restored it—restored that which He took not away.

The Holy Spirit always seeks to glorify Jesus, Son of man and Son of God. He glorified Him as Son of man and He glorified Him as Son of God. He wants to glorify Him in you. He will deliver you out of the hand of Pharaoh, and bring you through the Red Sea, through the wilderness, through all the enemies in the wilderness, into the promised land. Have you left Egypt? The cloud moved from place to place until it reached the Land. It was above the earth, and material obstructions it knew not. You too are risen above every obstacle, and you will be taken into the land if you will follow the cloud.

CHRIST LIVES!

Yes! Christ lives! He lives, but not in a back-slidden ecclesiasticism that loves plumage, show and perishing tinsel! He lives, but not in a church that is 93 per cent unbelievers and 7 per cent uncertain! He lives, but He doesn't live in

the modern fads and feud! He lives, but not in a decayed churchianity where shibboleths are king and politics are in the saddle! He lives, but not in wealth and splendor! He lives, but not in poor, wretched Laodicea with all her gorgeous church-trappings and unholy alliances! He lives, but not in the church which is intoxicated with her own conceit! No, no!

He lives in individuals who think more of secret prayer than public show; who worship in spirit and truth and not in cold formalism. He lives in a congregation that is afire with love for her LORD, that is ablaze with her Lord's glory; that dares to stand (if alone) on the naked Word; that puts Christ above creed, the Word above theories, the Spirit above notions and human ability, and a rich experience with God and hourly communication with Him above the learning of mortal men.

He lives in such. He loves such. He empowers such. They shall never be confounded nor ashamed. Love will climb up the trellis of their faith and soar on high. Hope will swing out into the regions eternal and bring poise, peace, and purity to worshipping hearts. Faith will take God at His Word and make Him a REAL daily and hourly contact, not only in human history, but in individual hearts. In such God lives. Such have the "life of God," from which once they were alienated by "wicked works." Oh, hallelujah! He lives! He lives! His life is our life, and to know HIM is to procure the blessing and title to "eternal life." Amen!—Sel.

DIVINE LOVE

That which is love indeed, worketh by sacrifice, by toil, and by service. All that is divine, all that is the Christ love, worketh thus. The human love is selfish, the human love seeketh her own and not the good of another. The human love is sentimental, noisy, effervescent. It is often like the foam which passeth away. The love that is divine poureth out itself, poureth out itself lavishly, oh lavishly! The love that is divine is a principle, a principle governed by wisdom. The love that is divine is not over-indulgent on the one hand, nor doth it withhold on the other. Divine love may give or it may withhold according to divine wisdom. Love that is divine is unchanging. It abideth forever.

HEALED OF CANCER

I had a cancer on my breast. I was in bed six weeks, suffering intense pain, and the doctors could not do me any good. I had an aunt who had a cancer in the same place, and she had her breast taken off. The Lord said to me, "Send a handkerchief to Springfield, to your cousin Katie Williams, and let her anoint it." I did what the Lord told me, and Praise Jesus, when I received it I laid it on my breast, and in three days the cancer looked as though a drawstring had been put in it and had drawn it together. I was healed instantly and am praising God for the healing.—Olive Ede, Minden Mines, Mo.

THREE MEETINGS WITH THE SAVIOUR

An Easter Message

Let us look at three meeting times with the Saviour, and we will take three texts of Scripture. The first is in John 21:4: "But when the morning was come, Jesus stood on the shore, but the disciples knew not that it was Jesus." I can imagine the picture. I remember some years ago passing with some members of my family through the Holy Land, and we came to Nazareth, and one day our guide came and said, "Tomorrow we will set our faces toward the Sea of Galilee, we will spend Sunday there." We stopped for luncheon at the Horns of Hattan, where tradition says the Sermon on the mount was preached. "Now," I said, "we will look at the Sea of Galilee with no one beside us." Very soon we came to the bluff where we could see the waters that Jesus loved. The waters are as blue as the sky, and the sky is indescribable. The earth is a sort of red color, the foliage is as grand as anything I have seen in my life, and away to the left stands Mount Hermon, snow-capped all the year through, like a white-robed priest keeping watch over the Holy Land.

When the day was dying, the disciples had gathered upon the shore, and they saw their old friends going out fishing. I can imagine a little boat going out from the shore, the water splashing, and in the sunset light the drops of water look like jewels. Then I see Peter with his fingers twitching, his face flushing, his eyes flashing. He has been a fisherman; and they say if a man has been a fisherman he cannot get over it, even if he becomes a Christian. So Peter stands on the shore and gazes at the faces of his fellow disciples, and presently he bursts out with this: "I go a-fishing!" And it was all the other disciples needed. They said, "We will go with you," and they stepped into the little boat, and pushed out from the shore, and got away to sea. Then the night came on, and they threw out the net, but every time they laid hands upon it they knew it was empty. They exhausted all the fisherman's skill known to men who fished upon the Sea of Galilee, and they failed. Then just as the day was being born—and there is always a mist on the sea of Galilee with the new day—they heard a voice through the mist.

Somebody has said that this is the only time in the ministry of Jesus when He used sarcasm, but here He seems to be sarcastic. He knows they have toiled all night and taken nothing. He knows that the nets are empty, and knows they are discouraged. Someone has said they could just imagine the smile playing over the features of Jesus as He said, "Children, have ye any meat?" They hesitated a second, and then they said, "We have toiled all night, and have taken nothing." Jesus' voice then, I imagine, lost its sarcasm as He said, "Cast your net on the right side of the boat." They

did so, and the moment they touched it they knew something was happening, and the moment they began to draw in the net their faith was confirmed, and the net was filled, yet it did not break. Suddenly Peter has the old thrill of heart take possession of him, his heart tells him it is Jesus on the shore, and he girds his fisher's coat about him and springs into the sea, pushes his way to the shore and stands face to face with his Master. That is the setting.

Now, I know some devout Bible students will have said, "Why a story so familiar?" Because I want to tell you some things that possibly you may have overlooked. First, it was the morning, and Jesus stood upon the shore. Do you know that He has been standing on the shore every morning since? When you closed your eyes in sleep last night, you could not keep watch. All the dangers that might have beset you, He pushed back. All the dangers that might have overtaken you, He sheltered you from. He kept watch, and when the morning came, and the sun had arisen, and your eyes were open, He was still there. Did you speak to Him? Before you let business come into your mind, did you speak to Him? Your experience is the same as mine; the day that begins without prayer ends in confusion and defeat. Your experience is the same as mine; the day that begins with prayer goes on with increasing victory and power.

The second thing I want to emphasize is the difference between the 3rd verse and this in that 21st chapter. In the 3rd verse they toiled all night and took nothing. In this, they cast the net into the sea on the right side, and the net was full. It was the same sea, the same net, same boat, same fishermen, but different results. I want to emphasize that. There are a great many of us in these days fishing on the wrong side and fishing by the wrong methods. Many a man today is preaching simply with the power of intellect, and that is not to be despised; some have genius at the back of them, and that is not to be despised; but the only man who is preaching with power, the only man who is drawing and swaying the multitudes, the only man who is leading multitudes to Jesus, is the man that has got at the back of him the story of the Cross, the man that has got at the back of him the third Person of the adorable Trinity. It all depends upon the power at the back of everything.

But there is something more. I think I see Simon Peter coming up from the shore in the early morning, and the water dripping from his fisher's coat. Can any of you tell me what he saw first? You say he saw Jesus! I did not ask whom did he see. I said **what** did he see? I do not think it is simply fancy of mine that the first thing he saw when he came on shore that morning was the

fire of coals burning. Answer me this: Where else in the New Testament is a fire of coals mentioned? There is just one place—John 18:18. Peter stood warming himself, looking straight into the fire, for he never could have looked into anybody's face just then. And I think when he came on shore that morning the first thing he saw was the fire of coals, and the first thought that came to him was, "I denied Him." If he did the one thing I am perfectly sure of is this—that he must have dropped on his knees as he said, "Master, I did deny Thee. I did it with an oath." And if he said it, I know Jesus must have stooped down and taken him by the hand and lifted him up, and their hands came together—not as in the olden days, because Jesus' hands were pierced with the nails—and every single sin of Peter's had been blotted out. Do you know, I do not think the trouble with the Christian is found in the fact that he sins. "If we say we have no sin we deceive ourselves, and the truth is not in us; but if we confess our sins, He is faithful and just to forgive us our sins." The trouble with you this morning was not that you failed; the trouble with you was that you did not seek Jesus, that you did not meet Him.

Now, the second meeting, John 4:6. Jesus is sitting at the well, and the woman comes up, not to speak to Him, but to draw water. Can you tell me who began the conversation at that noontide hour? The noontime is a trying time in the Holy Land; the birds hush their singing, the cattle get into the shade of the great rocks, travelers seek shelter from the burning sun. Who began the conversation? Who always begins it? Who began it when you were a sinner? Did you seek Jesus, or did Jesus seek you? I like that hymn,

"Jesus sought me when a stranger,

Wandering from the fold of God."

Who spoke first when you were a backslider? Did you seek Jesus? Jesus turned to the woman and said, "Woman, give me to drink." I think that is beautiful. We are all the time thinking that He is giving us things. Has He not given me pardon, given me peace, given me forgiveness, given me everything that makes life worth living? One of the greatest Christians in America, John G. Woolley, was once a drunkard, and he says that staggering along the streets of New York in rags one day, he came to a corner of a street where he met Jesus Christ face to face. And he says that Jesus Christ stopped him on that street corner in his mad career, and, laying His hand upon his shoulder, He said, "John G. Woolley, do you want help?" and he says he looked up into His face and said, "No, Lord Jesus, I do not want help; I want You." He has given us everything—pardon and peace and Himself. And what will you give Him? One man says, "I will give Him my time." Why, He holds time in His hands until it bursts into eternity. Another man says, "I will give Him my money." Mr. Moody used to say, "He has gold on the streets better than in your banks." He does not want money. Then some poor man who has neither

money nor position drops his head into his hands and says, "I will give Him myself." That is it. "Give Me to drink," He says, and the best you can give Him is yourself.

Then Jesus looked into her face and said, "If thou knewest." "If thou knewest," and suddenly in the midst of their conversation Jesus turns to her and says, "Go, call thy husband." Well, that is a singular break. They were not talking about husbands. They were talking about drinking water, and Jesus said, "If thou knewest," and then He said, "Call thy husband." Why did He make that break? Because that was her sin, and He laid His finger upon it. "Get your husband. You call him husband who is not your husband. Get him!" And suddenly the woman saw her sin, and then she saw her Saviour, and she rushed back to the city and said, "Come, see a Man that told me all things that ever I did."

I will tell you why you fail. It is sin not confessed. But you know, friends, there is not a sin in my life that He will not make right, not a weakness in my life that He will not reveal, not a shortcoming in my experience that He will not make up for. "Hallelujah! what a Saviour!"

Mr. Spurgeon once said to Dr. Theodore Cuyler, "If there is ten minutes in the day when I am not as conscious of the presence of Jesus as I am of yours, I go alone to my room and say, 'O Jesus, what have I done to lose the vision?'" Meet Him. Get alone with Him.

Now, I come to the last, and to me, the thing that is most beautiful—John 20:19. It is the evening hour, and the disciples are alone in the upper room for fear of the Jews. Their hearts are beating rapidly, and their faces are white as death, when, suddenly, without the door opening, Jesus stands in the midst of them. Now, I want you to watch this. "And He showed them His hands and His side, and He breathed upon them, and He said, As the Father hath sent Me, even so I send you." Now, answer me this: What is the difference between the closed door of a room and the closed door of your heart? If there is a man or woman reading this that has a chamber in their heart where the door is closed, or a little secret place that you have never given to Jesus, what is the difference? He could go through the door of the room at His will, but He can never pass through the closed door of your heart. You have to bid Him come in. Then He says, "As the Father hath sent Me."

"And He showed them His hands." That is my last point. He showed them His hands, those powerful hands that threw the worlds into space. Those marvelous hands that divided the Red Sea for Israel. Those indescribable hands that held God's chosen people all through their wanderings, and brought them safe into God's presence. Those beautiful hands that He had placed on babies' heads to bless them. Those wonderful hands that He laid on men's eyes and said, "See," and the first face they saw was His. Those matchless hands, which stooped down to write a woman's for-

giveness in the dust. Those gentle hands that lifted the little maid into newness of life. Those soothing hands that cooled the hot blood of the fever-stricken woman. The mighty hands that lifted up the epileptic lad into perfect health and happiness. He showed them His hands.

Those dear hands of Jesus steadied me when I preached my first sermon, they soothed me when my heart was aching and well-nigh breaking, they kept me until my heart again was healed and helped, and they hold me still. Beautiful hands! Oh, meet Him in the evening. Never close your eyes in sleep until He takes those hands of His and untangles all the entanglements of the day. I hold Him up before you—Jesus, my adorable Redeemer—and beg you to follow Him. Amen.—J. W. Chapmaa.

HOMELY THINGS FROM A PASTOR'S DIARY

By Chas. E. Robinson

Wednesday, August 13. At frequent intervals, all day yesterday after returning from Brother Heinlein's, I prayed for him—probably a hundred times during the day and last night. If I want the Lord to work something out for me, that is the way I do. I pray for the person, expecting God to move on him at the instant of my prayer. He does it, for I keep bringing Him His promise, "If ye shall ask anything in my name I will do it" (John 14:14). But if I did not pray again, right away, the person in question might shake off the impression God laid upon him; so I keep praying every few minutes, and God keeps right on answering, and at the end of the day, the man, if he is guilty of something that I am praying about, feels that God has been after him the entire day, and he is just broken down about it. That is the way Paul did, for he passes the advice along to us saying, "Pray without ceasing."

So all day and last night, God kept dealing with Brother Heinlein, making him see what an unloving spirit he had allowed to creep in, and showing him over and over how grieved God is at him because he has been thinking evil things against God's beloved children.

Thus it was that when I called on him this morning, while he was trying to appear calm and undertook a sort of defense, there was a hollow, defeated ring to it all, and it wasn't long till he was broken-hearted over his terrible delusion.

It will not do to say broadly, that if, after receiving a given blessing from God you get a spirit of criticism against brothers who have not received that blessing, the blessing itself is a delusion of the devil. Some of our dear people, when they got the Holy Ghost Baptism, soon developed a spirit of criticism against the saints of other communions who did not have the experience. This did not show that they had not received the Baptism, nor that it is not a real and wonderful experience, but merely showed that, having received it, they had fallen into the snare of the devil and allowed themselves to be led captive by him at his will. Many times they come to see where they are and repent, but, many times too, they do not repent and are

added to the great fleet of derelicts floating on downstream, flying still the Holy-Ghost-Baptism banner, but with a testimony and life dead, cold, formal, and ineffective for good.

It was because of this that I did not undertake to discuss the merits of the baptism-with-fire doctrine with Brother Heinlein, and prove to him it was a snare by the fact that he had gotten into sin in connection with it. I left the doctrine itself for a later time when he shall have repented, and confessed to the church, and been restored to the flock. In my praying, I asked God to make him see his extreme guilt in being critical-hearted.

So when I came to him I kept to the same line in my conversation. I said, "Brother Heinlein, if a man loves God he will love the brethren. If a man does not love the brethren, he does not love God. That is the very thing Jesus declared should be the test: 'By this shall all men know that ye are my disciples, if ye have love one to another' (John 13:35). Do you see that?"

He said, and so broken-heartedly, "I thought sure I was right. But it looks as if instead of advancing in the Christian race I have been slipping back."

It is a policy of mine to follow up any line the Spirit is working along, never trying to make anyone feel better but to heap up higher yet, the fire the Holy Ghost is building. So I said, "Yes, you know that if a man does not love the brethren, he is a lost man. He cannot go to heaven, because of course you could never imagine people in Heaven that do not love one another. But if one has a spirit to criticize his brethren, anyone knows this is not a spirit of love, for 'he that is of a faithful spirit concealeth the matter' (Prov. 11:13). Can you not see, dear Brother Heinlein, that the only place in eternity there could possibly be for a man with a critical spirit would be with him whose business it is to be an accuser of the brethren (Rev. 12:10)? You know who it is that accuses the brethren do you not?"

"Yes," he said, as he burst into tears, "I see it. I must repent, and I will begin right now. Will you forgive me, Brother Robinson? I didn't know I was off the track altogether, although the Lord dealt with me so much yesterday after you were here, making me remember all the times I had used my tongue as a sword, that I had no spirit left in me when you came this morning."

After we had prayed it out before God and his tears had become dry, I said, "Now Brother Heinlein, I presume you are responsible for dear Brother Forstone also getting into this envious, hateful frame of mind, are you not?"

"Yes," he said, "I suppose so, but he is not so strong in it as I was, and I believe I can get him out of it and bring him to church tonight. I will try my best."

When I saw the two coming into church tonight, and taking their old places near the front, I shouted Hallelujah in my soul, feeling again that Prayer Changes Things. Amen.



He Is Risen

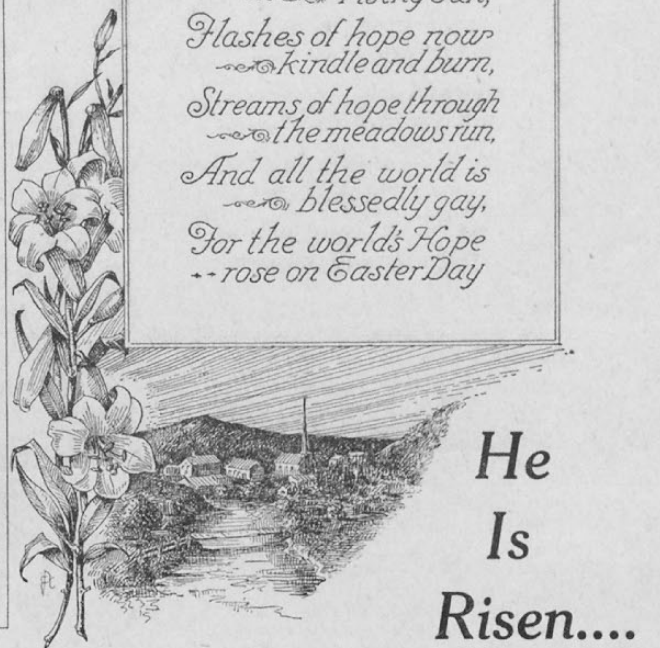
HE is risen! These wonderful words were the keynote of a message we heard Pastor Paul of Berlin give in a Pentecostal convention that we were privileged to attend in 1910. How real these words were as they went forth again and again in the power of the Spirit, "He is risen!"

We shall never forget the illustration Pastor Paul gave to illustrate the fact that Jesus is indeed a risen and living Christ. With great simplicity he told the story of Sister Weck who was raised from the dead, on the Tuesday after Easter, 1910, in Mulheim in Germany. In the year 1909 Sister Weck had been wonderfully healed of tuberculosis and had received the Baptism of the Holy Ghost with the scriptural sign of tongues. On "Good Friday" of 1910 an hitherto unknown power fell suddenly upon her. Darkness and great fear overcame her. She felt as if a cold hand had touched her heart and sought to grasp it and make it stand still. Some of the saints of Mulheim, where God had raised up a great Pentecostal assembly of two thousand devout souls, stood with her in prayer.

When Sister Weck was prayed for, the powers of darkness gave way and she had a blessed vision of the Lord Jesus, who said to her, "My child, trust Me, I have given thee strength." On Easter Sunday and the day following, Sister Weck had a great longing to go home and be with Jesus and see Him face to face. On Tuesday, when she

Easter Sunrise

*Now to the East our
-- hearts we turn,
Joy leaps up with the
-- rising sun,
Flashes of hope now
-- kindle and burn,
Streams of hope through
-- the meadows run,
And all the world is
-- blessedly gay,
For the world's Hope
-- rose on Easter Day*



**He
Is
Risen....**

went to bed, the Lord made her know that her spirit was about to depart from her body. She felt some convulsive movements in the neighborhood of her heart, and then it stood still. She distinctly noticed how the last breath left her body,

and her spirit left to ascend to its Lord.

A brother and four sisters remained in fervent prayer before the Lord, and at eleven o'clock two sisters went to fetch Brother Emil Humburg, the pastor of the Mulheim assembly. A sister in the house declared to the praying ones, "Children, it is useless, you can see it is all over." But in spite of this they cried all the more to the Lord. When Pastor Humburg arrived he took Sister Weck's left hand from the chest where it lay, and it fell down lifeless at her side. He felt for the pulse, but there was none. There was also no breath, the lower jaw hung down, and the body was cold. But they prayed on fervently, even though the heavens seemed as brass. There was an unspeakably terrible pall of death in the room. But suddenly the heavens opened above them and they were given great joy in believing.

As they were praying, Pastor Humburg, with great trembling, arose and commanded death to give way. Twice he gave out the command, "In the name of Jesus, Death, let go." At the same instant that he gave out this command the second time Sister Weck breathed deeply, and said with her first returning breath, "Jesus, Hallelujah!" She then commenced to worship God

in new tongues. Then came a word of prophecy from her lips, "Rejoice and exult, for I have done great things; go and proclaim what you have seen and experienced. I have taken away the power of death." (Continued on Page Three)

THE NOT-ASHAMED CLUB

By Rajoma

CHAPTER I.



ALLY, have you noticed the change that is coming over Oscar?"

The two of them were sitting at the supper table, left alone by the departure a moment before, of their only son, Oscar.

Mr. Gates was evidently disturbed over his boy. Oscar had been very carefully raised, and they had been able always to trust him with anything and everything. Very few business secrets were kept from him, and he had always had free access to the safe at Mr. Gates' store.

"He seems to be a different boy," Mr. Gates went on wearily, "his eyes look different, he talks big and I see him hovering about the show-case where we keep the revolvers on display. He takes out one gun after another, and gives me the impression that he is much interested in them."

"I, too, have noticed a great change in him," said Mrs. Gates, "and I read an article in a magazine today that frightened me. It was about heroin. It seems that heroin is a new drug, and that when boys or girls take it they become addicts almost at once, and cannot quit. It changes their whole moral nature, making them cunning, big-feeling, fearless, without pity, and even puts murder in their hearts."

"But Oscar knows nothing of any such thing. I never heard of it myself until now."

"The article said," continued Mrs. Gates, "that it is a fine, white powder that may be snuffed up the nose, or may be concealed in candy, or in other ways, and that respectable men and women are going

about the country, artfully getting boys and girls to use it, and so making addicts of them. Sometimes it is given to several new, young people at a time at what are called 'snow-parties,' for it seems that when a boy or girl has taken it once or twice, right away they become desirous of getting others to take it with them."

"'Snow-parties,' did you say, Sally? I heard the boys at the store today talking about a snow-party. I supposed it was some kind of a snow-balling game. I feel



It was half full of paper money, silver and small change.

so uneasy about Oscar. He has the key to the store tonight, and I wish he didn't have it."

In the meantime Oscar had met Ben Rice, the pastor's son, at the appointed corner.

"Oscar, let me show you something," said Ben eagerly as soon as they were safely alone, "I got some snow from the old woman we saw at the door of the school-house after the entertainment, a week ago. I never saw any of the stuff

until then, but doesn't it make a fellow feel fine! I hunted around till I found where she stays and I got a dollar's worth. Dad has the missionary money in a canvas bag in the pantry and I sneaked a dollar of it."

He gave Oscar some and they passed on down the street in the direction of Mr. Gates' store.

Before anyone was stirring in the Gates' home the next morning, in a house on another street, a woman with loving eyes, a patient face made more attractive by her neatly arranged graying hair, sat at the breakfast table talking with her son of the things of God. Kneeling at the close of the meal she prayed, expressing her thankfulness to God for His watch care and tender mercies, committing herself and her son to His care for the day, and especially asking Him to make provision for the payment of the rent on the little home.

Rising from her knees she said, "I believe you will find a good catch in your trap this morning, Neal." She was speaking to her only son who, since his father's death three years before, had been one of the mainstays of the home. "The rent will have to be paid tomorrow, and your traps are the only way I can think of that God will use to care for us and answer our prayer for money, as He has said He will do."

It was snowing, and so, to save his one good hat, Neal put on an odd-looking, old-style hat his uncle Peleg had left when he went back to his ship.

As he passed the home of his friend,

Amos Saunders, he whistled and Amos came out. "I got to go see what's in my traps this mornin', Am. Come on with me."

As the boys hurried along, Neal said, "You know that little cave of a place, by the big sycamore back of the persimmon thicket?"

"Under the ledge where the branch comes into the creek?" said Amos.

"Yes, it's a long ways from any road,

and I thought it would be a good place to hide a trap."

Plowing along through the snow the boys talked about trap-bait, fish-bait, hunting, and fishing, as boys will, until they left the path to go across the woods to the place where the trap was hidden.

"I wonder who made these tracks?" cried Neal excitedly, as they suddenly found themselves walking where two others had walked not long before. "I wonder if someone saw me set my trap and has 'beat me to it.'"

Pushing along rapidly they became more and more excited as it became clear that the line of tracks led directly to the place where the trap had been hidden. "Mother is depending on there being a valuable fur in my trap this morning, to pay the rent with tomorrow. Won't it be mean if someone has stolen my trap and everything in it?"

But what was their surprise and relief when, on rounding the corner of the ledge, they saw the tracks led, not to the water's edge where the trap was, but up to the little cave.

Running quickly down to the trap they found nothing in it. Neal didn't touch the trap or go nearer to it than was necessary to be sure it was empty. He knew how wary and keen of scent the minks and otters and muskrats are, and he was very cautious.

"What do you suppose anyone could have wanted in the little cave, in this snow. The tracks show they went back anyway, whoever they were and whatever they wanted. Let's take a 'look see' as the Chinaman says."

Climbing the bank to the little cave which was hardly larger than a good sized barrel, until their heads came high enough for them to see into it, they cried out in amazement. "What do you know about that? A satchel!"

It seemed to be a new one, and when they got it out they found it was very heavy. "They must have taken turns carrying it," said Amos, "it is so heavy."

It was not locked, so they sprung the catch, and when it was open they stood up and looked at each other in astonishment. It was half full of paper money, silver and small change!

While these things were going on, Mr and Mrs. Gates had arisen and, working together as was their wont, had gotten things started for another day. When Oscar came down to breakfast, his eyes looked to Mr. Gates as if he had not had enough sleep, but he was talkative and boastful, telling of big things he was going to do before long. As he talked this "big-talk" Mr. Gates looked across at his wife and she could see that he was sad and worried.

After breakfast, when Mr. Gates brought out his Bible, he read the last half of the thirty-seventh Psalm. When he came to the words, "But the transgressors shall be destroyed together: the end of the wicked shall be cut off," he made a few remarks in which he spoke with much satisfaction of how free his boy had always been from transgressions, and assured him that "God doth uphold the upright" "but destruction shall be to the workers of iniquity."

The boy did not seem to be thinking of anything his father was saying, and as soon as the earnest prayers of the father and mother were finished, he was out and gone.

Kingston, the scene of this story, was an inland town, far from a railroad, having no bank and but little visited by strangers. They were like the people of Laish, found out by the spies of Dan, living "careless after the manner of the Zidonians, quiet and secure." Notwithstanding the peaceful life he was accustomed to, Mr. Gates went to the store that morning feeling a little disturbed and anxious. Thus he was not altogether unprepared for the scene of excitement being enacted there when he arrived. Oscar was telling loudly how the store had been robbed in the night. He said he had been in it at half past ten the night before, that he tried the combination on the safe but found it locked. This morning, however, he said he found the safe door standing open. A large amount of paper money, a bag of silver dollars, a bag of small silver and nickles and a bag of 1000 pennies were missing.

(To be continued)

All the doors that lead inward to the secret place of the Most High, are doors outward—out of self, out of smallness out of wrong.—MacDonald.



RISEN WITH HIM

"We also should live an entirely new life"
Romans 6:4, Weymouth

I am treading the glory with Jesus
In His newness of life divine,
He hath caused me to ride the dark billows,
And made His great victory mine;
All my heart He so floodeth with gladness
He leaves me no room to repine;
And I'm treading the glory with Jesus,
While His radiance upon me doth shine.

I am treading the glory with Jesus—
Far above ev'ry clinging care
He hath lifted me—and His mercy,
And love are so real and near.
Beneath me is smoke of battle,
Conflicts many and heavy are there—
But I'm treading the glory with Jesus,
His peace and His quietness share.

I am treading the glory with Jesus,
'Tis a foretaste He giveth below
Of the fulness of glory most perfect
He hath planned for His ransomed to know.
And the way that He keeps me each moment
Doth so sweetly His faithfulness show
That I'm shouting the glory for Jesus
As together we heavenward go.

—Alice Reynolds Flower.

WHITEFIELD AND THE ROBBER

In one of his journeys, Whitefield was told of a widow with a large family, whose landlord had distrained her furniture and was about to sell it, unless her rent was paid. George Whitefield's purse was never large, but his sympathy was great, and he, immediately gave the five guineas which the helpless woman needed. The friend who was travelling with him hinted that the sum was more than he could reasonably afford; to which the reply was given "When God brings a case of distress before us, it is that we may receive it." The two travelers proceeded on their journey, and before long, encountered a highwayman, who demanded their money, which they gave. Whitefield now turned the tables on his friend and reminded him how much better it was for the poor widow to have the five guineas than the thief, who had just robbed them. They had not long resumed their travel, before the man returned and demanded Whitefield's coat which was much more respectable than his own. His request was also granted, Whitefield accepting the robber's ragged garment till he could procure a better. Presently they perceived the robber again galloping towards them most furiously; and now, fearing that their lives were threatened, they also spurred their horses, and, fortunately arrived at some cottages, before the highwayman could stop them. The thief was baulked and no doubt, was immensely mortified; for when Whitefield took off the man's tattered coat, he found in one of its pockets a carefully wrapped parcel containing one hundred guineas!—From The Gospel Magazine, 1816.—Reprinted from Redemption Tidings.

HE IS RISEN

(Continued from Page One.)

Sister Weck had remained two and a half hours with the Lord. She had met Him and had a very glorious time with Him. He breathed upon her powerfully and in a special way, giving her a new life and causing her spirit to be reunited with her body for further life on earth for Him.

Some years later it was our privilege to meet Brother Humburg at a convention and we made inquiries concerning Sister Weck. He told us that she was living in his own home and that God was making her a great blessing. She lived so close to the Lord those days and was so sensitive to worldliness that every time she was in the presence of worldly conversation her body would go down. For that reason Pastor Humburg had given her a place in his own home. We have met others, Brother Frank Bartleman of Los Angeles and Evangelist Wm. E. Booth-Clibborn, who have personally met her and talked with her.

He is risen! Our living, resurrected Christ has all power in heaven and in earth. There is nothing impossible to Him. His power is just the same today as it was the morning He arose from the grave. Do not fear, but put your whole trust in Him.—S. H. F.

"Selfishness and pride are the fore-runners of anger. Humble and unselfish people do not have bad tempers."

YOUNG PEOPLE'S MEETING

April 4, 1926

Subject: What Does Easter Mean?

Matt. 28:5; Col. 3:1-5; Gal. 2:20; Rom. 6:11-12.

Throughout the civilized world among all sorts of churches, Easter is recognized as a commemoration of the resurrection of Jesus.

The subject then, when thus understood, really is, What is the Meaning of the Resurrection of Jesus?

A few questions to which the answers can be found in the Bible may assist us in getting a start on this question.

How differs the resurrection of Jesus from one being raised from the dead? John 10:17-18; 1 Cor. 15:53-54.

Would all the love and sacrifice of Jesus before He was entombed have availed us anything had He not risen from the dead? 1 Cor. 15:3-19.

Does our being resurrected and enjoying eternal life depend on Jesus being resurrected? Rom. 6:5-11; Phil. 3:10-11; 2 Cor. 4:10-11; Eph. 2:5-7; 1 Cor. 6:14.

Can one resurrected or one raised from the dead eat food? John 12:2; Luke 24:43; Mark 5:43.

Do you know of anyone dead being raised without prayer? 2 Ki. 13:21; Matt. 27:52-53.

Is it a part of the gospel plan for the dead to be raised? Matt. 10:8; Matt. 11:5; Luke 7:14-15; John 11:43-44; Acts 9:40.

In the general resurrection will all men rise at the same time? 1 Thess. 4:16; Rev. 20:4-6.

What kind of a body will we have after we are resurrected? Phil. 3:21; 1 Cor. 15:20 and 23; John 20:26-27; Luke 24:30-31; 1 Cor. 15:52-53.

How important in our faith is the resurrection of Jesus? 1 Cor. 15:17; Eph. 4:8; Rom. 8:34; John 11:25; Luke 24:6-7; Luke 18:33.

Is it necessary for one to die in order that he may put on immortality? 1 Cor. 15:51-52; 1 Thess. 4:17; Gen. 5:24 with Jude 14-15; 2 Ki. 2:11.

All Christians expect to be resurrected. Life after death is believed in by the people of all civilized nations. It has been said that barbarous peoples do not believe in immortality—they know they will live again. In illustration of this statement a missionary tells the following.

"The king had died and his nephew had succeeded him on the throne. According to custom a feature of the kingly funeral was the burning to death on a funeral pyre of the wives and the chief slaves of the dead monarch. I was but newly arrived and not yet influential enough to prevent this inhuman practice being carried out. Helplessly I watched the preparation of the pile of logs, the binding thereon of the doomed wives and slaves. Before fleeing to the bush to shut out from my eyes and ears the horrible scene I waited even till the fire was beginning to scorch the shrieking victims. At this

moment the young man who now was king rushed up to the pyre and whispered something in the ear of the dead king's chief slave. When all was over and some days had passed I felt such an interest to know what the young king could possibly have wanted to say to the dying slave that I asked him, 'Why,' said he, 'I told him to tell my uncle that the war canoe he had left me was rotten.' You see he didn't believe his uncle was alive somewhere, he knew it, and knew the wives and slaves would very shortly be with him."

But while the heathen expect to rise and live again, they have nothing to prove it, whereas we know that because He rose we shall rise also. The love, the sacrifice, the death even of Jesus, would all avail us nothing, if in the end He had found Himself unable to have the victory over death. When He came forth by His own power, appeared unto men, ate with them, was handled by them, talked to them and finally rose into the air before them passing into the heavens and out of their sight, He made sure His ability to carry out the promises He had made. The resurrection is the high point, the apex of His wonderful life in the flesh. This tremendous event we commemorate in our Easter celebrations.

She was only a tiny girl, unused to traveling, and it happened that in the course

Oh! how God's heart is yearning for a real, humble, holy, meek and lowly people for His NAME! I can hear His blessed voice within me and through the providences saying to His people, "Come down! Come down! Come and fall at My feet! Seek humility and not authority. Seek meekness and not power. Seek service and not mastery. Seek the cross and not glory. Seek My face and not My blessing."

It will be seen that in the four center pages of this issue of the Evangel we have printed a sample copy of **Christ's Ambassadors**, our new paper for young people. This paper will be printed monthly in 4-page weekly parts, so that at each meeting for young people, a paper containing the lesson for the following Sunday can be distributed. We invite every Evangel reader to become a subscriber, you can use the form below:

Gospel Publishing House, Springfield, Mo.

Please send us numbers of Christ's Ambassadors for the next quarter, at 13c per copy.

Please enter my name for one year's subscription to Christ's Ambassadors, at 60c (Canada 70c; Gt. Britain 3/-).

Please enter my subscription for Christ's Ambassadors for two years at \$1.00 (Canada \$1.25; Gt. Britain 5/-).

(Mark out the lines you do not use.)

Name

Street or R. F. D.

City State

of the day her train had to cross two branches of a river and several wide streams. The water seen in advance always awakened doubts and fears in the child. She could not understand how it would safely be crossed. As they drew near the river, however, a bridge appeared, and furnished a way over. Two or three times this same thing happened, until finally the child leaned back with a long breath of relief and confidence. "Somebody has put bridges for us all the way!" she said in trusting content. That is the way we find it in life, God has built bridges for us all the way.

Easter is the way across. That is, Christ's resurrection is the way across. Rest in the Easter message.

As we think with almost bated breath of the wonderful goodness of God in providing for us this resurrection life, to continue without end in the mansions bright and fair He is building for us, there comes over us the realization that some do not know—some have not heard of Jesus.

What is our Easter privilege? It is to "go quickly and tell." S. D. Gordon has given us a fancy picture of Jesus reaching heaven after rising from the tomb and Gabriel asking Him what recognition the world had given of His suffering for its sake.

"Only a few in Palestine know of it," said Jesus.

"What is your plan, Master, for telling them of it?"

"I have asked Peter and James and John and Andrew and a few others to make it the business of their lives to tell others, and those others, others, until the last and farthest man has heard the story and felt its power."

"But suppose they do not tell others," said Gabriel, "what then?"

"Gabriel, I haven't made any other plans. I'm counting on them."

He is counting on us to tell others. This is the privilege shown by our Easter lesson. He is counting on us to tell others the good news of His birth and life and death and resurrection. Go quickly and tell. Tell. Tell again and again. Keep on telling the blessed story.—Rajoma.

MISSIONARY DEPARTMENT

All offerings for Foreign Missions and for expense of conducting the Missionary Department, should be sent by Check, Draft, Express or Postal Money Order, made payable to Wm. Faux, Missionary Secretary, 336 West Pacific St., Springfield, Mo., U. S. A.

HEALINGS IN POLAND

The Lord is truly blessing the work here. One by one souls are getting saved and baptized in the Holy Spirit. Lately the young men are being stirred to follow the Lord, and for this we do praise Him, as the women previously outnumbered the men here as well as elsewhere. Our greatest hindrance is the need of a hall in this city. At present our hall is on the outskirts of the city in a very inconvenient place. We have to paddle through mud to get there, and it is a good twenty-minute walk from the car. But it is surprising, in spite of this, how many still come to the meetings. We can buy a nice building near the car line should the Lord send in the money. Money is not easy to get here in Poland for she is sunk in poverty's dale.

One morning a woman from another town near here came and asked for prayer. She had been troubled with her eyes four years, and the doctors told her that if she did not have an operation immediately she would be blind for life. She asked the Lord what she should do, as He had done wonderful things for her before. He showed her that she should come and be prayed for. She came fully expecting to be delivered, and when she went home she said with a bright smile, "I feel as though a hand had been laid on my hands, and now I am going home happy. Everything is bright and clear before my eyes." Praise the Lord! He is able.

There is also another woman here who is hungry for the Lord and the full gospel. It would do your heart good to hear her pray. But her husband is very bitter against Pentecost and has been keeping her away from the meetings. Lately their children were taken sick, one after the other. Lastly, the baby was sick for ten days and the doctor could do nothing for it, so the mother prayed. Then God spoke to her heart and told her that if she would throw away all the medicine that she had, He would come to her help. She obeyed, threw away all the medicine, prayed again, and the baby was wondrously healed.

The child was also tongue-tied, so the mother in the joy that the Lord had healed her baby once, told Him that He could loosen the baby's tongue. While she was praying the baby cried, and as she looked blood ran from the child's mouth. The unseen hand of our Divine Physician had performed an operation. Shortly after the blood stopped running, and the child was completely healed. The mother came to the meeting and testified to what the Lord had done. She was very happy of course. Thank God for His wonderful power. We are leaving

tomorrow on another trip into the country where the need is so great. Remember us in your prayers as we can do nothing except the Lord work through us.—Brother and Sister Ewald.

"ENTIRELY CHANGED"

Our school here furnishes a good chance for new missionaries coming out to study the language and to be active workers at the same time, especially among the children. The Lord continues to bless in all the branches of the work. I received several invitations into Druse homes, mostly from people who have their children in our school. This gives me

a splendid opening. It keeps Bible women busy all the time, so I am going to send out some of our saved, big girls with them.

One young man was recently saved in our meetings. This is his testimony: "Since I have been saved there is something within me that keeps me happy and takes away all worry. I do not care now whether I have good clothes or not, whether I have something to eat or not, I am entirely changed—a new creature now that cannot help rejoicing all the time."

I am anxious now to have a more established work at Beyrout where I am visiting among the Jews and others. I have just received an invitation to visit the Armenian camp and speak to the women there. I wish I could do twenty times more than I am doing. Surely the Lord gives me daily strength.—Miss Yumina G. Mallick, Syria.

It did not take an overflowing barrel of meal and a full cuse of oil for three trusting ones to outlive the famine. Just a day's supply at a time carried them through.—Author Unknown.



MISSIONARIES TO EGYPT

Brother and Sister Roy E. Scott and children, Mary and Arnan, sailed for Egypt March 6th on the S. S. Alaunia. Brother Scott has been Chairman of the Iowa and Northern Missouri District Council for about four years. It is not always easy to break the ties that bind us to our home surroundings and loved

ones, but God has given grace and we know that He is abundantly able to supply the needs and desires of our brother in his foreign ministry. There is a great work to be done in Egypt. Brother Scott has labored in this land before. He will appreciate our standing back of him with our prayers and support.

IN THE WHITENED HARVEST FIELDS

VICTORY IN HALIFAX, N. S.

Sister A. E. DesBrisay reports: "The work is going on and we are marching to victory. Six were baptized in water last Sunday."

SUCCESSFUL CAMPAIGN

Brother A. R. Horst writes from Canton, Ohio: "Brother H. L. Harvey is conducting a successful Bible evangelistic campaign at Bethel Tabernacle and souls are being saved."

FOURTEEN SOULS SAVED

Brother M. E. Stubblefield reports: "I want to thank God for the two-week meeting that we held at Oak Hill school house, 3 miles from Hanna, Okla. Fourteen were saved and 8 received the Baptism of the Holy Spirit."

EUFULA, OKLA., REPORT

Brother B. F. Ritter writes from Eufaula, Okla.: "Brother Hanney Nichols of Hartwell, Ark., has just closed a meeting here. Three saved, 1 baptized in the Holy Spirit, and several laid down their idols, such as snuff and tobacco."

REVIVAL AT PILLAGER, MINN.

Mrs Jacob Rupp writes: "Evangelist Lile Hosmer from Eagle Bend, Minn., and D. P. Line from Browerville, and co-workers, just closed a three-week meeting in which the Lord blessed in a wonderful way. There were 12 saved and 4 that received the Baptism of the Holy Ghost according to Acts 2:4. Much good was done and the saints were greatly revived."

REVIVAL FIRES KINDLED

Pastor W. E. Albee writes from York, Pa.: "We are at this time enjoying the blessing of the Lord here. We have been in a revival meeting for some time in which souls are being saved and baptized with the Holy Ghost and fire, and the sick are getting healed. We had the privilege of having our dear Brother Joseph Tunmore with us for a week and enjoyed the messages from God. At present Brother and Sister John J. Ashcroft and boy are with us. Pray for this place."

CLAREMORE, OKLA., STIRRED

Pastor A. L. Steadman and wife report: "God is blessing our assembly. Sister Eula Kellogg is in a revival here now and souls are being born into the kingdom and are being filled with the Holy Ghost. The town is stirred. We are worshipping in an old store building which will seat about 300 and the building is filled to its capacity and some have to stand in the aisle. We are planning on building in the near future. Pray that God will send in the sufficient amount to put the building over the top."

GOD IS BLESSING

Brother Stanley Cooke writes from Long Island, N. Y.: "We want to sound a note of praise for the way God has been blessing since accepting the pastorate at Central Park. Souls have been saved, backsliders reclaimed, and believers baptized in the Holy Ghost. We covet your prayers for this needy field."

PENTECOST IN BAPTIST CHURCH

Brother L. P. Hosmer reports: "We are glad to report that the Lord has blessed us in another meeting at Pillager, Minn., as we have just closed a three-week meeting in the Baptist church. The town was stirred; 12 came out for salvation; 4 received the Baptism of the Holy Ghost as in Acts 2:4; and many of the members are now seeking the Holy Spirit. The pastor says that the Pentecostal message is the message for the day and will resign as pastor and turn in for Pentecost. Brother Dan P. Line helped me the first two weeks of the meeting which was a great help."

GOOD WORK IN ST. LOUIS

Brother Morse H. Markley writes from St. Louis, Mo.: "The Full Gospel Assembly at 3621 Washington Ave., just closed a week of special services with Brother John T. Wilson doing the preaching. It was a week of spiritual uplift and blessing to the church. Three received the Baptism of the Holy Spirit and one soul was converted. Our mission, under the leadership of Brother Loren Robbins, at 5118 North Broadway, is in a revival spirit. Sinners are getting saved and a Sunday school of forty or fifty is moving on nicely. The warden of the city workhouse has given us a noonday service on Friday of each week. There are 400 prisoners addressed at these meetings. Truly, 'the harvest is white.'"

NEARLY HUNDRED CONVERTED

Brother J. A. Catley writes from Tahlequah, Okla.: "The Lord is with us in Tahlequah. Nearly a hundred conversions, a number baptized with the Holy Spirit, and a general renewal of the church is the result of a three-week campaign under the leadership of the young evangelist, Pastor Floyd Hawkins and his co-worker, Leland Robinson. The meeting will continue for at least another week. A great baptismal service is being conducted today, March 7. A delegation from Broken Arrow is here for today's services. All in all, the present revival is one of the most successful ever held in Tahlequah. Chairman Oscar Jones paid us an official visit some weeks ago, setting the church in order and perfecting its organization. Pastor J. A. Freeman, our former pastor, has been recalled from Avant and is resuming his work here."

GOOD INTEREST SHOWN

Pastor C. E. Ray sends a report from Wright City, Okla.: "Since arriving from Ft. Smith, Ark., we have taken up the work here and, God willing, will work in this neglected part of the field. There is good interest both in Sunday school and church. Five have received the Baptism, about that many saved and interest is growing. There have been cases of healing of a minor nature. Our building is well-filled every Sunday. On the way to this place, we spent a few days with the Arden, Ark., brethren. We found a blessed little band of saints all working together in perfect unity with their pastor and his wife, Brother and Sister Winsor. Pray that God will make us a blessing in this new field."

SUCCESSFUL MEETING

Brother F. W. Houghton writes from Leavenworth, Wash.: "Sunday, March 1, we ended a three-week campaign here with Evangelist Elsie M. Brooks of Victoria, B. C., in charge, assisted by Miss Vera Strong as song leader and soloist. Sunday, Feb. 7, we had an opening service of our new church here. The district secretary, Brother J. E. Rasmussen of Spokane, Wash., was with us for the dedication service. The following Sunday, Feb. 14, the sisters opened fire on the forces of darkness and for three weeks and a day they faithfully sent forth the messages in song and sermon and conviction was upon many hearts. Several backsliders were reclaimed and others who never knew the Lord sought and found salvation, among whom was a man about 40 years old and his wife, parents of a large family. The man also was a leader in the I. W. W. labor union and strikes some few years back. He is now walking a watchman's beat, singing praises to God and praying for the salvation of his family. Many believers are tarrying for the Baptism and one dear Methodist mother received Him as in Acts 2:4."

SISTER CANTELL AT REST

A cable from London informs us of the homegoing of Sister Cantell of the Missionary Rest Home in London. Sister Cantell was the daughter of Brother and Sister Fielden of Zion, Ill. About seventeen years ago she became a widow, and the saints of Brother Cantell's Assembly in London assisted her in opening a large home in North London. Sister Cantell has proved herself a great help to the missionaries who have passed through London on their way to India and Africa and other places and she will be sorely missed.

About two weeks ago the editor received a letter from Sister Cantell in which she mentioned receiving a cable telling of the homegoing of Brother Cox in India. The cable was received on Sunday morning, and she suggested that the saints should take up a love offering for Sister Cox, and an offering of ten pounds (\$50.00) was received. This is the spirit she always showed to the missionaries. They have surely lost a good friend. She leaves behind her one son, Francis, who is about eighteen years of age.

AN INDIAN READING LIBRARY

Five languages are spoken in our district, and long we have desired to reach the educated with the Bible and other Christian literature. True, 93 per cent of the men and 96 per cent of the women in our province are in the class "to whom reading does not come," as the answer of the illiterate runs, but we are located at an educational center. Two High Schools and one Medical School are within a radius of half a mile of the Mission compound, with two more of the former within three miles. The first three mentioned schools have an enrollment of about four hundred students or more. Whole localities of our neighboring surroundings consist of educated Babus, with their families, many of whom have degrees in arts, science, and law.

In His goodness, the Lord laid it on our hearts to open a circulating library in a small room at the end of the veranda. Our Indian Assembly purchased an almira (bookcase) in which the books are kept, while we have supplied the nucleus of the library proper in the form of some books in English, Hindi, Urdu, Bengali, and Nepali.

Some of these men of letters frequently visit the humble, consecrated library. A certain M. A. told us recently that he had read all of our English, religious books and was starting to re-read the "Quiet Talks on Prayer." He also had a vision in which he saw some of their famous deities such as Krishna, Buddha and also Mohammed, all sitting around on the floor with Jesus, the Man of Sorrows in their midst, on the cross, with a look of compassion towards him. He was drawn to the lowly but ever-living One, realizing that the others had nothing to offer him. Who can tell how much of this was due to the result of some of the books he had read?

Now we would like to enlarge the library. We want these business men, lawyers, medical and high school teachers and students to have access to the very best contained in English literature, and we would request you to help us in this. They are especially keen on taking home the Bible and also the Life of Christ and books on similar topics. So these as well as other books of interest, such as history, lives of noted persons, etc., will be gratefully accepted, whether they be old or new. If there are those who desire to help enlarge the supply of books in Indian languages, funds may be sent for that purpose, and our Indian librarian, in conjunction with us, will do his best to get them into the hands of those who appreciate them. This being a circulating library, a complete record is kept of all books loaned out. We also have tracts, Bibles and Bible portions for sale and free distribution. As the men take this literature home with them, the women, who are not permitted to avail themselves of the library, also get the benefit of the Word.

A brother at home has been sending us his used copies of the "Literary Digest," "The Youth's Companion," etc.

These "drawing cards" are neatly arranged on the table in the library and read by the men as well as sometimes taken home by them. We shall be glad

for any other good magazines for the same purpose. Our workers at Jaynagar have requested some books for their work as well. So we desire to open a branch library on the border of Nepal.

Old and new Sunday School cards, post cards, pictures off the top of calendars, S. S. rolls and other such are very useful to us, both in the library and in the village Sunday Schools. We paste paper over the back of these with a Scripture verse in different languages. So please do not paste two cards together.

Even the educated are eager to take some picture home to their shut-in wives. When our Bible-women visited a certain home recently, their attention was called to a picture on the wall which the Purdah woman's husband had brought her and which had given her much joy as he was telling all that he was learning about Jesus. The mud walls of the homes are generally bedecked with only hideous pictures of their vile gods, and any pure, clean picture brings a new and kindred thought with it, and especially the picture of our Lord must often "bear fruit."

We shall be glad if you will pray for all who enter this reading-room and for all who are through it being touched in different ways.—Jacob and Jennie Mueller, Laheria, Sarai, India.

(You can enrich this library with one or two of your best books. Don't give the Lord your rubbish. Mail direct to Brother Mueller at the address above. Mark same "Book Post" and the cost of mailing will only cost you eight cents per pound).

ONE WITH HIM

"Buried in the grave of Jesus,
I believe what God has said;
Faith, His judgment acquiescing,
Reckons now that I am dead.

Death and judgment are behind me,
Grace and glory are before;
All the billows rolled o'er Jesus,
There exhausted all their power.

First-fruits of the resurrection,
He is risen from the tomb;
Now I stand in new creation,
Free—because beyond my doom.

Jesus died, and I died with Him,
Buried in His grave I lie;
One with Him in resurrection,
Seated now in Him on high.

I await the full redemption,
When the Risen One shall come;
And my mortal body changed,
Shall be fashioned like His own.

Precious and once-bleeding Surety,
Nothing would I know but Thee;
Nothing would my heart desire,
But, my Lord, Thy face to see.

Here I share in Thy rejection,
Thy reproach and cross I love;
Here I stand in Thine acceptance
In the Father's sight above.

Help me here to walk obedient
To Thy holy will and word,
Counting all my joy to please Thee,
Owning Thee, alone, my Lord."

"AVENGE NOT YOURSELVES"

A boy once said to me, "I hate the color of this sweater I am wearing."

"Why, don't you like red?" I asked.

"No, I don't. It is just the color of my Algebra book, and I hate Algebra. And I'd like to throw my book in the mud."

"Well," I said, "that wouldn't make matters any better, but would rather make them worse."

"I don't care. I don't like this country (Japan), and I don't like my new school. I would rather be in Manila where my home is, and go to my old school. It was far better than this one anyway."

And so my little friend rambled on, glad to give vent to his pent-up feelings. He was so homesick, and ready to give up the fight. Pulling a little box out of his pocket he said confidentially, "Do you know what this is?" Of course I could not guess, for boys do carry all sorts of queer things in their pockets, and this was surely one.

He whispered, "It's a stink bomb!" Then he confided to me, "You know the boys in my dormitory meddle with my chemicals, and I do not wish them to do so, for one tiny bottle costs ever so much. I am going to place this bomb just inside the door of my room, and the next time the boys go in it will explode. Then you will see them run! Oh my, it is awful!"

I don't believe my friend had ever heard the words of the Bible, found in Rom. 12:19, "Avenge not yourselves, . . . for it is written, Vengeance is mine; I will repay, saith the Lord." And I'm wondering if all the young folks of America, who have had the Bible all their lives, have learned to **live** that verse. When someone does you a mean trick, remember God says, "Avenge not yourselves. . . . I will repay."—Mary Taylor, Kobe, Japan.

SISTER EMILY GRIFFIN'S FUNERAL

It was our privilege to be present at the last service in memory of Sister and co-laborer, Mrs. Emily Griffin, wife of Evangelist Thomas Griffin. Brother and Sister Griffin have been laboring many years together in the Master's great Harvest Field.

The service was held in Dayton, Oregon. The largest church building in the town was secured and filled above its capacity with the many who had had opportunity to know and appreciate our Sister and her faithful service for Jesus.

Rarely have we been present at a funeral where the sweet presence of the Lord was so manifest and apparently felt by all. There was a witness from heaven, that God had accepted and was pleased with our sister's faithful services. We unitedly pray that God will give abundance of grace to our brother, who has been left to labor alone. "Faithful unto death" seem the most appropriate words to attribute to her memory.—Frank Gray, Chairman, Northwest Dist. Council.

TELLING THE LORD'S SECRETS

In response to our request, a member of the Evangel Family has sent us a copy of "Telling the Lord's Secrets." This one copy will be sufficient for our use.

Forthcoming Meetings

YOUNG PEOPLE'S CONVENTION POSTPONED

The Pacific Northwest Young People's Convention has been postponed till June. It will then be held in connection with the District Council. A definite notice will appear later.—Pastor E. O. Robeck, Everett, Wash.

HARRISBURG, PA.—Beginning March 21 and continuing as long as the Lord leads, a special revival campaign will be held at the Tabernacle, 2540 Jefferson St., Harrisburg, Pa. Meetings will be in charge of Brother and Sister J. J. Ashcroft of New Jersey.—Pastor W. E. Albee, 682 Schulykill St., Harrisburg, Pa.

KANSAS CITY, KANS.—The Assembly of God church, Kansas City, Kansas, will hold a Missionary Convention April 6 to 11. The Church is located at corner of 7th and Riverview. For information, write Pastor Henry Hoar, 258 N Early.—Fred Vogler, Chairman.

TAFT, CALIF.—Evangelist J. S. McConnell will conduct a 14-day revival meeting beginning March 26 to April 8 at the Four-Fold Gospel Tabernacle, Taft, Calif. A good gospel time is assured to all who come.—Brother and Sister John C. Nelson, pastors.

INDIANAPOLIS, IND.—SPECIAL REVIVAL at Four Fold Gospel Tabernacle, 3909 E. Wash., Indianapolis, Ind., from March 21 to April 11. Brother M. W. Richards of Canton, Ohio, evangelist. Special prayer for the sick by the Clark evangelists. Rooms can be had nearby. Avail yourself of this opportunity and attend this great meeting.—Earl W. Clark, pastor.

SPRINGFIELD, OHIO.—Evangelist Louise Nankivell and Chorister Alfred Nankivell, of Chicago, will conduct a city-wide revival and healing campaign from April 18th to May 9th, with meetings twice daily, 2:30 and 7:30, in the beautiful Memorial Hall seating 3000. The saints from Ohio and surrounding states are urged to attend. Bring the sick for prayer. Special music, solos, inspiring duets and sacred plantation melodies, will be featured by the Nankivells at every service.

SOUTHERN MISSOURI DISTRICT.—The Twelfth District Council of Southern Missouri will meet with the Assembly of God at Chaffee, Mo. April 6 to 10, 1926. The Assembly will provide food and bedding free for those attending. The second day of the Council will be given to the interest of Missions. Elder Wm. M. Faux, Springfield, Mo., General Secy. of Foreign Missions, will have charge of the Missionary Program. Let all the ministers be there for the Missionary day of our council.—J. E. Spence, Chairman, Willow Springs, Mo.

OPEN FOR CALLS AND PASTOR WANTED.—Am resigning pastorate here about May 15 or June 1, entering the evangelistic field. Will consider calls anywhere. The Assembly is in need of a good pastor, one who is in fellowship with the General Council. About 40 on roll. A wonderful opportunity for some one to do a great work. Would like to get some one located here before I leave. I am in fellowship with the General Council.—C. M. Carraway, 1321 Dudley Ave., Texarkana, Ark.

FOR SALE.—I have in my possession about 60 Hymn Books, Tabernacle No. 2, part of them board covers, new. The remainder are limp covers and have been used but little. Will sell at a fair price and will send the money to a well-known Pentecostal missionary in India.—Adelaide L. White, 157 Innis Ave., Poughkeepsie, N. Y.

OPEN FOR PREACHERS.—We are holding meetings in a residence now. Expect to have this church set in order soon. Preachers passing this way, would be glad to have them stop by.—W. A. Price, Box 185, Arlington, Texas.

WE WILL LET OUR FARM FREE of rent to Pentecostal people who will care for it and pay the taxes. There are 85 acres, half cleared, with plenty of water, large barn, 11 room house, lots of fruit and wood but no stock or furniture. Large enough for two families, or for brethren who would like to minister the gospel to the villages around.—Olmer R. Lanagan, Box 25, Bridgeton, R. I.

SITUATION WANTED by young man who wishes to make enough this summer to permit him to go to Bible School next winter. If you need a young man to do any kind of work, write to me for my experience. Can furnish references.—Herbert Nunley, 239 Race Ave., Byesville, Ohio.

NEW CASTLE, PA.—The annual Missionary Convention of the Pentecostal Tabernacle, W. South Street, New Castle, Pa., will be held from March 26 to April 4 inclusive and combined will be an Evangelistic Campaign from March 26 to April 11, inclusive. The following invited workers will be present David H. McDowell, Springfield, Mo., Myer and Alice Tan Ditter, singing evangelists, Florence Brisbin and Ruth Bender, missionaries to Liberia, H. May Kelly, missionary to Argentine, Sara Cox, missionary to India. Services week days at 2:30 and 7:30 p. m. Sunday at 10:00 a. m., 2:30 and 7:30 p. m. Missionary Day, April 4. We are expecting a feast of fat things and wine on the lees. Come praying and bring the sick.—F. D. Drake, pastor, 617 Spruce Street, New Castle, Pa.

PASTOR WANTED.—The Pentecostal Assembly of Joliet, Ill. wants a good, Spirit-filled minister. Write to Henry L. Gabel, Route 5, Joliet, Ill.

OPENING FOR SPIRIT-FILLED WORKER.—Sister W. S. Hambrick of Route 1, Athens Texas, writes, "The saints at Wafford church have a tabernacle but no pastor and no unity among the saints. Would be glad if some Spirit-filled preacher would make us a visit."

FOREIGN MISSIONS CONTRIBUTIONS March 12 to 18 inclusive

This does not include offerings sent in for the expense of the Foreign Missions Department. All offerings under one dollar amount to \$1.47.

1.00 Mrs J L Fairport Harbor, Ohio; Mrs C M L Donald Wis; Assembly Ft. Towson Okla; Assembly & S S Whitt Texas; Mrs J M W Fresno Calif; Mrs N D Valliant Okla; M J H Sullivan Mo; Mrs W F Galveston Texas; J B W Stuart Okla; Mrs E S Kimberley Minn; M A H Geneva N Y; R M Schaberg Ark; 1.25 Mrs J T Utopia Texas; S S Booneville Ark; G O F Lafayette Ind; 1.38 Mr J H S Jacksboro Texas; 1.50 C H S Cedardale Okla; J M G Hasty Ark; H N Greenwood Ark; Pleasant Hill Assembly Mt Ayr Iowa; 1.59 Prayer Meetings Union Mo; 1.64 Assembly Camden Ill; 1.75 Mrs E V A Bloomington Ill; 1.90 R L M Montpelier Vt;

2.00 Mrs M A B St Croix V I; Mrs A J B Canfield Ohio; Mrs P H Acala Texas; B F W Ft Smith Ark; Algona Pent'l Mission Auburn Wash; H E H Buckley Wash; Assembly Overton Texas; A Friend in Texas; Mr F A R Vacoville Calif; Mrs J A G Salem Ore; A B M Louisville Ky; Mrs J H Salinas Calif; Mrs E S Parker Kans; Mrs L W Mansfield Ohio; W H C Jr, Milton Fla; S A S Galveston Texas; Mrs J C M Almena Kans; Mrs W U Pana Ill; Mrs M C Moss Beach Calif; 2.25 S S Moreland Ark; 2.33 Church & S S Oswego Kans; 2.36 S S Homer Nebr; 2.44 Assembly Humboldt Kans; 2.50 C C G Yoakum Texas; Birch Chapel S S Spiro Okla; 2.63 Assembly Bethalto Ill; 2.95 Assembly Brimson Mo;

3.00 E R C Heber Springs Ark; J S Fifth Idaho; Mr & Mrs W I H Leon Kans; Young Peoples Meeting Holly Colo; Mrs L L Spy Lake N Y; Assembly of God Hartford Ala; Senior Class of W Canaan S S N H; Mrs R L R Etna Pa; Assembly Coffeyville Kans; Assembly Lamesa Texas; Mrs E E Y Minter Ala; 3.25 First Pent'l Assembly of God Seagraves Texas; Mrs A M S Thorntown Ind; 3.50 Mr & Mrs C M Brooklyn N Y; Sigsbee Assembly Bethel Mo; H C Hornbeck La; Assembly Cottage Grove Ore; 3.75 Mrs T J H & family Valorsco Colo; 3.75 M B Holly Colo; 3.87 S S Gilmore Ind;

4.00 J S F Hillsboro Ore; C A G Binghamton N Y Mrs C B Soap Lake Wash; O P N Windsor Vt; L M L Bucyrus O; 4.09 Z P M & wife Castroville Calif; 4.10 J A C Picher Okla; 4.15 S S Sidonia Tenn; 4.30 B C Evansville Ind; 4.34 Martin Chapel S S London Ark; 4.45 Glad Tidings Assembly Paso Robles Calif; 4.49 S S Canalou Mo; 4.50 Assembly Corry Pa; 4.75 T K Marissa Ill; 4.90 Assembly of God Rohnerville Calif;

5.00 T B Vernon Kans; Assembly of God S S Pittsburg Kans; Assembly of God Wynne Ark; R L B La Junta Colo; F L Eldon Ia; Community S S Bellaire Mich; L A Ardeola Mo; Mrs C T W Los Angeles Calif; A Friend Marvell Ark; Mrs M G S Osgood Ind; Mrs R S K Detroit Mich; H D Tohona Okla; Mr W C Larned Kans; Assembly Colusa Calif; W B E Ripon Calif; A B S Chicago Ill; Mrs Z T S Chelsea Okla; Mr & Mrs T T J Clear Lake Wis; Mr R G Angora Nebr; S S Grand Prairie Texas; 5:15 Pent'l Young People Noon-an N Dak; 5:25 C P Sidney Ia; 5:45 S S Conneaut Ohio; 5:50 Westminister Community S S Blowbells N Dak; S S Indian Valley Idaho; \$5.80 Assembly of God Caldwell Nebr;

6.00 F E S & Wife & daughter Detroit Mich; Mr & Mrs C R B Belle Fourche S Dak; Mrs E J B Verden Okla; 6.05 Assembly Duncan Okla; 6.40 H H Alliance Ohio; 6.71 Assembly Samsou Ia; 7.55 Assembly of God Perry Ia; 7.66 W D H Hamilton Ala; 7.74 E P Farmersville Texas; 7.75 Assembly Beaumont Texas; A Friend Alexandria Va; 7.89 Waller Ridge Assembly of God Shubuta Miss.

8.00 Mrs E M V Detroit Mich; J W B Grace-

ville Fla; Evang W H W & wife Votaw Texas; M S Gary Ind; S S North Little Rock Ark; Assem Whistler Ala; J L M Smithville Tex; Mrs E J M Tujunga Calif; 8.50 Pent'l Mission Gerald Mo; 9.00 Glad Tidings Tab Pueblo Colo; Mr W A G Silvertown Ore; 9.20 Grace Chapel S S Pri & Jun Classes West Canaan N H; 9.50 Kent S S Turkey Texas; 9.52 Assembly and S S Bazine Kans; 9.59 Glad Tidings S S Okmulgee Okla;

10.00 Glad Tidings Mission Hecla S Dak; Emanuel Chapel S S Whittier Calif; D P H Meridian Miss; W H Pensacola Fla; Mrs F R Buffalo N Y; A Friend Skagway Alaska; C P Holtville Calif; F F Arcade N Y; C S B Onalaska Wash; F G B Saticoy Calif; Mrs M L B & son Alvadore Ore; Mrs L F H Santa Cruz Calif; W S B S Orange N J Mrs H M A Caldwell Texas; G R H Apple Grove Ohio; Mrs H Keenesburg Colo; Pastor A F C Trenton Mo; H W Manhattan Calif; G F B Chicago Ill; Mrs L A North Side Pittsburgh Pa; Mrs A E Vallejo Calif; B C F Kennewick Wash; A B C Detroit Mich; 10.38 O J C Houston Texas; 10.50 E M C Combs England; 10.67 J L G Sachse; 10.87 Glad Tidings Church S S San Antonio Texas;

11.00 Assembly of God Tab Toledo Ohio; 11.30 Glad Tidings Assembly Hanford Calif; 11.60 W C C Monrovia Calif; 12.00 Mrs C B Okmulgee Okla; S S Class Dayton Ohio; East Gabriel Pent'l Mission East San Gabriel Calif; Mrs E L Iron Mountain Mich; 12.25 Assembly Leavenworth Wash;

13.00 Miss F F Brainerd Minn; Assembly & S S Topeka Kans; 14.00 W A H Toledo Ohio; Assembly Madera Calif; 14.50 Full Gospel Assembly Woodland Calif; 14.66 Assembly Gooding Idaho; 14.67 Assembly of God Tab Porterville Calif;

15.00 G K Chicago Ill; Assembly Auburndale Fla; Miss J D Hickory Mo; C C Cross Cut Texas; Willets Pent'l Assembly of God Willits Calif; Missionary Prayer Band Millville N J; Z C Violet Hill Ark; 15.05 Full Gospel Tab Napa Calif;

16.00 Assembly Richmond Calif; 16.26 Assembly & S S Hill City Kans; 17.05 Evangelistic Association Medina Ohio; 18.00 Mrs L & Son & Daughter Salt Lake Utah; Gospel Chapel Olympia Wash; Mrs R S J Washington D C; 18.25 Mrs J W C Dunsuir Calif; 18.47 Assembly Dayton Ore; 18.84 Assembly—Full Gospel Mission Macksburg Ia; 19.00 Finnish Pent'l Church New York N Y; 19.50 Pent'l S S Gary Ind;

20.00 S O N Verdugo City Calif; Mrs G M Newberg Ore; J O San Jose Calif; A Friend in Texas; 20.27 Bethel Tab Assembly of God Canton Ohio; 20.64 Mrs I C Chicago Ill; 21.00 Bethesda Mission Richmond Va; 21.77 Glad Tidings Mission Oroville Calif; 22.46 Assembly Redlands Calif; 22.52 B H A Oswego Kans; 24.15 Mrs H M V Costa Mesa Calif; 24.55 Bethel Full Gospel Church Stockton Calif; 25.00 Students' Missionary Prayer Band Newark N J; R S Logan Kans; Assembly & S S Spokane Wash; Miss L R Los Angeles Calif; O I H; Bassett Nebr; Dr J N R Brooklyn N Y; O E S Advance Mo; Assembly Nelsonville Mo; Mr. & Mrs G Mc Philadelphia Pa; 25.10 Assembly & S S Minot N Dak; 25.85 Glad Tidings Mission Santa Cruz Calif; 26.70 Assembly Live Oak Calif;

30.00 Mr & Mrs W J H Ft Smith Ark; 32.00 Assembly Rocklin Calif; 32.98 Assembly Wood River Ill; 33.00 S S & Young People Scranton Pa; 33.00 J B G Calgary Alta Canada; 35.00 Assembly of God Trinity Tab St Louis Mo; 36.00 S S Miss H & Assembly Watsonville Calif; 37.34 Calvary Mission Los Angeles Calif; 41.02 Assembly Ashland Kans; 45.00 Sunnyside S S Chicago Ill; 46.00 Assembly Bradford Pa; 49.00 Gospel Tab S S Alton Ill;

50.00 Pent'l Assembly Dallas Texas; Miss B L J Webster Grove Mo; Assembly Peckville Pa; M S Cleveland Ohio; 52.00 Full Gospel Assembly St Louis Mo; 53.15 Assembly Joplin Mo; 76.60 Pent'l Revival Mission Anacortes Wash; 80.00 Pent'l Tab New Castle Pa;

100.00 Gravity Pent'l Church Ariel Pa; Glad Tidings Revival Assembly Oakland Calif; Pent'l Assembly Turlock Calif; C K S Sturgis Mich; J E H Glendale Calif; 101.00 Bethel Temple Cincinnati Ohio; 120.00 Bethel Assembly Pasadena Calif; S M L Detroit Mich; 122.46 Assembly of God Bethel Church Quincy Ill; 130.00 Bethany Pent'l Church Springfield Mass; 180.00 A J M Walla Walla Wash; 410.00 Glad Tidings Tab New York N Y; 499.15 A Friend Mansfield Ohio

Total amount minus \$57.00 amount given direct \$4,942.17
Amount previously reported 8,471.04
Total amount to date 13,413.21

**HOME MISSIONS CONTRIBUTIONS
March 12 to 18 inclusive**

2.00 Assembly & S S Whitt Texas; 3.00 C H S Cedardale Okla; 6.00 Mrs J W C Dunsuir Calif; 7.80 Assembly Herculaneum Mo; 10.00 Assembly & S S Hill City Kans;

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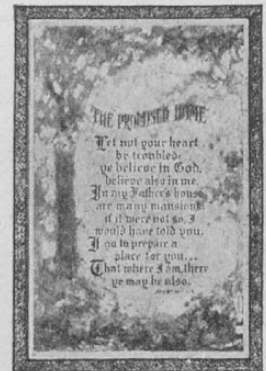
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