

The Pentecostal Evangel

When I see the blood,
I will pass over you.
EXODUS 12:13

HOLY BIBLE

The Whole Gospel to the Whole World

"I will pour out of my
Spirit upon all flesh."
ACTS 2:17

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A Remarkable Twentieth Century Miracle

The Personal Testimony of Aron Andersson

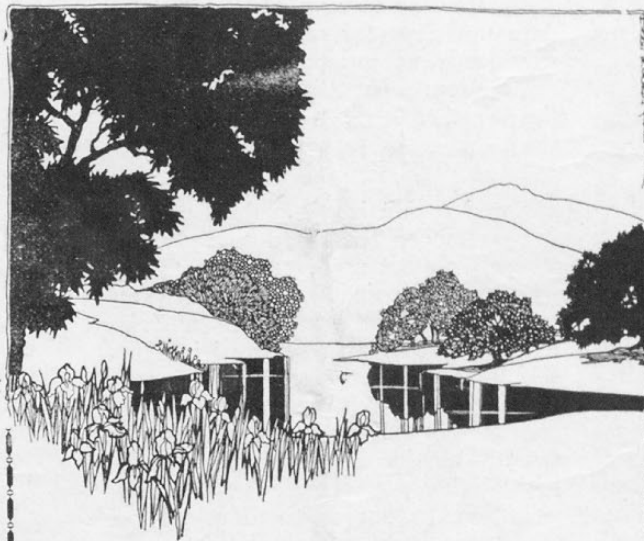
The following testimony, which is one of the most remarkable we have ever read, was sent to us by Mrs. R. G. Bassett of Wheatridge, Colo., who kindly translated the same for the Evangel from the Swedish.



WAS born in Angelstads Socken in Kronobergstan, Sweden, on April 19, 1901. I grew up with my sisters and brothers under the godly care of my mother. From my early years I had the privilege of attending Sunday school, where I received never-to-be-forgotten inspirations and a child-like faith in God.

At the close of my school days, at 17, I got a position with the railroad. I got into fellowship with some wicked comrades and fell away from my early faith. I soon got a desire for drink, smoking, card playing and other things connected with the world. I belonged to the crowd that has no faith in God. I felt that I was doing wrong, and I lost all peace, but I continued to drink out of the broken cisterns of the world. I would not go near a religious service. I had troubles, sickness, and accidents, but I could not believe that God was trying to stop me in my wild career.

I suffered greatly from stomach trouble and I found that I must go through an operation. While on the operating table the Lord spoke to



The Quiet Land

Stillness midst the ever-changing,
Lord, my rest art Thou;
So for me has dawned the morning,
God's eternal NOW.
Now for me the day unsetting,
Now the song begun;
Now, the deep surpassing glory,
Brighter than the sun.
Hail, all hail! thou peaceful country
Of eternal calm;
Summer land of milk and honey,
Where the streams are balm.
There the Lord my Shepherd leads me,
Wheresoe'er He will;
In the fresh green pastures feeds me,
By the waters still.
Well I know them, those still waters!
Peace and rest at last;
In their depths the quiet heavens
Tell the storms are past,
Nought to mar the picture fair,
Of the glory resting there.

me, and told me I was on the way to destruction. As the ether was given the thought came to me that perhaps I would never awake and I dared not die. I heard the doctor ask if I was asleep. I wanted to tell him that I was awake but I could not. I knew when the doctor started to operate, and in a few minutes it seemed as if I was thrown into space. I seemed to be tormented by an evil spirit who shrieked, "So shall you be tormented through all eternity." I tried to pray, but I was speechless and helpless. I thought if I could get my wasted time back I would be a Christian. This anxiety lasted five minutes; then I fell asleep.

The operation was successful, and after a time of rest I was back at work again. I tried to forget those few minutes on the operating table but could not erase them from my memory. Although the Lord had spoken so earnestly to me, I did not yield my life to Him.

I took sick again and became so bad that I could not stand much food without vomiting. I was again taken to the hospital, but I seemed to grow worse. No help could be found, so I was sent home.

My interests were in the railroad. I was a young shipping clerk, and now I was at home with my air castles and dreams for a bright future crushed. O how dark life
(Continued on Page Ten)



OUR Lord Jesus says, "I am the way."

A real way leads to a destination. What is the destination to which Jesus wants to lead us? He says, "No man cometh unto the Father, but by Me." John 14:6. So we see, "The Father is the destination, and with the Father we get the Father's house, and with the Father's house, Jesus Himself. We hear Him pray, "Father I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." John 17:24. To this glorious destination Jesus is THE Way; not A way; but the only way.

Christ does not say, "I am a way-shower, a finger-post, a signpost"; though to be sure, He is that also. His teaching and example show us the way to life. Many religious people see in Him only the Way Shower, the signpost. They esteem very highly the revelation of the love and grace of God that appeared in Him; they notice His words; they honor His moral greatness, and try to imitate His noble example. Thus they attain a religiously interwoven and morally ennobled humanitarianism, but never the kingdom of God, never the Father. They miss the destination; for a signpost can be of use and help only where there is a way. But between sinful humanity and God there is no way any longer. The Word of God tells us about man before the flood, "All flesh had corrupted his way upon the earth." Gen. 6:12. The prophet says to the people of Israel, "Your iniquities have separated between you and your God." Isa. 59:2.

Realizing this, some men go a step further and see in the Christ of God the "Way Preparer." Reading, "Zion shall be redeemed with justice, and her converts with righteousness" (Isa. 1:27 R. V.), they realize that God cannot overlook sin without further ceremony; that man cannot bridge the gap, but that "all righteousness must be fulfilled." They lay hold by faith to the grace of God in Christ Jesus, who hath cancelled their debt and carried their punishment. The access, the entrance is now open, Jesus became to them "The Door." That is a right beginning, but the destination isn't reached yet. To these beginners Paul says, "As ye have therefore received Christ Jesus the Lord so walk ye in him: rooted and built up in him." Col. 2:6,7. Jesus is not only the beginner, but also the finisher of our

The Way to God

Otto J. Klink

faith. Heb. 12:2. He is not only the Door, but also THE WAY!

When a wanderer finds a man who shows him the way, he is thankful; but that is all he has to do with the way shower; he has to go on himself. When someone plows a road for us through deep snow,—he is our way preparer, that is all! But with the Way it is altogether different. We need the way from the beginning to the end. We dare not depart from the way. The way leads us uninterruptedly to our destination. In this sense Jesus is the Way!

Hebrews 10:20 tells us that God gave us Jesus to be the "new and living way." He is not a dead way, as for instance, the hard paved road where *we* must walk step by step toilsomely and painfully. On the contrary, the Christ of God is a *living* way, who carries us forward in Himself, as a ship or a train. There we are liberated from the torment of our own efforts and exertions. There He says, "Lay down every burden." He—the living way—carries us and takes us safely to our destination. Those who see in Jesus only the Way Shower or the Way Preparer may find in Him something,—but He remains "afar off" from them, and they have no vital, personal contact with Him. But as soon as He becomes our Way, we find more in Him. We have not only His teaching and His example, but *Himself*, and "with Him all things." (Rom. 8:32.)

If we want to reach our destination it is of the most important consequence for us to remain in the right way. Now if Jesus is the right way we must remain *in* Him. He therefore admonishes His disciples in John 15 seven times to "remain," to "abide" in Him. There He says, "abide in *me*," "continue in *my* love," etc. The disciples did just that. John could write later on, "Our fellowship is with the Father and with his Son Jesus Christ." 1 John 1:3. This word "fellowship" here really means "companionship," "partnership." What a glorious privilege! The one thing, the great thing that includes all, the Christ of God gathers together in this, "I in you and you in *me*."

John 14:20. Bless His dear name!

During the Civil war the son of a very rich man enlisted in the army and fought far away from the loving heart of his anxious father. The father vowed solemnly to maintain a hospital at his own expense where every wounded soldier, friend or foe, should be treated royally and nursed free of charge. He informed

his son and asked him to send the wounded from the battlefield to the hospital. "Everyone," the father wrote, "who comes or is brought to me with a card signed by you shall receive friendliest reception. For your sake, son." So ended the letter of the tenderhearted father. And they came—all kinds of men, wasted, sick, clad in rags, some with an arm in a sling, some on crutches, some on a stretcher; and the father received everyone gladly and, if they had only a card from the son upon which he had written, "For my sake, father," he welcomed them for the sake of his beloved son.

This is the way we come to the Father. In the name of Jesus—for Jesus' sake—come, the most miserable of the miserable, to the Father, and find a hearty welcome and a royal reception! Wonderful Christ of God! The Son of God, the Lamb of God, the Way to God!

A word about personal experience. Religious experience is not mathematics, is not a product of cold evidences or frigid reason. No, it is a God-wrought certainty that rests upon a *living* experience. In the last analysis I can only know "Who the Lord Jesus is," when *I am conscious of what the Lord Jesus is to me*. You may be convinced intellectually that Jesus is the Christ of God, and yet it can be just dead knowledge and not a living faith. Therefore the knowledge of Jesus Christ cannot be inherited, but every single soul has to acquire this knowledge by experience in order to possess it. All those that have *experienced* this power of Jesus *know in their hearts* (not their heads only) *that He is the Christ of God*. By a personal, close intercourse with Him, by the holy effects that go out from Him into us, by the experience of a complete change of our lives, can we come to the glorious knowledge of Jesus "and believe and are sure that He is that Christ, the Son of the living God." John 6:69.

Into the church in Copenhagen, where stands that most exquisite statue of Christ by Thorwaldsen, came once a stranger and his little daughter. The stranger who had heard so much

of this statue walked around from side to side and looked at it from every angle and was about to go away. It was very evident that he was disappointed. But the little girl, who had watched her father with curiosity and something of concern; when she saw

him about to leave, said to him, "O daddy, you cannot see Jesus that way. You must get very close, kneel down and look up." That child spoke a profound truth. Only upon our knees do we receive a full revelation of the real Jesus, the Christ of God!

Wrestling With Unbelief

Ernest S. Williams



HERE can we find a nobler character than John the Baptist? Where a saintlier man than he? "Among them that are born of women there hath not arisen a greater." Yet John affords us an example of a great and good man confused and wrestling with giant unbelief. The doubt with which John wrestles is vital. It concerns the person and work of Christ. Shut in the dark seclusion of a Palestinian prison, he sends to Jesus two of his faithful disciples with the question, "Art thou he that should come, or do we look for another?"

Boldly had the Baptist proclaimed the coming of One, the latchet of whose shoes he was unworthy to unloose; happily had he declared that this coming One should baptize with the Holy Ghost and with fire; nobly had he said that when the One whom he expected was come he must sink from the field of public attention while the One for whom he looked must increase in favor both with God and with man.

Soon after these glorious announcements Jesus came to Jordan for John's baptism and in Him by the Spirit John recognized the person of whom he had spoken. He then lifted his voice and declared, "Behold the Lamb of God which taketh away the sin of the world. This is He of whom I said, After me cometh a man which is preferred before me for he was before me." Messiah had come and great was John's exultant joy. As friend of the Bridegroom he rejoiced at the Bridegroom's voice.

But now a turn has come in the life of John. No longer is he the free man of the open desert, the happy carrier of tidings of great joy, the great revivalist at the brink of Jordan. He is isolated, cut off from all his former activities, and shut up in Herod's dungeon. Such change has given Satan peculiar access to this servant. Questions arise which one would think could never present themselves to John. How could this noble herald ever question the revelations of the Spirit which had come to his own heart? Yet he did.

John had expected some things from Jesus which he had not yet seen. He also had not expected some things in his own personal experience which came to him.

When John was free, a river of spiritual and physical energy, it was quite different from the way it was when he became bound and imprisoned. Then he gladly declared the Just One, but now he wonders if after all, it might not be that he had made a mistake. Jesus had not overthrown any Roman power; had put forth no effort to exalt Himself as King. The good man's heart was wrung and his mind tormented.

John was no weakling. This we learn from the testimony of Christ. He was no reed shaken by every opposing wind; no soft feeble creature seeking for ease and pleasure. If people looked for such they must not go to John, but to kings' houses. He was a prophet, and more than a prophet. Greater than he in noble worth had never been born. But he was human, and humanity is frail.

The greatest men whose lives the Lord has recorded have all had their terrible battles with questions and unbelief. Elijah at one time thought himself the only one left of God's uncompromising servants, and felt it useless for him to continue longer against the forces of sin and unbelief. The feet of David had well nigh slipped as he saw the prosperity of the workers of evil. Job, when in the midst of his afflictions, wondered why he had ever been born. What may try us we know not, but we shall all no doubt have our conflicts with bitter questions and despairing unbelief.

No Christian experience here on earth can make us immune to terrible satanic attacks. Inspiration is no assurance against the incursions of unbelief. If it were, John would never have had his battle, for he was filled with the Holy Ghost from his birth. Perhaps too few have realized that the Spirit-filled life leads through dark valleys where faith is tried to the utmost as well as upon the mountain heights of revival blessing. It was after Jesus was filled with the Holy

Spirit that He was led into the wilderness to wrestle with doubt. See Him in His temptations, "If thou be the Son of God." Accusing doubts which assailed John were concerning our Lord, His person and work. Accusing doubts which assailed Jesus were concerning Himself. Was He the Son of God? Doubts which come to us may embrace either God in His doings or ourselves in our relationship to Him.

There is no Christian state so holy, and no calling so lofty as to exempt us from tormenting tests. John was holy from his birth, a religious leader, yet he was assailed.

The beauty of John when tempted is seen in his humble openness and simplicity. In the integrity of his heart he brought his question to Jesus. And was he disappointed there? Only in measure did Jesus answer by saying, "Go and tell John again things which ye see and hear, the blind see and the lame walk, the deaf hear and the dead are raised up, to the poor the gospel is preached, and blessed is he whosoever shall not be offended in me." Thus Jesus turned the attention of John to His work as evidence of His Messiahship. "Blessed is he whosoever shall not be offended in me" was as much as to say, "John, although your ideas concerning me and my work are not realized, nevertheless I am working, and in the end all will come out as it ought to be."

Ordinary men might criticise John as being weak, but not so Jesus. He boasts of John as a man of gigantic strength. Jesus knows how desperate temptations sometimes become. He sees character in its true inner value. He is moreover the sympathetic Friend of His struggling ones. In the midst of our darkest hour may we bring our distress and grief to Christ.

We must also be careful lest we form incorrect or imperfect conclusions concerning the Lord and His dealings. John had done this. He could not harmonize Christ's Messiahship with his own imprisonment. At best we at present see only through a glass, darkly. It is difficult for us frail mortals to see divine dealings and providences except as viewed through human feeling and infirm human understanding. May we not fail in the trying hour; the Lord is working even though we understand it not, "Blessed is he whosoever shall not be offended in Me."

Speak to Him then for He heareth,

Spirit with spirit can meet,
Closer is He than breathing,

Nearer than hands or feet.

—Tennyson

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The Editor's Notebook



What the World Wants

The present Disarmament Conference now being held in Geneva is spoken of as the "most important conference in the history of the world." Mr. Arthur Henderson, the representative of Great Britain, addressing the statesmen of the sixty assembled nations, said: "Assembled here are the chosen spokesmen of 1,700,000,000 people. There is no human being, whether his home is in one of the great centers of industry and population, in the deserts of Africa, in the jungles of the far East, or amid the ice of the Arctic regions, who has not someone here to speak in his name. . . . The world wants disarmament, the world needs disarmament. . . . Mankind is looking to this conference, with its unrivalled experience and knowledge, its unchallengeable representative authority and power, its massed wisdom and capacity, to bestow the gift of freedom from the menace to peace and security that the maintenance of huge national armaments must ever be."

* * *

"Without the Lord"

As we contemplate the representatives of these sixty nations assembled in conference we are reminded of the words of the Assyrian invader in the days of Hezekiah, "Am I now come up without the Lord against this place to destroy it?" Despite his bluffing pretensions to the contrary, he certainly had come up to the land to invade it *without the Lord*, and boastingly said, "Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the Lord should deliver Jerusalem out of mine hand?" Hezekiah went to the Lord whom the invaders despised, and cried, "O Lord of hosts, God of Israel . . . thou art the God, even thou alone, of all the kingdoms of the earth . . . now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only."

God answered the prayer of the man who acknowledged Him, and confounded the nation who had come up "without the Lord." The nations made no acknowledgment of the Lord in the treaty of Versailles, and in consulting together for world peace today there is no acknowledgment of the Prince of Peace—the only One that can give peace in our day. They are coming together *"without the Lord."*

* * *

"The Brotherhood of Humanity"

Mr. Henderson spoke of the possibility of the coming into being of "a fraternity of peoples," a great "brotherhood of nations." We somehow wonder how much true brotherhood there can be between the Protestant nations there assembled and Catholic Italy, Materialistic France, Buddhist Japan, Mohammedan Turkey, Confucian China, and Atheistic Russia. Do you remember the story of the Syrian invasion in the days of Ahab, when God gave the Syrians into the hands of Israel? The servant of Ben-hadad, the Syrian king, went to Ahab and said, "Thy servant Ben-hadad saith, I pray thee, let me live." And Ahab said, "Is he yet alive? *he is my brother.*" And Ahab made a covenant with this enemy of Israel. But God was not pleased with the brotherhood idea of Ahab's. And the prophet of the Lord told him, "Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people." 1 Kings 20:42.

* * *

Trust in a Broken Reed

Mr. Henderson, in speaking of his "brotherhood of nations," is putting a great confidence in man, of which confidence history proves man to be absolutely unworthy. It is written of our all-wise Master that He did not commit Himself to man for He knew what was in man. He knew that it was

written, "Put not your trust in princes, nor in the son of man, in whom there is no help." Psa. 146:3. And "cursed be the man that trusteth in man, and maketh flesh his arm." Jer. 17:5. Only a few years ago the statesmen of earth were doing their best to foment hatred in the men under arms to make them fight their "brother men" like the most ferocious beasts. Beneath the thin veneer and polish that may be seen at Geneva today, down in human hearts those hatreds still lie dormant. Said a Chinese to Dr. Thomas Cochran concerning the Japanese, "We shall hate them, we shall put our hatred into our school books and teach our children to hate them world without end."

* * *

Russia's Part

Foremost at Geneva is Russia demanding complete disarmament of nations. Can Russia be trusted? In the April issue of *World Dominion* there is an article by Oswald A. Blumit in which we read, "Russia is no more an isolated land; her fate now is becoming the fate of the whole world. Russia today has linked herself with the current affairs of the world, and is trying to establish new ideas or opinions. Truly, unless we are to understand the happenings in Russia, we shall be unable to judge correctly other problems and troubles in the world. As it is known, the aim of Soviet Russia is to bring about a world revolution. The end of its revolutionary way will be that man shall stand on the grave of the civilized world with a bloody knife in his hands. Russia is following a new 'ism'—Iscariotism."

* * *

Canonizing the Traitor

Mr. Blumit further says, "Only a few years ago none would have thought of building a memorial to Judas Iscariot. This unthinkable blasphemy has been done with great pomp and show in order to demonstrate that Russia's thought is anti-religious, and to justify it as being in line with the mis-representation of Christ by organized religion, and the failure of mankind to follow His law of love and

purity of thought. This is throwing down the gauntlet to the Christian world. The story of Judas Iscariot is so much admired in the eyes of Stalin that he is building a memorial to him. Judas was a traitor; he betrayed our Lord, and the idea of betraying has given fame to Judas among Bolsheviks. They are worshipping the principle of cunning, betrayal and unfaithfulness. Among other unrighteous things, Iscariotism, the Bolshevik religion, is given the place of honor. This is not an empty show, but a hell-planned scheme which is systematically put into practice. Russian revolution does not lead, as on eagle's wing, to emancipation and freedom but to treachery and the death of Christianity. This is the Dead-Sea fruit of Iscariotism."

* * *

The Russian Program

What Mr. Blumit wrote concerning Russia in the article was first submitted to Mr. Victor T. Webb who had been appointed by the Moscow government as World Organizer for the Destruction of Christianity. Some people prayed for this modern breathing-out-threatening Saul of Tarsus, and the Lord has graciously saved him and he is now an evangelist building up the faith which formerly he sought to destroy. Mr. Webb says, "I have read this article and from my own personal knowledge I can verify the contents." In a press luncheon that Mr. Webb recently attended he told the reporters that "Soviet leaders regard Christianity as their one barrier to world conquest, and that because it stands in their way they will make war upon it in the hope of bringing about its complete overthrow." Representatives at Geneva have questioned, "Could Russia be trusted should the world disarm?"

* * *

Deaf Ears to God

In the days of the beginning of the Gentile dispensation God raised up the prophet Daniel, and even the idolatrous king Nebuchadnezzar paid respect to what he had to say. God has spoken by His prophets and shown us "what shall come to pass hereafter," but the rulers of earth today pay no attention to the prophetic scriptures. Jehoshaphat said to Judah, "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." But the men assembled at Geneva "without the Lord" are giving no heed to what God has to say through His prophets. They prefer to be filled with their own devices. It is written, "The Lord bringeth the counsel of the nations to nought: He maketh the devices of

the people of none effect." Nevertheless "the counsel of the Lord standeth for ever, the thoughts of His heart to all generations." God has shown us very plainly His counsel, His purposes, and His plans—His plans to set up His king, the Lord Jesus Christ, upon His holy hill of Zion, to give Him the nations for His inheritance and the uttermost parts of the earth for His possession. He gives warning, "Be wise now therefore, O ye kings, be instructed, ye judges of the earth. . . . Kiss the Son, lest he be angry, and ye perish from the way, when His wrath is kindled but a little."

* * *

Blessing and Judgment

Because the nations pay a deaf ear to what God has to say they will not be established. Ruin and disintegration await them. The prophetic scriptures say, "Unto the end wars and desolations are determined." Dan. 9:26, Scofield margin. Some may say, "That is a very dismal prospect." It would be if that were the end of the picture. But thank God, it is not. The Prince of Peace is coming, the King, immortal, invisible, to bring in His kingdom of peace. Then will come—without a conference at Geneva—complete disarmament. "They shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2:4. But what about the nations that are full of rebellion and do not want to have anything to do with the Lord? There is a very solemn word for this: "But these mine enemies, which would not that I should reign over them, bring hither, and slay them before me." Luke 19:27.

* * *

A Call to You

The nations as nations are rejecting God. God's call today is to the individual. He warns us, "Behold, I come quickly and my reward is with me to give to every man according as his works shall be." He says to each one, "Let him that is athirst come, and whosoever will let him take the water of life freely." If you will take Jesus Christ now to be your Lord and Saviour and King, you will have nothing to fear when His judgments abound on the earth. He will hide you in His pavilion, in the secret of His tabernacle will He shelter you. Blessed is the man who takes shelter today in the wounded side of Him who died at Calvary.

Each day of faithfulness brings a blessing for the next.—Andrew Murray.

Underworld or Upperworld

Louis S. Bauman writes in *The King's Business*: "The press informs us that yesterday, Representative Karch, of Illinois, stood on the floor of the United States Congress, and referring to the Lindbergh kidnapping case, said:

"Organized society and organized government, lost in a sense of utter impotency, have capitulated completely and abjectly; and acknowledging a power higher than themselves, now, on bended knees, beg of underworld lords to do what cities, counties, states, and national government and millions of citizens admit they cannot do—rescue the Lindbergh baby! That is notice to the parents of every child in America . . . that our government can no longer protect them."

"What a confession of the frailty of human government! And what a confession from the fountainhead of the mightiest existing government of man, to the effect that nations that refuse to fall on 'bended knees' and acknowledge the living God as 'a power higher than themselves,' will soon find themselves 'on bended knees' abjectly acknowledging the 'underworld' as 'a power higher than themselves'! What an admission that a civilization that refuses the rule of the *upperworld* must needs bow before the rule of the *underworld*!"

Baptism for the Dead

We read the following interesting Jewish explanation of 1 Cor. 15:29 in *The Chosen People*:

"The Jewish converts at that time impressed upon the minds of the Gentile converts at Corinth the Jewish tradition from which there had not yet been time for them to get weaned. The custom was, and still is, among the Jews for the sons to repeat a daily prayer in the synagogue for their deceased parents, and if there are no sons, a stranger is hired to do so. Talmud Sanhedrim 104b teaches that the son by his meritorious deeds can justify his dead father for whom the deed is done. Judas Maccabee offered sacrifices for those that died in the war. 2 Has. 12. In this sense the Gentle Christians at Corinth adopted the rite of being baptized for the dead parents believing that this would help their parents' souls in heaven. Now the apostle asks them, if they do not believe in anything real in life after death, if everything is ended with the death of the body, why then be baptized or try to do any service for the dead since there is no hope beyond the grave? Thus, he proves that their own actions instinctively prove that there is a life beyond."

Our Heavenly Inheritance

By Wm. Burton McCafferty,

BY FAITH Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of Promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God. . . . For they that say such things declare plainly that they seek a country.

"And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to return. But now they desire a better country, that is an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."—Heb. 11:8-10, 14-16.

The above passage from the Word of God will make clear to us that the pilgrimage of Abraham, Isaac, and Jacob was a type of the pilgrimage of the believer from the earthly life of sin to the heavenly life of God's eternal glory. Some have held that the land of Canaan was a figure of the present spiritual life of the believer, and could in no wise represent the heavenly estate; while others have held that Canaan is strictly a type of heaven, and has no reference to the Christian's present life in Christ. Those who hold the first view will be heard singing:

"I was once in Egypt's bondage,
But deliverance came to me,
But I'm dwelling now in Canaan,
For the Son hath made me free."

While those who hold the latter view will sing:

"On Jordan's stormy banks I stand,
And cast a wistful eye,
To Canaan's fair and happy land,
Where my possessions lie."

Now the Scriptures reveal that Canaan is both a type of our *present life in Christ* and of our *future inheritance in heaven*. This being true, it is not strange that the Holy Spirit will abundantly bless both singers with rapturous joy as they sing. Hallelujah!

The types of the Scriptures have many antitypes, or are fulfilled in many ways. For instance, the temple of Jerusalem is first a *type of Christ*

Himself, in whom God dwelt in all fullness (John 2:17-22; Col. 2:9); but it is likewise a *type of the Church of God*, in which He now dwells by His Spirit.—Eph. 2:20-22; 1 Peter 2:4-7. It is equally a type of the *individual believer*, in whom the Spirit has come to dwell.—1 Cor. 3:16, 17. This is the principle by which the scriptural types are fulfilled. They do not center in one event, or in one person, and there exhaust their meaning, but they will have several antitypes or several fulfillments, before their typical significance is finally complete. So also Canaan has a *two-fold meaning* in its typical significance. We should endeavor to see all these meanings in the type.

Types are fulfilled in the order in which Christ speaks of the development of His plan concerning the Kingdom of God—"first the blade, then the ear, after that the full corn in the ear"—Mark 4:28. The rosebush produces first the bud, second the opening flower, finally the full-blown rose; the Millennial glory and the heavenly estate correspond to the full-blown rose—"that which is perfect" will then have come (1 Cor. 13:19) and we will have entered into our inheritance in the truest sense of the word.

Those who hold that Canaan is not a type of the heavenly inheritance call attention to the conquests and wars of Canaan, saying that it is inconceivable that there could be wars and conquests in heaven. But in studying the types of the Old Testament, we will discover that there are elements in every type, which, if taken into account, would disqualify them as types of the things they are to represent. This may be seen by noting reference to *Adam as a type (figure) of Christ*; (see Rom. 5:14; 1 Cor. 15:45). Yet there are elements in the life and character of Adam that *can in no wise be typical of Christ*, for Adam was a sinner and transgressor against God. In this respect he ceases to be a type of *Christ and typifies the opposite*—the sinful nature of the fleshly life, the "old man," or nature of sin (see Rom. 6:6; Eph. 4:22). The same can be said of David, Solomon, etc. So also may Canaan be understood. In its wars and conquests it is typical of the *present life in Christ*, in which we are *warring against the principalities in heavenly places* (Eph. 6:12); but in the fact that it was *situated beyond the Jordan*—beyond the sphere of their

pilgrimage, and was the *promised inheritance* of the Children of Israel, it is without doubt a type of the *heavenly life of the believer*, which is his *inheritance beyond the Jordan of death*, when his pilgrimage will have ceased forever. The latter aspect of the Canaan type—the heavenly, is what might be called the true aspect; not that the present spiritual aspect is false, but rather that the first is *not the complete development of the type*, just as the bud and the half-open flower is not that flower in its full bloom, or that the "blade" is not the "full corn in the ear." The one must come out of the other. Canaan then is a type of *our present life of grace* in which we have our battles with the foe, but Canaan is also a type of *our final inheritance in heaven*.

It will be observed from the passage at the head of this article that Abraham "sojourned in the land of promise" by faith. He had not *actually come into possession* of the land, nor did he possess it in his lifetime. This *sojourn by faith* is written that we might understand that *our possessions being yet in the future* can be enjoyed "by faith" *even now*. And again we see how that Canaan may be a type of our *present experience of Grace*, which is by faith in Christ. It will be further observed that Abraham was to "*after receive*" as "*an inheritance, this land of Canaan*," yet he never in his lifetime possessed this land, "no, not so much as to set his foot on, yet He promised that He would give it to him for a possession"—Acts 7:5. But when Abraham shall again walk the earth in Millennial blessing he shall come into *actual possession of the land*. This was the promise he saw "afar off." This would be possible only through the fulfillment of the covenant made with him by the Lord (Gen. 12:1-3), that covenant finds its *initial fulfillment in the Gospel age*, in *Salvation* from sin and the *Baptism in the Holy Spirit* (Luke 1:12, etc.; Gal. 3:8-14), and is in the spiritual sense called the "inheritance" (Gal. 3:18); yet the covenant will have its culmination in the *Second Coming of Christ* (Heb. 10:36, 37), who will usher in Millennial blessing, which in turn will bring in at its close the New Heaven and the New Earth, which will be according to "*His Promise*" or covenant (1 Peter 3:13). Thus we can see that Abraham's "sojourning by faith" in a land that "he should after receive for an inheritance" is a type of our *enjoying "by faith" and possessing by faith*, the "*earnest of our inheritance*" (Eph. 1:13, 14).

That the promise had a higher and more spiritual fulfillment for Abra-

ham than a mere possession of certain territory between Euphrates and the Great Sea is evident by the fact that it is written that "he looked for a city . . . whose builder and maker is God" and that he was seeking a country—a "better country, that is, an heavenly" wherein was the city "prepared" by God. This passage makes clear that the final inheritance—the city of God—that inheritance "reserved in heaven" for the saints who are "kept by faith," is typified by the Canaan land promised to Abraham and his seed. It goes further than the present enjoyment of grace and includes all Millennial blessings and the Holy City of God.—See 1 Peter 1:4, 5.

The present blessings of Grace, the coming blessings of the Millennium and the future blessings of the eternal order, are not to be considered as something different, or as several inheritances, but rather the same inheritance in several installments, and we might say several aspects, viz., spiritual, literal, Millennial, and the Heavenly. Let us always remember that with the "beginning of the Gospel of Jesus Christ" (Mark 1:1), or since the preaching of John (Luke 16:16), the Abrahamic Covenant-Promise has been in course of fulfillment. In other words the believer has entered into his inheritance; but not in the fullest sense of the word. He has received but the earnest of that inheritance (Eph. 1:9-14), other installments, if we be allowed the word, are yet to come. Millennial blessings are yet future. What we now possess is a surety of that which will come. The greater inheritance is yet future. Faith after all is the substance of things "hoped" for. Through it we have the "earnest of a future inheritance." "But hope that is seen is not hope; for what a man seeth, why doth he yet hope for?" "But if we hope for that we see not, then do we with patience wait for it."—Rom. 8:24, 25. Thus throughout the gospel message we are taught that the present blessing of grace is but the "earnest" of the great inheritance promised in the covenant of Abraham.

Illustrating the thought we call attention to the father who in his will left a vast estate to his son, stating that the whole of the estate was to fall to him at a certain time, but that a small portion of the estate was to be enjoyed by the son before that time had come. The portion enjoyed is a figure of the earnest of our inheritance, the portion in reserve will typify that which God has "reserved in heaven" for those who through faith are kept by the power of God. This "reserved" and "heavenly" inheritance is to be "revealed in the last time"—

1 Peter 1:4, 5. This is all embraced within the Canaan-land type; and Canaan is in deed and in truth a type of the heavenly inheritance, as well as a type of the present blessings of Grace.

One other illustration of this from the Old Testament. The Israelites requested Moses to send spies into the land of Canaan that they might have proof of it. Moses was pleased to send twelve men into the land, who brought of the fruit of that goodly country (Deut. 1:22-25). They ate of the grapes of Eschol, the pomegranates, which were "an earnest of their inheritance," a proof of its fruitfulness, and this before they actually came into possession of that land. Their possessing the land was yet future. This was the land promised to Abraham and his seed, and now they have "searched it out" and have "tasted of the good word of the world (inheritance) to come." They are eating the fruit of the land, even before they have crossed the Jordan.

The same is true even now. God has been "pleased" to give us proof of the inheritance. He Himself has chosen twelve men (the apostles) and they have "searched out the land" through the Spirit of inspiration. Through their message and instruction we have learned of the fruitfulness of the land. They have brought us the fruit and have said "eat," and we have eaten of the precious fruit—the holiness, the healing of His Grace, with the Sealing of the Holy Spirit of Promise (Covenant), which is the earnest of our inheritance until the "dispensation of the fullness of times," in which we shall come into the "inheritance reserved in heaven." Canaan is not only a type of the blessing of grace, but is also a type of heaven.

Heart Atheism

An old divine once wrote, "Rebellion against God is not so degrading nor so deceiving as a condescending acknowledgment of His Being while it denies His rights over us." Practical Christianity will not only acknowledge the Deity of the Lord Jesus Christ, but will gladly be obedient to His known will in every avenue of life. Acknowledging Him as Lord involves the quick glad some yielding every moment to His revealed will. Do not let Him have to say to thee, "Why call ye Me Lord and do not the things which I say?"

The soul that is ready to welcome Christ and live with Him at His coming, has welcomed Him and is living with Him already.—Phillips Brooks.

Hatred of Christians

The ancient land of Babylon, where we have the modern kingdom of Iraq, is a place where the Christians are being greatly persecuted at this time. Iraq has appealed to the League of Nations to be admitted to that League, but the League is requiring Iraq to sign an instrument safeguarding the Christians of that country. According to the Prayer Bulletin of the *World Dominion Movement*, all of the Assyrian Christians have decided to leave Iraq, fearing extinction when the British mandate to Iraq is relinquished.

The Atheist's Paradise

"Under the Communistic regime, Russia has become one large prison," says a writer in *World Dominion*. "According to the law of the 11th November, 1929, all disobedient citizens either have all their property confiscated, or they are shot dead within twenty-four hours. How can anyone dare to disobey? But even in obeying the heartless laws of Communism one is not safe. A man is always endangered by the so-called law of disqualification. By this law hundreds of thousands of people are described as "unsuitable," and are exiled to forest camps in the north, or are compelled to perform most humiliating and shameful acts. This disqualification is passed upon those who are not energetic enough in bringing about the maximum output of piece-work. Nowhere else in the world are things so dreary, so unsafe and so uncertain as in Russia."

Zionist Leader Executed

"When God proclaimed through His prophets that He would scatter His disobedient people the Jews to all the four corners of the world and among all nations, Deut. 4:27; 28:64, it was perhaps regarded by many as unthinkable," says a writer in *The Chosen People*. "But now we have seen the truth of it in the literal fulfillment of the Word of God, and unto this day things are occurring in the farthest countries which call attention to the truth which God once spoke through His servants, the prophets. From Persia comes the news that a Jewish Zionist leader was executed by the Persian government. He was the acting President of the Zionist organization in that country. It is said that the reason for his execution was because he protested to the League of Nations against the persecution of the Jews in Persia. The Persian ambassador in Washington admitted that this man was executed but denied the given reason."

∴ The Gospel in Foreign Lands ∴

Revival Fires in Fiji Islands

A. M. Heetebry

God has certainly been working here, especially since our Watch Night service on New Year's eve. We seem to be having a perpetual revival. Our hearts are made glad, and how we rejoice to see one after another come to the Saviour.

God is dealing with the people, not only in the meetings, but in their homes, on their beds, in dreams, and taking their sleep from them, drawing them unto Himself. Since we wrote you last about the wonderful conversion of the Island Princess and the young Roman Catholic lady, a number of others have surrendered their lives to the Lord. Two very talented young women have found Jesus as their Saviour, and two young men accepted Christ Friday night (March 4) in our young people's meeting.

Sunday morning, the Lord willing, we are having a baptismal service. There are ten who have asked for baptism. Most of these have entered the fold since the new year.

As soon as these young people get saved they join the Sunday school, and the evening Bible school; so every department of our work is growing and we are feeling the benefit of these dear ones coming to the Lord.

The attendance is keeping up well; in spite of the very hot weather we have had, strangers continue to come and hear the truth. Our prayer services are very sweet. We can feel the presence and power of God. There is such a spirit of weeping in our meetings that people seem to be melted at His dear feet. One of the young men who had about forty boils was prayed for in the meeting the other night. In the next service he testified that God dried them up, and he was healed.

We are very much delighted about our launch that will soon be ready to

put in the water. It is wonderful how God has supplied this need. When we received our first \$100 towards it, a man started to build it, although unknown to us until a short time ago. It will have a six-foot cabin with one or two port holes on either side, and an awning at the back, which I am making now. It will be painted white, and have a small white sail, so when there is a breeze, we can save gasoline, which is 56 cents a gallon here now. We are naming it the "Evangel." We take this opportunity to thank the various friends who have been praying for this need, and have given toward it.

party of our missionaries will be sailing from India April 14, arriving in New York about the middle of May. The party includes Mr. and Mrs. Niels Thomsen, of Cawnpore; Miss Edna Wagenknecht, of Bettiah; and Miss Hettie Steffen, of Laherai Sarai, India. Mail will no doubt reach them if addressed to the Missionary Rest Home, 1003 Summit Ave., New York City.

Cable Received

A cable has been received from Brother and Sister Emil Chastagner, advising that they are scheduled to arrive in Boston, April 18. He also reports that all are well.

Arrived from Congo

Brother J. A. Barney arrived home in the United States, April 4, after a little over five years on the field. He may be reached at his home address, Rumney Depot, N. H.

Spirit of Revival in Cawnpore, India

We are glad to state that blessings are falling in Cawnpore, and a spirit of revival prevails in the hearts of many. It is really remarkable to see the Lord working in the hearts of some of the most prominent Indian Christians in the city. Many hearts

are breaking before the Lord, and some of the people have been entering into the experience of the Baptism with the Spirit. We are surely grateful to the Lord for His goodness in thus visiting us.—Niels P. Thomsen.

Destroying Idols in Manchuria

As we look back over the past month, we have many things for which to praise the Lord. We have had the joy of being called upon to help destroy the idols in some of the homes we have been visiting. In one of these homes the mother has been wonderfully delivered from the tobacco and drug habits. She made open confession of how she had been trying to hide these things from us, and how



A FIJI DWELLING

Left to right: A Roman Catholic lady who has accepted the Lord as her Saviour; next to her is a Fiji princess who has been converted; and Sister Heetebry is on the extreme right. The picture was taken while evangelizing in the village of Raraleva.

Recently we went with the Princess to her village, which is about fifteen miles from here, and quite a hike over the hill after you leave the road. The people of the village certainly showed her honor, and listened very attentively to her while she gave them her testimony. We distributed tracts to all the people, who received them gladly. She expects to go with us in the launch when we make our itinerary up the rivers. She has a real passion for souls, and seems to have the gift of giving forth the Word.

News Items

Party from India En Route Home

We have received advice that a

the Lord appeared to her in a dream, rebuking her because of this. She now has a bright testimony for the Lord. In another home a grandmother of eighty stood watching us and her daughter-in-law destroy what had been her gods for those many years. She then knelt with her daughter-in-law at the foot of the Cross and accepted Jesus our Lord as her Lord and Saviour. We thank God for the light which has shined into her darkened heart. Our Chinese workers marvel at one of her age stepping out as a Christian. Surely God's grace is sufficient for every need.—Irene Larson.

Many Seek the Lord in Liberia

F. Marker

As we entered the revival at Dorobo we could feel that it had been preceded by years of fervent prayer. It was about eighteen years ago that Brother and Sister Perkins first planted the seed in what was then a cannibal tribe, and they have never ceased to pray for the salvation of this tribe. "I have planted, Apollos watered, but God gave the increase." 1 Cor. 3:6.

The native worker had shown the town people the need of building a church so they had erected a bamboo structure. After two days we discovered that our quarters were too small to accommodate the crowds. Very willingly the town people responded to the need of a larger meeting place, and put up a temporary booth, made of sticks, leaves and bamboo. In answer to prayer God withheld the rain for three days until the place could be completed. God crowned the first service in the booth with the salvation of souls, and baptized three with the Holy Ghost.

After a good meeting on the second Sunday morning we went to our native hut to rest for the evening meeting. We were well accommodated in our heathen quarters and had the luxury of a couple of chairs and a crude table, and with our own cots that we had carried, we felt that everything was quite complete. Aside from the native people and children who came in to perform the ceremonies of good morning and good night, we had frequent callers; there were the goats, the fowls and the rats. We had rested but a few moments when a violent knock came on the bamboo door. We asked, "Who live?" The answer came back from the king, "Plenty people live for my town this time, they come to hear you talk God Word." It moved our hearts as we looked out upon the hungry group of people who had gathered from the surrounding towns and villages,

through the murky swamps and the drenching rains, to be fed with the Bread of life. All day long it had poured down rain, and it was a touching sight to see them standing outside begging for the Word of God. The water was dripping from their bodies, Many of them were wiping the water from their faces, and the babies looked as though they might be almost drowned as they clung to their mothers' back. In the meeting they testified that they had not come through the rain for nothing, as they said, "We no come to get nothing but we come to get something, we no come for missionary, we no come for mission people, but we come for God Word." That afternoon God baptized two of them with the Holy Ghost and nine were saved, really born again, and forsook their jujus (idols). There were a number of striking incidents in this meeting, but two in particular. One old woman, after God had wonderfully blessed her, said, "The thing what go for my heart I don't know, but it be sweet past palm butter and rice." A man in this same meeting said, "If I know English I think I fit to find word to tell what thing live for my heart, but in country mouth," he said, "My heart feel like the bird in the air." We praise God that He alone can speak to and cleanse the heart.

We left our headquarters (Siglicka) on Monday morning about 8 o'clock to visit the various towns. We reached Baumicka about 9 o'clock and at once began meeting. We sang, prayed, testified, and talked God's Word to the people. This was followed by a rousing altar service which lasted until 4 p. m. As the altar service was coming to a close, a woman rushed in exclaiming, "My heart fall down plenty, I think so I go catch here in time to get saved, before now time pass." We told her that time was not past for her to get saved and she fell to her knees, and God saved her and filled her with the Holy Ghost. A number confessed Christ as their Saviour, for which we praise God. The next town we visited was Balaka where we put up for the nite. The evening service seemed nothing unusual but before the altar call was given, and while the Word was still going forth a woman began to wail and cry, and started for the altar, but fell before she reached it and cried to God for mercy.

On Tuesday we went to another small village and back to Balaka for a second meeting. Before leaving Balaka on Wednesday morning to go to the Paramount Chief's town we burned several people's jujus. Before resting or eating upon the people's request we held a service immediately. Our mis-

sionary ranks were increased that evening by Miss D. Bullard from a Barobo station. On Friday morning before leaving we asked how many desired water baptism. One man said he would be present before daybreak. Several old men gave their jujus to be burned, and we had a good bonfire of idols at the edge of town.

On our way to headquarters we stopped at Rolfaka for a meeting. God graciously blessed and saved many souls. A devil doctor was wonderfully saved and declared that he was satisfied. The devil had put up a big fight, and only the power of God could loose him and set the man free. So we praise God for the Blood-bought victory in that meeting.

About half past four on Friday evening "Howdos" announced the arrival of Mr. John Torta. Mr. Perkins had sent for him to come for the baptismal service on Sunday. On Saturday and Sunday God crowned the services with the salvation of souls. On Sunday morning the booth was filled with people who had gathered from all the surrounding towns and villages. The women came carrying their rice on their heads, they had carried their chop so they could spend the day in the courts of the Lord. In the afternoon we all made our way to the waterside where 23 were buried with their Lord in baptism.

On Monday morning we returned to the Paramount Chief's town where they killed the goat. All the chief people came and begged very earnestly that a missionary might remain with them. It was necessary that we all return to our various stations but we told them they must pray and God would send them a missionary.

Note: The above mentioned trip was taken several months ago, but we feel that it is of sufficient interest to publish for the benefit of our readers.

The North China Bible School

A word of explanation is necessary to avoid any misunderstanding about the North China Bible School. We regret that in our last general report it was not made clear that this school is conducted on a co-operative basis by the Pentecostal missionaries in North China, and is not owned by the General Council. Missionaries from several countries and of various organizations are interested in the work, and are all working together, seeking to prepare young people for the gospel ministry. We wish to give due credit to our brethren who are not affiliated with the General Council for their part in this worthy enterprise.

A Remarkable Twentieth Century Miracle

(Continued on Page One)

seemed! Hideous thoughts went through my brain. My weak faith could not grasp God because I was bound by Satan.

I lived on a little milk and rusks, but after a short time I could not even retain this wholesome food, but would vomit worse than before. I was then sent to a specialist in Lund. After an examination the doctor urged me to stay and be taken to the hospital for treatment. My stomach was very weak, but he put me on a fast, treatments, and special medicine. This continued for three weeks. After that they gave me more food, and my stomach trouble returned and I would have hemorrhages of the bowels.

On Christmas Eve I was rolled out into the dining room and propped up with some pillows. The nurses had worked hard to prepare some joy and comfort for the sick, but soon I became so dizzy and faint that they had to put me back to bed. Oh, such a Christmas! Unsaved and sick and miserable!

New Year's my vomiting became worse. One evening at eight o'clock I began to feel so strange, and I asked my partner, a fireman from Goteborg to call the nurses. I had pains in my stomach and towards the heart. My limbs drew upward towards my breast, my head downward; my body became stiff and then I knew nothing until I awoke to find my bed surrounded by doctors and nurses. My body and limbs seemed to have no feeling, but at midnight my feeling returned and I had a hemorrhage. I had had flu, pneumonia, and several other diseases before this which caused me to be very weak.

In the morning the doctor decided that an operation was again necessary. Never shall I forget the morning I was taken to the operating room again. The pains I felt when the knife began to cut, one can well imagine. I worked my arms and limbs until they were numb. Then I could only move my head. One nurse bathed my head continually to keep me from losing my senses. The pains were unbearable. When they had opened my stomach and the doctor began to work I thought my last moment had come. I screamed with pain and begged the doctor to take my life. I thought of my whole past life, and how many dreary, dark memories rolled up before me. I saw only a life of failure. The pains increased and my thoughts were dulled. As they began to sew me up I became so weak that I felt that death was very near.

I had not needed God before, but now when I felt death coming, I began to call upon Him. Partly in a doze I whispered these words, "If You can be found God, show Yourself to me." Like a drowning person searching for a straw I sought in the time of need after the unseen Helper's hand. A second after that, while they were sewing up the incision, something strange happened. The pain ceased and my thoughts became clear. I knew that God had heard and that He alone could help. When they took me back to my bed I was very weak, and I could not move, but I knew everything.

Although the Lord had shown His presence and power in helping me, I did not offer any thanks to Him. In the afternoon I felt a burning thirst take hold of me. I lost my senses, and when I came to, my first plea was for water, only to be forbidden. The specialist came and after looking at me said I was not to have a drop of water. It would mean death. I had read about the rich man and Lazarus, and I surely had a foretaste of what it would mean not to be able to have any water. I could not move or lift my head as the stitches had broken up and I lay as in a fire. One of the nurses went out crying when she could no longer stand to hear my pleadings for water. Like the rich man I called for just one drop of water.

The second or third day after my operation I awakened to meet the troubled eyes of a sister and nurse looking down at me. She asked, "Aron, you see you must die, but have you thought of eternity? Where will you go after death?" I was too weak to talk to her, but the words about eternity seemed to penetrate my soul. She spoke to me again, "I must know. I have promised your mother to talk to you." She talked to me some time about the need of salvation and other things, but all seemed like a dream. My thoughts and pleas were for a little water. "Think of an eternal thirst," said the sister. I fell in a stupor but the words, "Eternity without water," were all I could think about. I asked her how she could be so hard as to refuse me a little water, and as this was more than she could stand she went out crying. The death stretcher stood at my side. With a shudder I looked at it. I never thought I could get well. Death was my only rescue, but I feared even this deliverance, for I knew I would be taken before the judgment seat of God.

Here I want to make mention of why I lived through all this. During the whole time I lay so sick my loving and unselfish mother went alone before God and cried to Him. She en-

trusted my soul to Him and pleaded with Him not to let me die before He saved my soul. This was not a weak prayer with just a lot of words. Afterwards she told of how God gave her the assurance that He would answer her pleadings, and that I should be spared.

I got so I could have a teaspoon of water. My thirst was still severe but my lips were cooled off. They took the stitches out and my vomiting began again, but I was much better and was sent home. I could eat very little and would vomit what I did eat. I soon became worse and the pains grew worse. One night at one o'clock the pain became unbearable. I cried to God that I could not stand it any longer.

I felt myself surrounded with God's presence. The wall parted and I saw a large light far away. I thought I was dreaming, but I was fully awake. The light came closer and a shining Personality stood by my side. O such a scene! My eyes met two heavenly blue eyes sparkling with love. His face shone with a heavenly glory and there were marks of suffering on the face. He had a white mantle on His shoulders. I understood immediately that it was our Lord and Saviour. I could see sympathy in His eyes for me. He stood there for a while and I saw His face light up with joy. He stepped forward, took my thin, wasted form in His arms and spoke these comforting words, "Have courage yet a little while." The moment I found myself in His loving arms I felt my suffering disappear, and like a little tired, crying child is comforted in its mother's arms, I fell asleep in His arms, to know nothing more until morning.

This meeting with the Lord strengthened and helped me during all the rest of my suffering. I could then bear my suffering without complaining. My thoughts went to Him when my suffering became so severe, and I would always receive strength. After this meeting with Him I got an intense longing to go home to be with Him forever. Death no longer held any dread for me. Instead I longed to be free from this vale of tears.

But I was not in the right condition towards Him yet. O. A. Lindberg was holding meetings in the neighborhood and he visited me one day. He had found the Lord and his whole being testified to joy and happiness. He sang and talked to me. I asked him to sing another song and he sang, "Happy is the man whose hope is in the Lord."

I got so I could eat very little and would vomit oftener. My throat was raw, and my thirst was severe. I got

so I could not retain even water. My eyes became very weak; my memory and hearing were also weakened. There was a breaking out on my body that would be filled with matter and burst. My skin became yellow. The pains would sometimes be unbearable and my limbs would sometimes feel like pieces of wood. I felt like the end was approaching. It was hard to see my loved ones' grief over me, especially my mother. Once I heard her praying in the next room that God would put my sickness on her instead of me for she said, "O Lord, he cannot stand it much longer." Such love! yet the love of Jesus is greater.

One day an evangelist, John Gustafson, came to see me. He brought a book on divine healing with him. He visited me every day. I used to make light of divine healing, but as I lay there suffering I read the book and saw how many were healed, but thought it was not for me. One night mother read the book and got a real assurance that I would be healed. In the morning she told me to seek the Lord for healing. That same day Evangelist Herman Anfors visited me and told of how he had been healed when not expected to live.

I wrote to a sister by the name of Lingren and asked for prayer. A day or two later I received a letter telling us that we should call some Christians together and have prayer. On Friday evening I seemed to be worse, and I prayed earnestly that God would undertake and strengthen me, and give me some revelation that I could believe that He would undertake.

At two o'clock I was so sick and while praying I saw three streams of light cover me. In one second I seemed to be in darkness passing through space. In an instant I was before a large gate which led into a mansion. I was not able to look upon the glory at first, but gradually I could see. An unseen hand led me forward until I came to another large mansion. When I looked I saw three thrones. On the throne in the center I saw a large white Being covered with a large white mantle. Out of the body went forth lightning. On the other two thrones I saw two white Personalities which were like unto two angels. Out of these bodies also went forth fire like unto stars. These faces shone like the sun. I could not look upon them.

Then I heard a voice, "In the center is God the Father. On the right hand is the Son of God, and on the left is the Holy Spirit. It is power coming out of these bodies and the Father's face you cannot look upon." The one on the right hand, Jesus Christ, arose and stepped down from

the throne and came to me. Those same heavenly blue eyes streaming with love looked down at me. I sank to His feet. He stretched out His hand with these words, "You are at the judgment seat of God. You shall be judged. What are you worth?" I sank together until I was no larger than a bean. Against my will I said, "I am worthy of hell." His eyes became sad when I answered Him thus.

Quietly He took my hand, raised me up, and led me away from this blessed abode. Darkness came over us and I saw the earth open up before us. I became frightened as I saw the depth. Then I saw the Man in white by my side. He held His hand on my arm. Deeper and deeper we went, and darker and more hideous it became. Then I saw as it were a statue of fire in the center of this depth. When we came closer I saw a hideous sight. It was in appearance like a person but at the same time an animal. Fire came out of the mouth and nostrils. The eyes were like coals of fire twinkling with hate and damnation. His clothing was furry. I understood that it was the old Serpent, the devil. I was now in the much talked of place of the damned. The hideous being moved forward. His eyes were full of hate, and at the same time he acted as if he were glad at having me as a prisoner. I saw two hands like heated iron with fingers like tongues of fire. I tried to hold myself back, but found myself in front of that awful being.

I trembled to think that I was now lost and doomed to spend eternity with this terrible being. But the Man in white stretched out His hand and the enemy jerked back with a shriek. Farther on we went and then I became terrified at the scene before me. I saw a crowd on the ground which no man could number. Out of the ground went fire right through these bodies. Nothing could be more terrible. I saw how they twisted like worms and their eyes seemed to be popping out of their sockets. Awful cries were heard from all lips, cries that penetrated my whole being, "One drop of water!" "One minute's peace!" While I stood there watching this awful scene I heard a shrieking laugh that shook all hell. When I turned I saw Satan turn to this crowd and laugh. That was all the answer they got to their cries.

The Man in white turned to me and said, "Are you worthy of this?" Again I had to answer against my will, "Yes, Lord." I was then taken back to the place we had come from. Looking up I saw the Beautiful City.

Vision of the Cross

Then in company with my leader, I was taken to a large and beautiful

city and left in one of the mansions alone. As I looked up I saw a cross upon which hung a man. I knew Him to be the man that had been my leader. I saw two nails driven through His hands and feet. When I looked up into His face I saw a crown of thorns. The sharp twigs were pressed into His forehead and the blood was dripping down over His face and neck. His eyes met mine and how touching it was to see those eyes so full of love, no trace of hate or anger. O such a heart-rending scene, to see Him move in the most terrible suffering. Again He looked at me. His head was bent forward and He said, "I have suffered for thee and for thy sins, and you belong to the heavenly city." His head fell on His breast; His last moment had come. I stood amazed in His presence.

Then He jerked Himself down from the cross and came to me, laid His hand on my right shoulder and said, "Through my resurrection I have power to heal the sick. Thou shalt be healed, but remember that thou shalt be a testimony unto Me of all thou hast seen and heard. Thou shalt live only a short while." Then He disappeared.

Again I was alone. I was led away by an unseen hand and guided through the glistening mansions. I looked and beheld another large mansion, and the great White Throne. The unseen hand guided me up to them, and I saw a throng which no man could number all dressed in white and shining like the angels. In our midst was the Shepherd of the flock. He turned and looked at the large crowd and His face shone with heavenly joy. We were all lifted up and then the trumpets and the heavenly hosts began to sound forth wonderful music. We were lifted from one glory to another. Oh, if I had a thousand tongues I could not describe the glory. They were all looking at the Shepherd trying to understand the great plan of salvation which throughout all the ages of eternity we shall not be able to fathom.

I came to myself and burst out in rejoicing. My father came in and called to me, "Aron, how is it with you?" "O father," I said, "I have been in heaven and seen Jesus, and I shall get well." Father could not hold back his tears and went out.

In the morning I told them all that I had the assurance I would be healed. On Saturday I became worse. When I told those who visited me that I would be healed they wondered how the Lord could perform such a miracle. I replied, "The Lord is fully able."

(To be continued)

∴ In the Whitened Harvest Field ∴

PENTECOSTAL FIRE IS FALLING

Pastor Albert Ott writes from Dallas, Tex.: "Pentecostal fire fell on us during the revival just closed, held by Dr. J. N. Hoover and Emil Baliet, of California. God made bare His mighty arm in the saving of upwards of 150, and baptizing numbers with the Holy Spirit. The Full Gospel Church, seating over 1,000, was filled and on Sunday nights there were approximately 500 in the overflow meetings conducted in the Sunday school building. One hundred twenty united with the church during the month of March, 73 on the last day of Dr. Hoover's meeting.

"The revival has not stopped, but continues with souls being saved in nearly every service, and the Sunday night crowds overflowing the main building necessitating our using the Christ's Ambassadors room for the overflow meeting. Last Sunday 9 were saved in the overflow meeting with numbers saved in the regular service. We broadcast over radio station WRR every day from 9:00 to 9:30 a. m. and on Sunday afternoon from 2:00 to 2:30. We are also on KRLD with our Christ's Ambassadors Full Gospel Hour every Sunday evening from 10:45 to 12:00—5 hours and 15 minutes on the air weekly.

"Clarence H. Gordon who has been with us for some months as assistant in church and radio work is planning to re-enter the evangelistic field in May. You may write him in care of Station KRLD, Dallas."

AN INSPIRATIONAL COUNCIL

Pastor C. J. Brown writes: "The sectional Council meeting held at Red Oak, Okla., was well attended; 38 ministers from southeast Oklahoma were present. The message preached by James Hutsell, District Superintendent, was an inspiration to all who attended."

BROKEN RECORD IN SOUTH

Harvey Holdereiss, Secretary, Bastrop, La., writes: "We have just closed a mighty revival here. It has lasted 5 months and is still with us. Many have received the Holy Ghost. I am glad to report that our Sunday school is doing a wonderful work. Last Sunday we had a record-breaking crowd, and the Lord blessed His Word to all present."

MESSAGE STRUCK FIRE

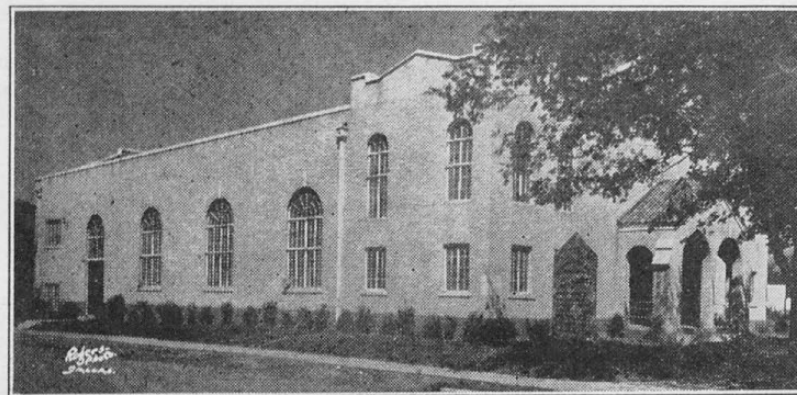
Pastor Sam C. Perry writes from Westernport, Md.: "Otto J. Klink, Miami, Fla., began a revival with us Feb. 19, and continued 30 days. From the first his messages struck fire. As he sent forth the pointed arrows of truth from night to night he carried his audience with him; none seemed to tire. The altar and prayer rooms

were constantly filled with pray-ers and seekers. Many were healed, revived, or saved, and a number were baptized with the Holy Spirit. Our large tabernacle was crowded out a few times. God is still moving among us, and the powerful gospel truths still linger in the hearts and minds of the people."

GENERAL COUNCIL SITE

Scene of Powerful Revival

Pastor Robert J. Craig reports: "We are filled with worship and praise to our adorable Lord that during the past few weeks He has baptized over 155 with the Holy Ghost and fire at the Glad Tidings Temple, San Francisco. Some have been stricken down, apparently against their wills, like Paul on the way to Damascus, and later coming through into mighty Baptisms with the Spirit. Others return to their homes from the services and receive the Holy Ghost. Numbers are being swept into the cleansing fountain. Numerous healings have been experienced also. Maybe God will yet



Full Gospel Church, corner Peak and Garland, Dallas, Texas. Pastor Albert Ott writes that they are planning to build an addition to their auditorium in April. The seating capacity will be about 2,000.

rend the heavens and send down a worldwide outpouring of the Spirit in response to the soul travail of the saints. Carmel Barnwell and her parents are the human agents in this special meeting."

SPIRITUAL CONDITION GOOD

Pastor Oscar Davidson writes from Newton, Kans.: "We praise God for what He has been doing for us in the past 4 or 5 months. Some have been saved and healed, some have been baptized with the Spirit (Acts 2:4), and the showers are still falling. Our church is in better condition both spiritually and financially than we have ever known it to be before. A few months ago we purchased new pews for the church and painted the parsonage, and all is paid for. We are contemplating beginning a tent campaign soon; exact date to be announced later."

CALVARY EASTER BLESSING

Pastor L. L. Ferguson writes from Calvary Full Gospel Tabernacle, Bell, Calif.: "We were called to take charge of this

work, in January. February 14 we began a revival which continued for 5 weeks. Ten adults were saved and 4 received the Baptism with the Holy Ghost. On Easter Sunday we enjoyed an all-day service with basket lunch. After the pastor's message, from Matt. 28:20, 9 followed the Lord in baptism."

DYING BOY RECEIVES LIFE

Ruby Choate writes from Reevesville, Ill.: "We have just closed a 2 weeks' revival with Clyde and Mrs. Dill, E. St. Louis, Ill., in charge. On the second night of the meeting, our pastor, Sister Cope, was called to the bedside of a young boy, who was dying unsaved. As she called mightily upon God the boy was saved, healed, and baptized with the Holy Ghost. The news of this miracle spread far and wide and as a result many people came, some from great distances, to hear the Word and to see the mighty works of God. The Shekinah glory of the Lord rested from night to night upon the congregation. Many times as the message was being finished the Holy

Spirit would give the altar call by tongues and interpretation, which would bring many forward to weep their way through to Jesus. Night after night people would sit in the congregation weeping, as little children fell under the power of the Lord, speaking in other tongues as the Spirit gave them utterance. Many received calls to work for the Master. There were 25 saved, 19 received the Holy Ghost, and 15 united with the church. Although it is about 3 weeks since the meeting closed, yet the Spirit of revival has never

lifted. We are starting another campaign with Eva Hearn, Creal Springs, Ill. We especially invite the Council brethren from the southern part of the state."

NATION-WIDE REVIVAL CRUSADE

Pastor Harry L. Collier writes from the Full Gospel Tabernacle, Washington, D. C.: "Watson and Hazel Argue who came to open the Nation-Wide Revival Crusade with us on Feb. 21, continued 4 weeks and we have records of about 165 saved, reclaimed, or baptized with the Spirit, as on the day of Pentecost. Stirring scenes were witnessed at many of these prayer services following the evangelist's message; and one Sunday night 34 gave their hearts to Christ. A large group also united with the church at the close of the campaign. A number of definite healings occurred during the course of the meetings, for which we praise God. One sister testified that she had been deaf in one ear for 40 years and after prayer, was marvelously healed. Another was told by the doctor that she had chronic appendicitis and would have to be operated on, but

after prayer she was examined the second time and was told there was no sign of appendicitis. Although we had some winter storms to overcome, the attendance increased until on the last night of the campaign, the main auditorium was packed and an overflow meeting was arranged for nearly 200 children in the lower hall of the Temple, in charge of Sister Argue. We praise God for the good response to this first month of our National Gospel Crusade and are looking forward with great expectations from the Lord for the second month of revival, in charge of Richard and Adele Carmichael, to begin April 3."

VANCOUVER HEARS THE STORY

Pastor A. N. Glanville writes from Vancouver, B. C.: "Dan McNally, ex-convict evangelist, has been with us in a precious revival for about 18 days, closing March 20. The attendance was very good and every night without exception seekers knelt at the altar. The Holy Spirit brought conviction to sinners, many have experienced the joy of sins forgiven, and many backsliders have been reclaimed. The closing night of the campaign was given over to Brother McNally's life story. The tabernacle was taxed to capacity, children sitting around the altar, people standing on the stairs, and in every place where they could hear the message. His life story is in book form and for every copy that is sold one copy is placed in some penitentiary or other place where freedom is barred."

SHOWERS CAUSE RAPID GROWTH

Pastor H. G. Gardner, Lake Charles, La., sends this report: "We have just closed a meeting in charge of John W. Sitton, in which many were saved and about 25 were baptized with the Holy Ghost, according to the Bible plan. Since coming here God has poured out His Spirit in a wonderful way. Both our young peoples' band and our Sunday school are growing fast."

BRIEF MENTION

Carl Ausbury, Hardin, Mo., writes: "Since we opened a mission in this new field 2 months ago, the Lord has abundantly blessed us. About 8 have been saved and several have been healed. At our first Sunday school, 2 weeks ago, 14 were present. The interest is good and the crowds at services average from 40 to 50 people. We will welcome a visit from Council brethren passing this way."

God's Power to Heat and Save Cawnpore, India

Between Christmas and New Year's, we held some special meetings for prayer and Bible study. The Lord graciously met us, and three received their Baptism in the Holy Spirit. Among them was a prominent Indian Christian, the headmaster of the Government High School here. He has since told me that he cannot keep from singing, he has such continual joy in the Lord. One that received his Baptism was a new convert who was baptized last October.

Since the beginning of the year two converts from Islam have been baptized. There was to have been a third, but his folks became suspicious and sent him away on a business trip, but he has written to say that he is coming for baptism at the first opportunity.

Last week at our prayer meeting a nominal Christian, the wife of a welfare worker in the city, cried out to God under deep conviction of sin and wept her way to the cross in the arms of another lady. She has since evidenced great happiness in the Lord.

This morning I learned that one of the converts who was baptized last week had come down with fever. I went to see him and found him groaning with pains in his chest. I suspected pneumonia as many catch it and die from it at this time of the year. I asked him if he believed the Lord could heal him; and upon receiving a reply in the affirmative, I laid hands on him and prayed. While praying for him he fell into a trance, but after some minutes came to again and said, "I saw something." He then told me that he had seen a great white light in the room. His pains left, and he got up and was soon about his work. Praise God for His faithfulness.

Niels Thomsen

FIRST PINK WRAPPER NOTICE

If the Evangel comes in a pink wrapper this week, it means that your Evangel subscription expires with the next issue of the Evangel. Please send in your renewal at once. We do not want to lose you from our Evangel fellowship.

Forthcoming Meetings

Pray for all forthcoming meetings. Notice of meetings should be received by us three full weeks before the meeting is to start.

HUTCHINSON, KANS.—Chas. Sheall will conduct revival at the church, 1228 4th Ave., E., May 8-June 5.—B. H. Armes, Pastor.

TULSA, OKLA.—W. T. McMullen will conduct revival in Faith Tabernacle, 13th and Trenton, April 10-May 8.—W. F. Carvin.

LOUISVILLE, KY.—F. Pepper will begin old-fashioned revival at the church, 2111 W. Broadway, April 20.—Pastor Theo E. Gannon.

FAYETTEVILLE, ARK.—Northwest District fellowship meeting May 27-May 29.—Pastor Noel Dodd, Route 3, Box 58.

DALLAS, TEX.—Evangelist R. E. Gilliam will begin a campaign May 12 at Bethel Full Gospel Church, Sunset and Tyler Sts.—Pastor and Mrs. H. E. Alford.

PASO ROBLES, CALIF.—Monthly fellowship meeting of Coast District will be held at Church of the Full Gospel, 1233 Pine St., April 18. Three services: 10:30, 2:00, and 7:30.—S. W. Squier, Pastor.

SIOUX FALLS, S. DAK.—A. E. Stuernagel will conduct Bible teaching conference and evangelistic campaign at Sioux Falls Gospel Tabernacle, April 12-May 1.—Arthur F. Berg, Pastor.

AVA, ILL.—Howard D. Wisher, Kansas City, Mo., will hold full gospel campaign in Ava Pentecostal Assembly April 17-May 8. Visiting brethren welcome.—Theo. Kessel, Pastor.

TORONTO, ONT., CAN.—Revival and prophetic conference. Loren B. Staats, Blue Rock, O., April 17-May 8; Calvary Tabernacle, 106 Bloor St., E.—Harvey McAlister, 55 Glenforest Road.

BUFFALO, OKLA.—Wm. Burton McCafferty, member Southwestern Bible School faculty, will conduct Evangelistic campaign at Gerard Church, beginning May 4, speaking principally on prophetic themes.—Pastor W. M. Stevens.

FT. MADISON, IA.—Annual fellowship meeting, all day with basket dinner, May 1. District Superintendent Roy E. Scott will be with us. Neighboring churches are urged to come.—George Shepherd, Pastor, 1213 30th St.

POTOMAC DISTRICT AMBASSADORS' RALLY—FREDERICK, MD.—Potomac District C. A. Rally, Bethel Tabernacle, W. 9th St., near Market, 2:30, April 23. Night service, continuance of rally, and debate by 4 young ministers of the District. Bring your instruments.

CAMBRIDGE, MASS.—Watson and Hazel Argue will conduct revival at Full Gospel Lighthouse, 40 Prospect St., April 28-May 29; nightly, at 7:45, Sundays 3:00 and 7:15. Week-end meetings to be held in auditorium seating 1000.—Pastor and Mrs. R. A. Babcock, 58 Magazine St.

LANCASTER, PA.—Revival with Mary Louise Paige, 13-year-old evangelist, Uhrichville, Ohio, at Pentecostal Tabernacle, W. Orange and Concord Sts., beginning April 24, for 3 or 4 weeks. Every night except Mondays, 7:30.—Walter L. Palmer, Pastor.

NEWARK, N. J.—Otto J. Klink, Opa-Locka, Fla., will conduct evangelistic campaign at Bethel Pentecostal Church, 4th and Dickerson Sts., April 17-May 8. Services every night except Mondays, 7:45.—Ray S. Armstrong, Pastor, 247 N. 6th St.

SUMMER BIBLE SCHOOL—MARANATHA PARK, GREEN LANE, PA.—First semester opens with grand rally and fellowship meeting, May 30. School will reopen at close of camp meeting, closing with another rally on Labor Day, Sept. 5. For terms and particulars address Pastor A. Newton Chase, 7355 Amboy Road, Tottenville, S. I., N. Y.

NEWTON, KANS.—Christ's Ambassadors' rally April 22-24; 3 services Friday and 3 Sunday District President Rexroat will be with us throughout the week beginning the 17th. Entertainment free as far as possible. Write Pastor Oscar Davidson, 131 W. 2nd St., Newton, or Silas Rexroat, 420 S. 8th St., Humboldt.

NEW YORK, N. Y.—Twenty-fifth anniversary revival campaign at Glad Tidings Tabernacle, 325-329 West 33rd St., from May 1 to 15 inclusive. Edith Mae Pennington, former Beauty Queen and Movie star, who has recently completed a nine weeks' campaign at Springfield, Mo., at which 270 were saved and 90 received the Baptism, will be the evangelist. Anniversary services, May 5. Further particulars from Robt. A. Brown, pastor, 325 W. 33rd Street, New York, N. Y.

ILLINOIS DISTRICT COUNCIL—GRANITE CITY, ILL.—Tenth annual session Illinois District Council at Full Gospel Tabernacle, May 10-13, opening 10:00 a. m. All regular business transacted at this meeting. Those desiring license or ordination make application at once and be present with proper recommendation. The local church will provide entertainment for ministers of the District. Write C. M. O'Guin, Granite City, or Arthur Bell, District Superintendent, Box 133, Belleville.

CENTRAL DISTRICT COUNCIL—TOLEDO, O.—The 13th annual session Central District Council convenes April 26-29, corner Palmwood and Lawrence Sts. Special missionary and young people's meetings. Ordination service Thursday evening. All ministers and 2 delegates from each assembly urged to attend. Those expecting to attend, write Pastor D. G. Scott, 1406 Lawrence Ave. Send applications for credentials to A. B. Cox, 347 Verona Drive, Dayton, O., before April 15.—G. F. Lewis, District Superintendent.

SECTIONAL CONVENTIONS OKLAHOMA DISTRICT

ANADARKO, OKLA.—All-day fellowship meeting of churches of Southwest Section, April 17. Baptizing in the afternoon. Meetings in city park.

Sectional meetings will be held as follows: North Central Section, April 28-29, 12th and College Sts., Blackwell; Northwest Section May 4-5, Hammonds; South Central Section, May 11-12, 405 N. Elm, Shawnee. All conventions convene at 2 P. M., and continue through second day. All ministers wanting license or ordination may meet the board in person with recommendation from an ordained minister.—James S. Huttell, District Superintendent.

MISCELLANEOUS NOTICES

FOR SALE—Tent, 30x50.—W. M. Lamont, Elysian, Minn.

OPEN FOR CALLS

Pastoral or Evangelistic

Clyde and Mrs. Dill, 558 N. 30th St., E. St. Louis, Ill. Have had one year of Bible school, at Enid, Okla. We do special singing. Reference, Guy Phillips, 3421 College Ave.,

C. J. Brown, Red Oak, Okla. Eight years in Pentecost. In fellowship with General Council. Mrs. Brown assists with guitar, also as exhorter.

Evangelistic

M. L. Yates, Box 108, Fireworks Br., E. St. Louis, Ill. In fellowship with Council; can give references.

WORLD MISSIONS CONTRIBUTIONS

April 1 to 7 inclusive

- All personal offerings amount to \$948.23.
- .50 Assembly of God Mission High Bridge Ky
 - 1.00 Assembly of God S S Flat River Mo
 - 1.00 Assembly of God S S Caruthersville Mo
 - 1.00 Personal Workers' League Greenville S C
 - 1.00 Landing Assembly Anguilla Miss
 - 1.00 Parkin Assembly Parkin Ark
 - 1.00 Saginaw Assembly Saginaw Mich
 - 1.00 Carolina Children's offering Carolina W Va
 - 1.00 Ripley Assembly of God S S Ripley Calif
 - 1.00 Young People's S S Class Gospel Tabernacle Oceanside Calif
 - 1.00 Christ's Ambassadors Home Acres Assembly Grand Rapids Mich
 - 1.00 Full Gospel Church Selway Mont
 - 1.00 Pleasant Green Assembly Pleasant Green Kans
 - 1.06 Mission Church Blue Rock Ohio
 - 1.12 Assembly of God S S Mt Vernon Mo
 - 1.17 Boyd Assembly of God S S Boyd Tex
 - 1.25 Assembly of God Grand Prairie Tex
 - 1.32 Assembly of God Anadarko Okla
 - 1.33 Granada Gospel Tabernacle Granada Minn
 - 1.33 Pentecostal Tabernacle S S Norwich N Y
 - 1.35 Assembly of God Fredonia Kans
 - 1.38 Assembly of God S S Covington Ind
 - 1.39 Christess Chapel S S Monette Ark
 - 1.50 Allen Pentecostal Assembly Allen Nebr
 - 1.51 Assembly of God Davenport Okla
 - 1.58 Assembly of God Hot Springs Ark
 - 1.58 Assembly of God Sparks Okla
 - 1.58 Assembly of God S S Wesson Ark
 - 1.75 Gospel Mission S S Canyonville Oreg
 - 1.80 Pentecostal Lighthouse Lincoln Nebr
 - 1.85 Full Gospel Church Boulder Colo
 - 1.86 Camden Assembly Bethel Tabernacle Camden Ohio
 - 2.00 Assembly of God Colony Okla
 - 2.00 Union Gap Church Union Gap Wash
 - 2.00 Assembly of God S S Chester Ill
 - 2.00 Assembly of God Pilot Point Tex
 - 2.00 Angora Sunday School Angora Nebr
 - 2.01 Assembly of God S S Willow Springs Mo
 - 2.04 Assembly of God Harlingen Tex
 - 2.06 Full Gospel Assembly S S Orrville Ohio
 - 2.09 Full Gospel Mission S S Weskan Kans
 - 2.25 Assembly of God S S Beaver City Nebr
 - 2.29 Assembly of God S S Corwin Kans
 - 2.35 Assembly of God Gracemont Okla
 - 2.35 Assembly of God West Terre Haute Ind
 - 2.43 Thelma Assembly Tribune Kans
 - 2.45 Assembly of God Attica Ind
 - 2.46 Pentecostal Assembly of God S S Moscow Ohio
 - 2.50 Bethel Mission Arkansas City Kans
 - 2.50 Assembly of God Muskogee Okla
 - 2.50 Assembly of God S S Eakly Okla
 - 2.50 Bear Creek Assembly Atlanta Mo
 - 2.52 Full Gospel Mission S S Windber Pa
 - 2.57 Assembly of God S S Siloam Springs Ark
 - 2.65 Young People and S S Community Gospel Mission Springfield Mo
 - 2.75 Assembly of God Dewey S Dak
 - 2.75 Pentecostal Assembly Front Royal Va
 - 2.78 Pentecostal Assembly of God Johnsville Ohio
 - 2.80 First German Pentecostal Church, St Louis Mo
 - 3.00 Christ's Ambassadors Pennville Mo
 - 3.00 Christian Co-Workers Mission S S Millville N J
 - 3.00 Sweet Home S S and Church Crocker Mo
 - 3.00 Children's Church Calvary Tabernacle Centralia Wash
 - 3.00 Magnolia Park Christ's Ambassadors Houston Tex
 - 3.00 Gospel Light Mission Houston Tex
 - 3.09 First Pentecostal Church Mount Union Pa
 - 3.10 Assembly of God S S Decatur Ill
 - 3.15 Pentecostal Assembly of God Zephyrhills Fla
 - 3.18 Pleasant Grove Assembly of God Hoxie Ark
 - 3.30 Westernport Assembly Luke Md
 - 3.35 Assembly of God Bucklin Mo
 - 3.40 Assembly of God Church Chaffee Mo
 - 3.40 Assembly of God Knoxville Iowa
 - 3.40 Pentecostal Church Decatur Tex
 - 3.45 Interdenominational Community Church WALTERIA Calif
 - 3.65 Assembly of God S S Cleveland Kans
 - 3.73 Assembly of God S S Roswell N Mex
 - 3.82 Glad Tidings Tabernacle Alameda Calif
 - 4.00 A Group of Pledgers Fort Collins Colo
 - 4.00 Assembly of God S S Percy Ill
 - 4.15 Sherman S S Assembly of God Kane Ill
 - 4.41 Pentecostal Assembly S S Grafton W Va
 - 4.59 Assembly of God Knox City Mo
 - 4.73 Assembly of God S S Bird City Kans
 - 4.92 Assembly of God Trenton Mo
 - 5.00 Full Gospel Pentecostal Church Youngstown Ohio

- 5.00 Christ's Ambassadors Broken Arrow Okla
- 5.00 Magnolia Park Women's Missionary Council Houston Tex
- 5.00 Assembly of God Bastrop La
- 5.00 Home Gardens Assembly of God S S and C A Tulsa Okla
- 5.00 Assembly of God S S Humble Tex
- 5.00 Gospel Tabernacle Sauk Centre Minn
- 5.00 Christ's Ambassadors Russellville Ark
- 5.00 Students' Missionary Band Central Bible Institute Springfield Mo
- 5.00 Pentecostal Prayer Meeting Milton N Y
- 5.01 Full Gospel Assembly Marion Ohio
- 5.02 Assembly of God S S McCracken Kans
- 5.05 Lighthouse Mission Springfield Mo
- 5.16 Hay Pentecostal Church Hay Wash
- 5.22 Pentecostal S S Thayer Mo
- 5.25 Full Gospel S S Angleton Tex
- 5.40 Crichton Assembly Crichton Ala
- 5.61 Assembly of God Port Lavaca Tex
- 5.67 Miller Assembly of God Hill City Kans
- 5.83 Assembly of God St Joseph Mo
- 6.24 West Plains S S Freehold N J
- 6.90 Full Gospel Assembly S S Springfield Ill
- 7.00 Wildhorse Assembly of God Hominy Okla
- 7.06 Assembly of God S S Newton Kans
- 7.10 Assembly of God Pittsfield Ill
- 7.16 Assembly of God Plymouth Ill
- 7.20 Full Gospel Mission Le Mars Iowa
- 7.40 Assembly of God S S Maxwell Nebr
- 7.85 Assembly of God Church and S S Hutchinson Kans
- 8.00 Smithville Assembly of God S S Smithville Tex
- 8.00 Assembly Fort Madison Iowa
- 8.00 Hayfield Assembly Winchester Va
- 8.00 Miami Assembly of God Miami W Va
- 8.00 Sand Flat S S Deer Park Md
- 8.00 Assembly of God S S Amarillo Tex
- 8.03 First Pentecostal Assembly of God S S New Orleans La
- 8.09 Trinity Pentecostal Church Midlothian Md
- 8.15 Harwick Gospel Mission Arnold Pa
- 8.20 Newville Assembly Shippensburg Pa
- 8.50 Assembly of God S S Broken Arrow Okla
- 8.88 Kingston Assembly of God Laurel Miss
- 8.96 Assembly of God Church Norman N Dak
- 9.00 Assembly of God Brimson Mo
- 9.00 Assembly of God S S Seminole Okla
- 9.00 Christ's Ambassadors Bakersfield Calif
- 9.50 Assembly of God S S and Church Holtville Calif
- 9.50 Assembly of God Church Scottsbluff Nebr
- 10.00 Calvary Pentecostal Church Galesburg Ill
- 10.00 Christ's Ambassadors Mansfield Ohio
- 10.00 Pentecostal Church and S S Long Branch N J
- 10.00 Four Fold Sunday School Taft Calif
- 10.00 Pentecostal Church Livingston Mont
- 10.00 Wapato Assembly of God Wapato Wash
- 10.00 Glad Tidings Temple Pent'l Ambassadors for Christ San Francisco Calif
- 10.00 Gospel Tabernacle S S Newport News Va
- 10.00 Full Gospel S S Centralia Wash
- 10.00 Trinity Full Gospel Assembly Pasadena Calif
- 10.08 Assembly of God Garden City Kans
- 10.50 Assembly of God Church Westby Mont
- 11.00 Assembly of God S S Raceland Ky
- 11.00 Friends in Bradford Pa
- 11.43 Assembly of God Truesdale Iowa
- 11.59 Assembly of God Porterville Calif
- 12.00 Assembly of God Alexandria Minn
- 12.13 Assembly of God Mattoon Ill
- 12.50 Trinity Pentecostal Church St Louis Mo
- 13.00 First Church of Assemblies of God Fort Worth Tex
- 13.30 Pentecostal Church Latah Wash
- 13.53 Assembly of God S S Sorento Ill
- 13.73 Full Gospel S S Belleville Ill
- 15.00 Women's Foreign Missionary Council Alton Ill
- 15.00 Lettish Pentecostal Church Philadelphia Pa
- 16.00 Full Gospel S S Inglewood Calif
- 17.00 First German Pentecostal Church Akron Ohio
- 20.00 Full Gospel Crusaders Trinity Tab'n St Louis Mo
- 22.00 Calvary Gospel Chapel S S Newark N J
- 22.20 Assembly of God S S Russellville Ark
- 24.95 Altoona Pentecostal Tabernacle Altoona Pa
- 25.00 Pitcairn Sunday School Pitcairn Pa
- 25.00 Oshkosh Gospel Tabernacle Oshkosh Wis
- 26.00 First Pentecostal S S Wilmington Dela
- 26.00 Calvary Tabernacle Camden N J
- 27.20 Full Gospel Tabernacle Cuyahoga Falls Ohio
- 28.08 First Full Gospel Church Pomona Calif
- 30.00 Pentecostal Church Cleveland Ohio
- 32.00 Casino Full Gospel Assembly Casino Minn
- 33.15 Bethany Temple Everett Wash
- 36.00 Tower Chapel Huntspoint Via Bellevue Wash
- 36.73 Pentecostal Assembly of God Church Denver Colo
- 36.76 Bethel Assembly Akron Ohio
- 44.00 Edwards St Pentecostal S S Alton Ill
- 46.00 Full Gospel S S Morgan Hill Calif
- 49.27 Ebenezer Pentecostal Church Elizabeth N J
- 50.00 Michigan Christ's Ambassadors Detroit Mich
- 50.00 Bethel Tabernacle Canton Ohio
- 50.00 Ashtabula Assembly Ashtabula Ohio
- 61.24 Full Gospel Lighthouse Cambridge Mass
- 63.00 Bible Hall Washington D C
- 64.62 San Diego Pentecostal Full Gospel Tab'n San Diego Calif
- 70.00 Bethel Temple St Louis Mo
- 74.36 Grace Church Milwaukee Wis
- 81.53 Ohio State Christ's Ambassadors Dayton Ohio

82.00 Lancaster Assembly Lancaster Pa	
90.00 Full Gospel Assembly Washington D C	
90.41 San Diego Pentecostal Tabernacle San Diego Calif	
100.55 Glad Tidings Assembly Huntington Sta L I N Y	
134.14 Full Gospel Church Baltimore Md	
172.00 Pentecostal Assembly of God Scranton Pa	
191.00 First Pentecostal Church Lancaster Pa	
621.82 Bethel Temple Los Angeles Calif	
Total amount reported	\$4,420.60
Home missions fund	\$ 48.16
Office expense fund	36.64
Deputational expense fund	7.43
Reported as given direct to missionaries	722.16 814.39
Total for foreign missions	\$3,606.21

REPORT SHOWING AMOUNT EACH STATE HAS SENT IN FOR THE EXTENSION OF WORLD MISSIONS DURING MONTH OF MARCH

California	\$4341.71
New York	2834.38
Ohio	1354.17
Pennsylvania	1336.62
Washington	1269.57
Michigan	860.34
Illinois	787.10
Missouri	753.17
Kansas	578.66
Wisconsin	535.18
New Jersey	467.87
Texas	413.13
Massachusetts	382.10
Oklahoma	370.36
Oregon	324.29
Minnesota	279.99
Maryland	249.73
Colorado	239.08
District of Columbia	227.00
Indiana	223.91
Montana	193.48
North Dakota	178.01
Iowa	167.66
Arkansas	147.05
Nebraska	145.05
Delaware	137.95
Florida	126.01
Connecticut	106.00
South Dakota	104.44
Arizona	104.38
Mississippi	78.87
Virginia	58.89
Idaho	56.73
Alabama	53.31
Alaska	51.57
Kentucky	45.78
Canada	44.00
West Virginia	40.40
Georgia	28.50
Maine	26.35
Wyoming	22.00
Foreign Countries	19.50
Nevada	18.28
Louisiana	16.10
New Mexico	13.60
New Hampshire	10.00
Rhode Island	10.00
South Carolina	8.00
North Carolina	4.00
Tennessee	.80

Total amount reported	\$19,845.07
Less amount reported as given direct and designated for expenses	1,354.19
Total for March	\$18,490.88

HOME MISSIONS

California	\$115.30
Minnesota	95.36
Missouri	47.08
North Dakota	40.32
Kansas	23.79
South Dakota	19.93
Montana	16.96
Iowa	13.67
Nebraska	13.33
Colorado	11.40
Delaware	6.81
Illinois	5.30
West Virginia	5.20
Kentucky	4.35
Wisconsin	3.81
Oregon	3.63
Virginia	3.47
Washington	3.36
New York	3.30
Mississippi	2.59
Pennsylvania	2.42
Oklahoma	1.91
Maryland	1.23
Nevada	1.07
Foreign Countries	1.00
Alabama	.94
Texas	.66
Tennessee	.20

Total amount reported	\$448.39
Less amount reported as given direct	39.07
Total for March	\$409.32

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229. What Will You Do With Jesus?	5c	15c		662. The Power of Pentecost. By J. C. Smith	5c	10c	40c
235. Believing God. By Geo. Mueller	5c	15c		812. Bible Evidence of the Baptism. By S. Wigglesworth	10c	15c	50c
237. Eternal Destiny of Unbelievers	5c	15c		908. The Baptism of the Spirit. By E. N. Bell	20c	35c	\$1.20
242. The Precious Blood of Christ	5c	15c		911. Open Letter to the Clergy. By Elizabeth Sisson	15c	25c	\$1.00
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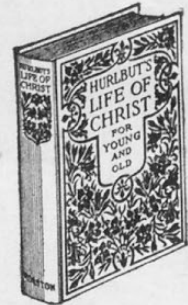
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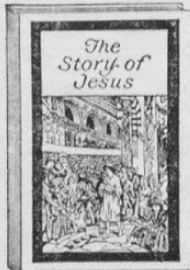
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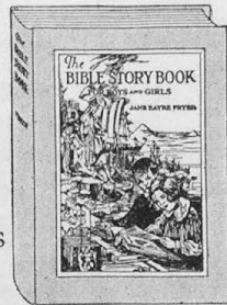
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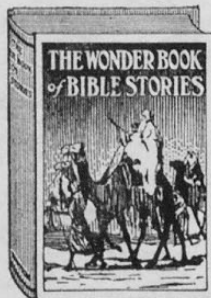


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