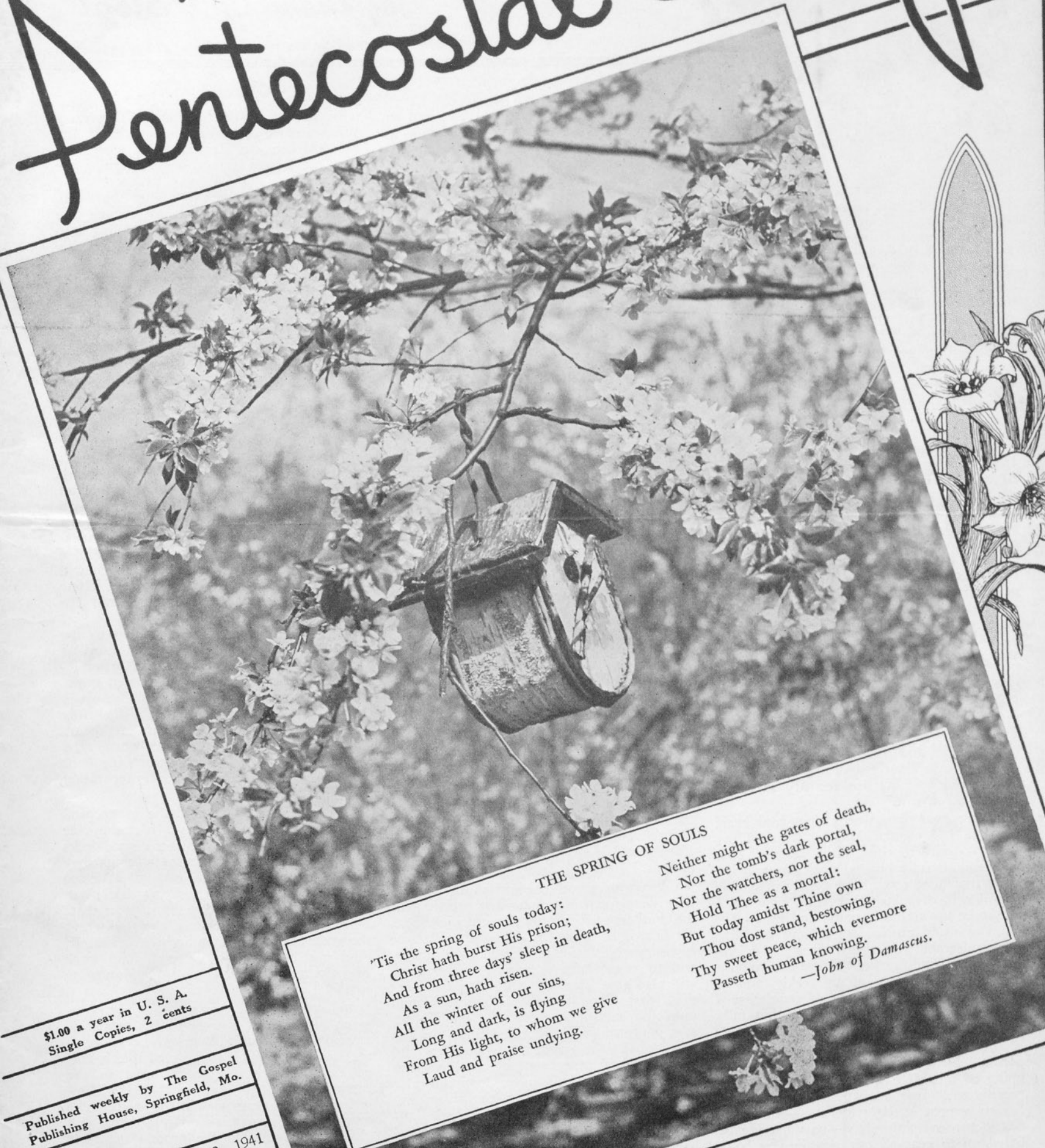


The Pentecostal Evangel



THE SPRING OF SOULS

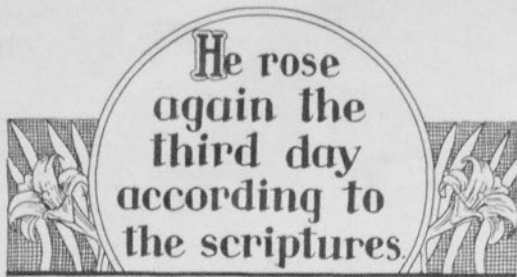
'Tis the spring of souls today:
Christ hath burst His prison;
And from three days' sleep in death,
As a sun, hath risen.
All the winter of our sins,
Long and dark, is flying
From His light, to whom we give
Laud and praise undying.

Neither might the gates of death,
Nor the tomb's dark portal,
Nor the watchers, nor the seal,
Hold Thee as a mortal:
But today amidst Thine own
Thou dost stand, bestowing,
Thy sweet peace, which evermore
Passeth human knowing.
—John of Damascus.

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Easter Blessings

"The Firstfruits

of them that Slept"

IT was at the scene of Christ's last passover that certain Greeks came up to Jerusalem and made the request, "We would see Jesus." His fame as a miracle worker had gone afar. These Greeks doubtless desired to hear words of wisdom drop from His lips, for no man spoke as He. However we are not told that they were privileged to interview Jesus at this time—the inference is that they were not.

At the beginning of His life men set forth from the east to see Jesus, and so now at the end these men had set forth from the west. The Magi were privileged to see the *cradle* of Him who was born King of the Jews, but to these Greeks was to be given the sight of the *cross* of Jesus Christ, the crucified King. These were just an earnest of the great many who shall come from the east and the west, and from the north and the south, to sit down with Him in His eternal kingdom.

And now as Calvary stood on the horizon, Jesus began once more to teach His disciples the truth that there could be life only through death, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Once more He set forth the law of His kingdom, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." It was the same truth He had sought to bring them so often, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me. For whosoever will save his life shall lose it; but whosoever will lose his life for My sake, the same shall save it."

As you hear these words, does your heart respond, "O blessed Master, with all my heart I desire to come after Thee. Come now and so fully possess my reins and my heart that henceforth I may daily deny this horrid self of mine; that from now on I may take up my cross daily, and every day see the utter crucifixion of my soul-life in its miserable self-assertiveness and all its terrible self-indulgence. Cause me to lose my life, O Lord, to follow meekly, and to enter into the only pathway of fruitfulness—that of being a corn of wheat that falls into the ground and dies."

The Son of God then revealed the manner in which He, the Corn of wheat, was going to die. He was to be lifted up in crucifixion. Just as Moses lifted up the brazen serpent in the wilderness—a marvelous picture of sin judged—so must He be lifted up to bear all our sins in His body on the tree.

As we look at the crucified One and see what it cost Him to bear our sin, how we should hate sin and loathe ourselves for having committed it. And how we should love Him who came to save us from our sins and who now proclaims to us from glory, "Sin shall not have dominion over you." Hallelujah for the cross, and ten thousand times ten thousand hallelujahs to Him who put away our sin by His death at Calvary!

In Psalm 22 where Calvary is so wonderfully portrayed, we are shown the result of the Corn of wheat falling into the ground

tells us that Christ rose as the firstfruits. What are we to understand by that? Let us look back to Leviticus 23, where we have the Lord's instructions concerning the various feasts Israel was to keep. The first was the passover, typifying the Lamb dying for our sins; or to change the metaphor, the Corn of wheat falling into the ground and dying. On the morrow after the final passover sabbath—the day we celebrate as Easter Sunday—was the feast of firstfruits. On that day the first sheaf of wheat that preceded all the rest of the harvest, was waved up to heaven.

As the priest waved that sheaf it must have expressed this thought, "O God, Thou purposeth a great harvest, and herewith we bring Thee the firstfruits of the harvest. The feast of Pentecost that will follow this in fifty days, will speak to Thee again of some more of the harvest that has been gathered in. And in the seventh month, when we have brought in all the grain into the garner, we will celebrate another great feast, the feast of tabernacles, a feast of great thanksgiving. All this is a glorious parable of the great spiritual harvest that will result from the Corn of wheat, Thine only begotten Son, falling into the ground and dying."

We believe we are coming to the end-time harvest. Pray the Lord of the harvest to thrust forth many laborers to gather in the ripened grain. It is also the time of threshing. It is said of Him who baptizes in the Holy Ghost, "Whose fan is in His hand, and He will thoroughly purge His floor." The Lord is on the threshing floor and as He swings His fan He is separating the chaff from the wheat.

Many cannot understand the Pentecostal outpouring of the last days. All they see is the chaff flying, and so many good folks are writing tracts against some things they are seeing. God bless their souls! We too could tell plenty about the flying chaff; but, thank God, we are seeing more than that; we are seeing the stream of cleansed wheat the great Harvester is gathering to Himself. And our cry is, "Go on with Thy work of separation, O Thou of winnowing fan."

In Isaiah's great picture of Calvary as given in the 53rd chapter of his prophecy, we have this wonderful promise, "He shall see His seed." This is the seed that resulted from His having been sown in the earth; and this is the seed that He Himself desires to again sow in the earth. The servant must be as his Lord—seed that will gladly say Amen to the process of being planted in the likeness of His death.—S. H. F.

RESURRECTION

By Jennie Wilson-Howell

"If ye then be risen with Christ, seek those things which are above."—Colossians 3:1.

From the deep grave of sin, and low desire;
And from the grave of all that leads astray;
From all of self—an ever-burning fire—
Lord, raise us up this resurrection day!

From all which is unseemly in Thine eyes;
From thought, or word, or deed which is unkind;
Though buried deep within, oh, bid us rise,
And leave the dead past of our lives behind!

Dear Christ of God! whose bruised human form
By seal and Roman guard could not be bound,
Thyself impart, so potent, living, warm,
And bid us from sin's graveclothes be unwound!

O Lord of Life and Death! our eyes unclose;
Our vision clear, that we Thy face may see:
We would rise unto Thee, and leave our woes
With Thine, Dear Master, on Mount Calvary.

and dying, "They shall praise the Lord that seek Him; your heart shall live for ever. All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before Thee. For the kingdom is the Lord's, and He is the governor among the nations."

Calvary was not to be in vain. This is clearly set forth in Isaiah 49 where we hear the Father speaking to the crucified One, "It is a light thing that Thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth." The Father says concerning His crucified Son, "In His days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Psalm 72:7, 8.

Thank God that there is to be a mighty harvest as a result of that Corn of wheat falling into the ground and dying. Paul

The Dawn without a Sunset

Study of John 20:1-19

Dan Crawford, Luanza, Central Africa

IT IS "the first day of the week," note well. And the soul finds in this word FIRST something that it desires with great desire. For this first has no last, and this beginning no end. Here is a dawn that will never see a sunset; and God's first day of John 20 is precisely as His first day of Genesis 1. "Let there be LIGHT" was the lone command of Earth's first day. "And there was LIGHT" is the long, lone blessedness of Resurrection's eternal day.

"Cometh Mary Magdalene early, when it was yet dark." She was early, yes, but God was earlier. To the soul's early there is ever God's earlier. He was ever rising early and protesting, saying: "Obey My voice;" and now He who had risen early to preach, riseth early to save. Note, that this "when it was yet dark" is the Morning-Star hour. When He rose so shall we—"while it is yet dark." No forty days will elapse between our rising and our ascending. To rise will be to ascend.

"And seeth the stone taken away from the sepulcher." In the might of imperial Rome the world, and the power of that world, were headed up in Cæsar. There was no king but Cæsar, and no power like Cæsar's power. When, therefore, Rome

struck Christ's deathblow, all the world's strength backed that blow. And as the death, so, too, Christ's burial. As surely as the Empire had killed Him, so surely did it mean to patrol the tomb. King Cæsar would await King Corruption, and then each would go his respective way.

This stone, then, "great stone" though it was, was not merely a woman's difficulty. It was an imperial fact. "Who shall roll it away?" said they. Yet the real difficulty was not a mere stone, however large, but death's real gates of brass and bars of iron. THEY locked Christ in, and not mere stone. Rome's iron nails and soldier's spear had bolted the gates of brass; be there big stone at the door, or no stone at all. And so this while-it-was-yet-dark vision of the stone rolled away tells its own tale and another tale also. The lesser is contained in the greater. "The Breaker" is Micah's name for Him, and here the Lord earns it all. He hath broken the gates of brass in Resurrection, and cut the bars of iron in sunder!

"Then she runneth . . . So they (Peter and John) ran together." How suggestive an inauguration of the Resurrection! The saints have incentive; they run! God has outrun them; yet would they run. And even



so it ever was with the Church. The memory of the empty tomb ever vivifies His own. This made gosselling so gladly easy in the years 33-66 A. D. This constituted the "offence of the cross;" for there the world's power spent itself; and the gospel of the opened tomb heaped humiliation on that vaunted power. Where God struck the world its deathblow, so even there the Church ever does so. Ah, empty tomb, may we run because of thee!

"She runneth to Simon Peter and the other disciple, and they ran together." Yes, running indeed, but not to outsiders. That will be, and soon enough. The Resurrection, first of all, causes Christ's own to "run together;" to run to each other's hearts for communion and help. See that lovely miniature of what all this being "together" may involve. "As they ran together the other disciple did outrun Peter." How simply put and yet how unerringly! But not he who is first exercises his rights as such. The first at the tomb is the second to enter it. He who is forward in running is backward in entering. And he is that disciple whom Jesus fondly loved; he, who would rather be second in some things and first in one thing. This one thing all the Church owns to be his fond loving. He who fondly loved was fondly loved. He loved Him because He first loved us. Peter dared and John loved; yet do we read that "they went away to their own home," dear brethren both of a dear Lord.

In the running of fellowship there will always be outstripping. But the kindly dignity of outrunning consists in its resolve not to be first in everything. It leaves something for somebody else—"that all might have a little."

"Simon Peter . . . went in; then went in also that other disciple; and he saw and believed." It was what they did not see that agreed so divinely with what they saw. This constitutes believing. "We see not yet . . . but we see;" even thus doth God make faith. "We see Him not," said Peter; yet do we see His stately goings, and seeing we believe. The believing, it must be most carefully noted, is all put down to John's credit. They entered, but he believed. Peter's thoughts are read for us by Luke when he says that having beheld the linen

(Continued on Page Twelve)



Rabboni - -

My Master

by Graham Scroggie

IN MY study, on the desk at which I sit and work, is fixed a scroll with the one word, "Rabboni"—my Master. As I write, it guides my pen; as I read, it orders my mind; as I pray, it opens my heart; as I go forth to labor, it promises me success. The word "Lord" in our version nearly always bears the significance of "Master," and to so read it, often throws a flood of light into passages. Let us look at a few of these.

First of all we learn that Jesus is Master by the will of the Father. "God hath made that same Jesus . . . Master." Acts 2:36. Then, that He is Master by His own direct claim. "Ye call Me Master and Lord: and ye say well; for so I am." John 13:13. And then, that He is Master by the revelation of the Holy Spirit: "No man can say that Jesus is the Master, but by the Holy Spirit." I Cor. 12:3. Surely, then, if God has made Jesus Master, it will be perfectly safe for us to accept Him as such.

By the Man on the Cross we are saved; by the Man in resurrection life we are assured; and by the Man at the right hand of God we are kept and controlled. When Jesus said, "Mary," she turned herself and said unto Him, "Rabboni," and when Thomas beheld His risen Lord, he exclaimed: "My Master, and my God." John 20:16, 38. So we see that He is Master by the acknowledgement of men and women. Have you acknowledged it?

Is He Master of your whole life in every department? of your reading? then, maybe, you will have to close some books of which you have been fond, and open one Book, which you thought until now dry and uninteresting. He can open up your understanding so that you will delight in the Book.

This Mastership will mean something to you. Of your friendships and associations? Then you will discover that your engagement to that unsaved young man or woman is something that He cannot allow to continue; there can be no unequal yoking where He is Master. You will discover that your partnership in business with one who, though a splendid business man, is, nevertheless, an enemy of Christ, is an association entered into voluntarily on your part, which Christ cannot bless. His Mastership will have to determine your friends, and partners and associations all along the line; and this you will discover to be, not

a hardship, but "a joy unspeakable, and full of glory."

Again, is He Master of your money? How do you spend your, or, rather, God's money? A lesson which we have sadly failed to learn is that we are only "stewards" of God's money and property; it is not our own, and we cannot do as we would with it. What do you spend upon dress? Put it down. And upon your home: your holiday, your recreation, your library, your friends. Total it up, and then put down what you spend directly in the service of Christ, your Master; for the spread of the Gospel among the heathen, for the aged, and the needy.

When Christ becomes Master in your life, there will have to be a readjustment of all, and your expenditure will have to be under His perfect control. Other departments of your life, of which He will have to be Master, will suggest themselves to you. Not the outposts of your life and love, but the center must be the sphere of His operations.

"Sanctify in your heart Christ as Master" (1 Peter 3:15,

R. V.); and, when once rightly established in the heart, His divine work begins. It is, first of all, a work of subjugation. Phil. 3:21. He will put His foot on the neck of self-will, temper, impatience, jealousy, untruthfulness, love of praise, and of every child of sin; and He will bring the whole kingdom of the man or woman into subjection to Himself. "He is able," Paul tells us in this passage; and furthermore, He has done it again and again.

I have heard of a man and his wife, both of whom had awful tempers, and their married life was one dark story. They were, on one occasion, together brought to a knowledge of the Lord Jesus. Strange to say, yet not strange, it occurred to each of them to try and make some amends to each other for the past. This, unconsciously to each, was done at the same time. The wife thought it was time they had a lamp in the hall that her husband might see his way when he came home. The husband thought that it was time they had a little linoleum in the hall upon the bare boards. So the wife bought a lamp, and set it on a bracket in the hall. About the time her husband came home, she went to the top of the stairs to watch his entrance and his discovery of the lamp.

He came home with a long roll of linoleum upon his shoulders, and quickly made



his way through the hall to where he supposed his wife would be, and on the way he knocked down the bracket and lamp with his linoleum. Then, remembering his wife's awful temper, he stood and trembled, waiting for the storm to break, when his wife came to the stair-top and said, "Never mind, dear, we can easily get another one." He stood astonished beyond all expression, and wondered who had got into his house. The fact was, the Lord Jesus had got in, and become Master, and temper was crushed beneath the feet of the "able" Lord. He can do the same for you.

Miss Havergal had a most passionate temper, and gave way to it again and again, until she felt ashamed to go and confess it to God. On one occasion, after it had mastered her, she was kneeling, heartbroken, in her room, unable to pray about it, when the Spirit whispered to her, "The Egyptian, whom ye have seen today, ye shall see no more again for ever." "What, Lord! need I see this Egyptian again no more for ever?" she asked. "Yes; no more." "Then destroy it, Lord;" and those who knew her best say that never again did that passion conquer her. "He is able." He must, and can, and will subdue.

His second work is one of separation (2 Cor. 6:17). Separation from the world, (Continued on Page Seven)

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Col. 3:1

THE PENTECOSTAL EVANGEL
"BY TESTIMONY ALSO ARE MY DELIGHT AND MY COUNSELLORS"

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Rose of Sharon

by Lilian B. Yeomans

Him that cometh
I will in no wise
cast out

John 6:37

IN THE eighth chapter of the Gospel according to John (verse 24), we find the Lord Jesus Christ saying to the Pharisees who had dared to tell Him that His record was not true, "If ye believe not that I AM" ("he" is not in the original) "ye shall die in your sins."

By these words He proclaimed His deity. Well did His hearers understand this, and when a little later He said "Verily, verily, I say unto you, Before Abraham was I AM" they took up stones to cast at Him. John 8:58. But He passed "through the midst of them" unscathed.

Jesus Christ is the only One who ever walked this earth who could say, "I AM."

He said, "I am the life" (John 14:6); "I am the resurrection" (John 11:25); "I am the light" (John 8:12); "I am the living bread" (John 6:51); "I am the way" (John 14:6); "I am the truth" (John 14:6); "I am the door" (John 10:9); "I am the Rose of Sharon." S. of S. 2:1.

To the beloved disciple on the lone rock of Patmos (the word means "pressed out of measure"), He said "I am Alpha and Omega, the beginning and the ending . . . the Lord, which is, and which was, and which is to come, the Almighty." Rev. 1:8.

When God commissioned Moses, after he had completed a forty years course in the University of the Backside of the Desert leading to the degree, "A Nobody Who Knows That He Is a Nobody," he inquired of the Lord, "Who am I, that I should go . . . and bring forth the children of Israel?" "What shall I say unto them?" God answered him, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Ex. 3:11, 13, 14.

It was made clear to Moses that it didn't matter how great his deficiencies might be, as it was solely upon the all sufficiency of the ever present I AM he was to rely. He had but to name that Name, "I AM," in faith, and place his need beside it, to find it fully met.

To Joshua, when urging him to be strong and very courageous, God said, "As I was with Moses, so will I be with thee; I will not fail thee, nor forsake thee." This provision is for us today also, for we read, "My God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19. No matter how numerous and various are our needs the Lord Jesus stands ready to meet each and every one of them.

To the seeking Bride of the Song

of Solomon the Lord said, "*I Am the Rose of Sharon.*" Her heart longed for altogether loveliness, spotless beauty, heavenly fragrance, and unalloyed sweetness. He said to her, "I AM the Rose of Sharon. Look into the heart that was pierced for you and find there eternal love. I AM the Rose of Sharon—of the field, of the plain—for I am everybody's Rose. I tasted death for every creature. Whosoever will may receive me to dwell in their heart forever. I came to seek and save the lost"

Many years ago in the City of New

Cut this out and read it often.

A Timely Word of Counsel

C. A. Lasater, Fort Smith, Ark.

IF I knew that within one hour I should be with my Lord, I know of no better counsel to give the younger brethren who would be left to carry on the work in this great Pentecostal movement, than that which the apostle Paul gave to Timothy in 2 Tim. 4:1-4: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." Also 2 Tim. 2:3, "Thou therefore endure hardness, as a good soldier of Jesus Christ."

We are living in perilous times, when the love of many is waxing cold, when many in our churches are resenting discipline, and when the Jezebel spirit is in our midst. Young minister, be true to your calling. As the Apostle said in Acts 20:28, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood."

It was a consecrated ministry that brought this great movement into existence, and it will take the same consecration to perfect the saints. We still need the same old John-the-Baptist message. He began with repentance and finished with the Baptism with the Holy Ghost. It was the Baptism with the Holy Ghost that startled the world. It is a seal of our inheritance. It takes the Holy Spirit to keep the preacher a flame of fire, and it takes the same Holy Spirit to keep the church alive. I would say to the young preacher: Tell them that Paul said, "Come out from among them (the world), and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Cor. 6:17, 18. The Lord has said, "Be ye clean, that bear the vessels of the Lord." Isa. 52:11.

The husbandman must be partaker of the fruit. The preacher must first take heed to himself, and then he will be able to tell his congregation, "Follow . . . holiness, without which no man shall see the Lord." Heb. 12:14. The pioneer ministers are going to their reward, one by one, and very soon the responsibility of this great work will rest upon you. It will require hours of study and prayer to enable you to build upon the foundation that has already been laid, that you may finish your work with joy and be faithful unto the end. For we must meet the Judge of all the earth, and give an account of our stewardship.

York a girl was living amidst degrading surroundings. One night a saintly woman felt directed to visit the place. As she was leaving her room her eye fell upon an exquisite rose on her dressing table. To her amazement the Lord distinctly told her to take the flower with her as she would need it. She could not imagine any use to which it could be put but obeyed for she knew her Lord's voice. When she and her fellow workers arrived at their destination she felt strongly drawn to a woman

whose face, once beautiful, bore only too plainly the marks of dissipation. Again the still small voice whispered, "The rose is for her." As she handed the pure blossom to the girl the recipient stared stupidly at it and the worker could not be sure that the girl understood the words of gracious invitation which she breathed in her ear. She could only pray silently that God would use them and the rose.

He always honors obedience, and after the girl had slept off the liquor she had taken she saw the lovely rose beside her and remembered the words she had heard. Like a flood, memories of her innocent childhood swept over her as she gazed at the flower and bedewed it with tears of shame and sorrow. With all her tender care it began to fade and lose its petals. She said to her companions "My rose is dying. I shall die too if I stay here. I am going."

"Where?" They asked in open-mouthed amazement.

"To the lady who gave me the rose. She invited me to come and see her."

And she went, and "dwelt in the house of the Lord" all the days of her life "to behold the beauty of the Lord, and to enquire in His temple." Psalm 27:4.

Psalm 27 was her favorite scripture, for this is the true story of Delia, the so-called "Blue Bird of Mulberry Bend," who now beholds the unveiled beauty of the Rose of Sharon.

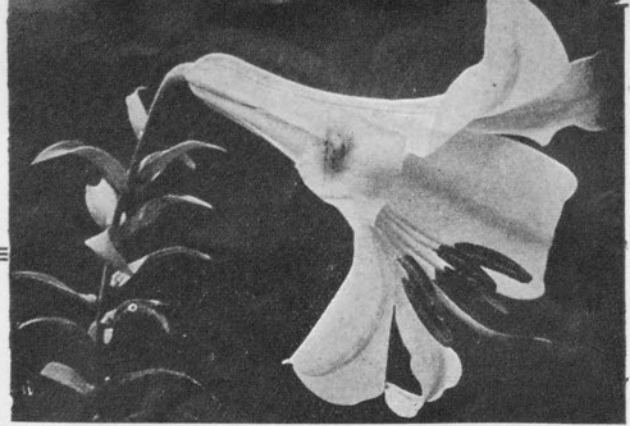
"Oh, beatific sight!

No darkling veil between,
They see the Light of Light
Whom here they loved unseen."

Once a woman sick unto death lay in great agony. It was the fourth watch of the night when vitality is at its lowest ebb. It seemed as though the pain would disintegrate her personality the tension was so great, the strain so tremendous. She would not take sedatives. For her it had to be

(Continued on Page Seven)

by Hattie Hammond



For as in Adam all die, even so in Christ shall all be made alive. 1 Cor. 15:22.

IN THE beginning was the Word." "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

We came into the world alive physically but dead spiritually. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: . . . death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." In Adam we had died; "sold under sin." Our only heritage was a twisted, dwarfed rebellious nature, full of pride and disobedience, which constantly resisted the Spirit and warred against God. A warped intellect that knew not God, nor understood His ways, but accused Him of only seeking vengeance, when God who is All Love sought only our deliverance. A heart whose affections had turned to the base and the vile and worshiped and loved the creature more than the Creator. The understanding altogether darkened, plunged into blindness and insensibility. Not one of us could help ourselves or help our neighbor. We had all become slaves to death's working in us. The man into whom God had "breathed the breath of life" now existed only in physical life, and night filled a heart and mind where once it was all Day. The Cherubim and the flaming sword kept the way to the tree of life, and in the prison house outside the garden, Adam earns his bread by the sweat of his brow. His only hope was in the promise of Jehovah, repeated by Him and His prophets for four thousand years, "The seed of the woman shall bruise the serpent's head."

"When the fullness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were (in the prison house) under the law, that we might receive the adoption of sons." Gal. 4:4-5. "Sons of God" then heirs—heirs of God and joint-heirs with Christ. Rom. 8:17. The second Adam like the first had come from God, "The first man Adam was made a living soul; the last Adam was made a quickening spirit." God was manifested in the flesh in His Son, the God-man, in order to meet His own just requirements. He came into the world which had been the scene of the temptation and fall. He came in a body, wherein

Adam had been tempted; He came to meet and overcome the tempter himself. "Then said He, Lo I come: in the volume of the book it is written of me, I delight to do Thy will, O God: yea, **THY LAW IS WITHIN MY HEART.**" Psa. 40:6-8. We stand aside and watch Him go forth for us to fulfill all righteousness.

So entirely was His whole life devoted to spend and be spent for the Father and us, that in reading the Gospels the thought scarce occurs to us that He could have had a will of His own. Yet He was perfect man, and as such had a human will, as we have. In one point only did it differ from ours—His will was always subject to His Father. He experienced nothing of the uprising within, in stubbornness, resistance, and rebellion that every other breast has known. His was not a fallen nature. He knew only delight in doing the Father's will. Thus He went through all the crucifixions, demands, denials, betrayals, sacrifices, trials and hard places that were His at the hands

of sinners. His thoughts were human thoughts. His affections were human affections, but He reserved no part of them for Himself, His own ease, or credit, or pleasure. But He enjoyed all that was in the world, that He and His Father had originally created.

Not one act recorded of Him was for His own advancement. Not one word which was not in entire devotedness to His Father. Everything He did or said was for God. From His birth to His cross self had no place. His Father's work, His Father's will was everything. Had there been but one affection in the heart of Jesus which was not yielded to His Father's will, had there been one step in the walk of Jesus which was taken not for God, but for His own pleasure, then He could not have delivered us. "Who did no sin, neither was guile found in His mouth." 1 Peter. 2:22.

We see Him go to His Eden temptation, "Tempted in all points like as we are, *yet without sin.*" "The prince of this world cometh and hath nothing in Me." He is tempted to rebel, but there is no rebellion in Him. Satan tempts Him to disobey, but there is no disobedience in Him. Satan tempts Him to be lifted up in pride, but there is no pride in Him. He is tempted to receive glory and a kingdom and power, but He only chooses a cross instead. Oh thou perfect MAN, Thou perfect God-Man, none but God knows Thy perfectness, for no one knows the Son but the Father! Thou adorable Son of the ever-blessed Fa-


ther, Thou alone of all the sons of Adam accomplished all man's duty to God in perfectness. Thou in Thine own perfect righteousness met every claim God could make upon Thee—and Thou didst it "for us," and we are "accepted in the Beloved." Praise be to Thy Holy Name! Oh let us fall at His feet to love, worship and adore Him.

His holy, sinless, spotless life poured out on Calvary becomes the power for His resurrection, and gives us today His empty tomb—with a Christ risen indeed. Hallelujah! "For since by man came death, by man came also the resurrection of the dead." "For as in Adam all die, even so in Christ shall all be made alive." While angels bow, seraphim praise and archangels worship, let everything that hath breath praise the Lord "who liveth and was dead and behold He is alive forever more, Amen; and hath the keys of hell and of death." "Oh death, where is thy sting? Oh grave, where is thy victory?" Christ has become our Resurrection and our Life.

Waft it on ye ocean wide,
Jesus Saves! Jesus Saves!
Tell to sinners far and wide,
Jesus Saves! Jesus Saves!

No longer need we remain in bondage to sin. The prison house can hold the prisoner no longer. "Sin shall not have dominion over you." We rise with a Resurrected Christ out of the poverty of sin and death into the riches of eternity. We have a new nature wherein He is "the resurrection and the Life"—not *will be* only in the resurrection morning, but *now*, in me, in you; He is the resurrection of *Light* concerning God, of *Love* for God and *Life* in God. He is the resurrection of patience, meekness, humility and resignation to God. By faith we can claim all the grace and the mind that was in Him and receive it through the Spirit as ours. Is it not true that, for us, we more often think of the resurrection just as His resurrection, or as an event to take place in the future, when the "dead in Christ shall rise"? But for us its meaning is far larger and richer than that. In Him we have not only judicial and never-ending life, but also eternal Life, or that *quality* of Life which is God's Life—the Son alive in me bringing into resurrection life all the virtues, graces and perfections of His holy nature.

The life and testimony of Paul the Apostle becomes your life and testimony, "Christ liveth in me," "Christ my Life,"—and Christ is as truly in the midst of us as He is in the midst of Heaven, He is as truly our Light as He is the Light of the City, and as truly our Life as the sap is the life of the vine. Heaven is as near to our soul as this world is to our body: and we are



Sanctified Wholly
Faithful is he that calleth you, who also will do it
1 Thes. 5:24

created and redeemed to have our conversation in it. God is nearer and dearer than any living being.

My friend if this is not your testimony then you are starving in the midst of plenty; you groan under infirmities with the remedy nearer than breathing; you sit behind prison walls with your pardon in your hand. If you are a stranger to Heaven and without God in this world, it is for this only reason, You have not believed the "Lord is risen indeed." "A root set in the finest soil, in the best climate, and blessed with all the sun, the air and rain can do for it, is not in so sure a way of its growth to perfection, as every man may be, whose spirit aspires after all that which God is ready and infinitely desirous to give him. For the sun meets not the springing bud that stretches toward him, with half that certainty, as God, the source of all Life, communicates Himself to the soul that longs to partake of Him."

Come to the empty tomb just now, and cry, "Oh thou adorable Son of God, Thou Risen One, let my life become the unceasing expression of Thy holiness, Thy eternal life and Thy immeasurable love." Let us thank God for this wonderful redemption, which has restored us by the gift of His Son, and the gift of His Holy Spirit, into this blessed union and communion with Himself, in which He will enable us always to live.

He has become our life, our heavenly life, for in Him with hands made clean and hearts made pure we stand before the Father, "accepted in the Beloved." He is the inspiration, the end of all our actions, the center and life of our motives. Our meat and our drink is to do the Father's will, and show forth the Father's glory in all we do. We'll have no interest save His—for HE IS OUR LIFE.

He is our Love-life. The whole heart of Jesus was absorbed in the Father's worship. He was ever prostrating Himself as *man* before the greatness of His Father in Heaven. He taught us to love. In Him we are all love. He alone enables us to worship and adore. To the unhappy woman at Jacob's well (who had found truly there is nothing satisfying in the creature—all is vanity and vexation of spirit) we hear Him say in the next breath that followed His word of forgiveness, "God is Spirit, and they that worship Him, must worship Him in spirit and in truth." Every other affection must be nailed to the cross. We love like He loves—we love what He loves. He is our Love-life.

He is the life and power within us that makes us through with old Adamic systems and world principles. In His life—for He is our life, we view the world, its schemes, its religion and its death. He is that Spirit in us that wept in Jeremiah, reproved in Isaiah and drove the money changers from the temple in Jesus of Nazareth. He will reprove, rebuke and exhort. He who has already overcome the world, the flesh and the devil will live out again that same overcoming life in us; for thanks be unto God we need not meet these forces alone, but in the power of a risen, victorious Redeemer. Willing are we to suffer the reproaches of the world, if only *now* we can enjoy the realities of the Heavenly life. What if we are afflicted, reproached, buffeted, cast out and unappreciated; even the very best of this world's good things are worthless. Let

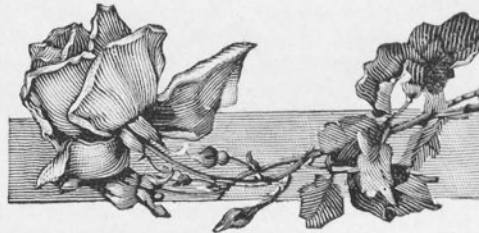
us leave all, forsake all, renounce all, that we might have *ALL*. Willingly let us keep His commandments, for then He hath promised, "I and the Father will come unto him, and will make Our abode with him." He is our life, our existence forever. Thanks be unto God, "In Him we live and move and have our being."

Can we make this our prayer: "O my God, with all the strength of my soul, assisted by Thy grace, I desire and resolve to resist and deny all my own will, earthly tempers, selfish views and inclinations; everything that the spirit of this world and the vanity of fallen nature prompts me to. I give myself up wholly and solely unto Thee, to be all Thine, to have, and do, and be, inwardly and outwardly, according to Thy good pleasure. I desire to live for no other ends, with no other designs, but to accomplish the work which Thou requirest of me, an humble, obedient, faithful, thankful instrument in Thy hands to be used as Thou pleasest, and exist only for Thy Glory. Amen."

The Rose of Sharon

(Continued from Page Five)

Jesus alone for spirit, soul, and body. Restless in her torture she turned on her side and looked into the face of a rose which one who loved her had placed beside her. As she gazed into its golden heart she saw not only the earthly blossom but the Rose of Sharon, the Creator of all roses and all things in heaven and earth, visible and invisible, and as she gazed and inhaled the fragrance of the flower there was a wondrous change. The very Breath of God seemed to breathe upon her bringing peace and rest. She could not take her eyes off the rose, for somehow, someway,



God knows how, it was made a revelation to her of her Lord. There was a song in her heart like the old hymn:

"I have seen the face of Jesus,
And I ask for naught beside.
I have seen the face of Jesus,
And my soul is satisfied."

Out of the rose the Lord spoke to her as from a beautiful pulpit. He told her that for love He had come to this sad earth to bring pardon to the guilty, cleansing to the defiled, rest to the weary, ease to the sufferers, healing to the sick. "It would seem as though everyone would love a Rose. But some would not have Me but tore my petals, trampled upon Me, and nailed Me to a Cross." 'Calvary's Crimson Rose,' but I died for all. I am the Rose of Sharon, everybody's Rose. Will you receive Me in all My fullness? There is no power in the universe but the power of My Blood."

And as she believed Him the darkness fled away before the shining of His face. And she rested sweetly as an infant in its mother's arms in His love.

She could not refrain from talking about

the Rose of Sharon and people brought her roses continually.

Not long ago from a distant city she received a lovely tiny electric rose which the friend who gave it to her said would shine even in the darkest night.

Just like the Rose of Sharon! He is the Light of the world and makes earth's darkest places brighter than the sun at noonday.

Rabboni—My Master

(Continued from Page Four)

its principles, its amusements, its shallow delights, its worthless rewards, its friendships, and approval; complete and glad separation. How much we need this in a day when the Church has shaken hands with the world, and is now walking arm in arm with it along life's highway. Christ intended that the Church should be in the world, but never that the world should be in the Church; but such, alas! it is. But, when He becomes Master, He will make a whip of small cords, and drive out of the temple this spirit and traffic. May God hasten the day.

And lastly, His work is one of transformation (Rom. 12:1, 2). What this means I will let you discover for yourself from this wonderful passage; but let me, in conclusion, ask you not to lay this down until you have been to the secret place, and made Him, Jesus, your Saviour, Lord, and Master in your life. This will make all things new to you; you will be then filled "unto all the fullness of God."

"I cannot tell the art by which such bliss is given;
I know He has my heart, and I have Heaven."

A Great Gulf Between

INGERSOLL'S BROTHER.—When the brother of Col. Ingersoll died, the great apostle of unbelief came to pay his last tribute to his devoted brother. He stood there by the grave, with one hand resting upon his brother's coffin, with the tears raining down his cheeks, as he said something like this: "Life is a dark and barren valley between the cold, ice-clad peaks of two eternities. We strive sometimes to look beyond the darkness for the light. Sometimes we cry for help but there comes back to us nothing but the echo of our own cry." Then he bowed his head on his hand and sat down weeping.

MOODY'S BROTHER.—When a brother of D. L. Moody died, representative men from New York City came to say great words at his funeral. D. L. Moody, leaning on his elbow on the coffin, with his face bathed in tears, said, "Friends and neighbors, I thank God that He ever gave me a brother. I thank Him also that he permitted me to lead him to Jesus. I thank God that I can now look down into his face and know that I shall see him again." Then he stood a moment with hands uplifted and eyes looking into the eternities until suddenly he shouted in such triumphant tones that the multitude around could not fail to hear him: "O death, where is thy sting? O grave, where is thy victory?"

Keep out of sight and scent of old sins. Thus will you be preserved from looking, longing and lingering, which were the ruin of Lot's wife.

THE REGIONS BEYOND

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Brief Notes From Far and Near

BRAZIL

Mr. and Mrs. O. S. Boyer, Sobral. In the Daily Devotions for January 2 we read, "Northern Brazil is one of the most neglected fields on earth." Besides ourselves there are only three Assembly of God missionaries in the ten northern states, while in the ten southern states there are some thirty. Is this not a challenge for our earnest and believing prayer?

In one meeting this month rocks were thrown right through the tiles to the floor. But in spite of opposition we rejoice that souls have begun to come seeking salvation. How we need a mighty outpouring of the Holy Spirit! Please join us in prayer to this end.

Erma Miller and Lillian Flessing. We now have a nice hall here in Sao Carlos that will seat close to 300 people. God has honored this step of faith by saving precious souls and filling two young girls with the Holy Spirit. Others are becoming hungry. We are encouraged to believe that soon God will visit us with a real Holy Ghost revival.

From our outstation also come reports of blessing upon the ministry of our native evangelist who is zealous and untiring in his efforts for God. During the past months a number of families have been saved. We are praying that God may raise up more workers such as he.

CHINA

Mr. and Mrs. Glenn Horst, Yunnan, Southwest China. We are encouraged by the reports received from our native worker at Lo Ping. When we first went there eighteen months ago many had not so much as heard the name of Jesus, and while a few had heard of "the doctrine," none really knew what it was all about. One night shortly after our arrival a man came running to us asking that he might take Jesus back with him to his village. He understood that Jesus was an idol which the foreigner had brought along from America. Now there is a gospel lighthouse in this place where even in our absence a witness is going forth and souls are coming to the Lord.

We have also received good news from Hai Yen Pu, a small village near Lo Ping, that a group of Christians there are awaiting our arrival to baptize them. This work is altogether native. A man uses his home for the chapel, supporting himself from his lands and working zealously to spread the gospel to his own village.

NORTH INDIA

Ruth Schoonmaker. We are busy in our studies and with the help of the Lord feel we have made quite a start. While in Japan and during the journey to India we had an excellent tutor in mother, so that by the time we arrived Paul and I were both able to read and write.

It is hard to express my feelings in being back once more in India. There is a sense of completeness never experienced hitherto. We are looking earnestly to God for His leading in regard to the place of our future ministry here.

Lydia Vaux. I have been keeping track since November 11, and praise the Lord for 11 new villages and 11 new homes in the city which have been opened to us for the first time where the gospel has now been preached.

During this time also 224 Gospels have been sold. God has blessed our own souls as we have witnessed to hungry hearts of His love. Continue to pray for us that from these villages souls may be won for the Lord.

Mr. and Mrs. J. M. Lewis. One of our boys who works in the garden felt the call of God to service. He was invited to a wedding, and while the guests were all gathered for the celebration he preached to them. God blessed His Word so that a little revival began during the wedding festival. The pastor of the church there invited the boy back for special meetings during the Christmas holidays. This pastor afterwards wrote that he had never heard such preaching concerning salvation and the second coming—it was not the boy, but the Lord speaking through a simple, yielded vessel. Do pray for him.

SOUTH INDIA

M. Lindberg. Praise the Lord, He is truly doing great things in South Travancore. In the month of August last year 62 of our people from the various stations followed the Lord in water baptism, and we rejoice to say that not one of them has backslidden. Some have since received the Baptism in the Holy Spirit and are witnessing with power to others.

This year too has begun with a mighty outpouring. One of our workers came to us just this morning with news of revival which has started in three of our outstations among the low-caste people. It was arranged to bring the people from these three places together for two days of special meetings. Crowds gathered from every direction until there was no room to accommodate them and there were more people outside than inside. The power of God fell in such a remarkable way that the meetings were continued for five days. The fire is still burning. There is a revival here at Martandam too. The work is greatly increasing; new stations are being opened and the people are hungry for God.

Mr. and Mrs. Clarence T. Maloney. May we picture to you a recent visit we made to Putanapuram, where the work of our native pastor has enlarged so that two young men from the Bible School have gone there to help him. When we entered the building the people had already assembled, waiting for the service to begin. The five candidates for baptism gave their testimonies, with tears streaming down their faces. Afterwards we all marched along the road, to the accompaniment of singing and beating of the drum, then followed a path through the woods to a near-by river where the five were buried with Christ in baptism. Going back to the church we had a further testimony service, after which we partook of the Lord's Supper, seated together on mats on the floor. It was truly a time of weeping and brokenness of spirit, and sweet fellowship in the love of Christ. At dusk we started home feeling that we had received a new cleansing in the precious blood of Jesus.

GREECE

Harry Mamalis, Athens. By God's grace we are all well and kept by the power of the blood of our Lord Jesus Christ. There is a great spiritual awakening among the people lately,

especially among the soldiers, many of whom are calling on God for help. We are praying night and day for our country that God may save many souls in these days of trouble. Please continue to pray for us, and may the Lord's richest blessing rest upon you all.

FIJI ISLANDS

Mr. and Mrs. A. Heetebry, Suva. Last week we experienced a real hurricane in Suva. The wind which traveled over 100 miles an hour toppled over many trees, unroofed houses, tore down electric and telephone wires and poles. Fearing that a large mango tree close to our house would crash on the roof, we asked God to spare our home from damage, whereupon almost immediately the wind changed its direction, blowing the tree away from the house. Many houses around us were damaged and our neighbor had the roof of his home blown off, but in answer to prayer God protected our property from damage.

Our hearts have been gladdened recently to witness the salvation of three young men. One is already meeting with much opposition in the home; pray that he may have courage to stand. Pray for a mighty outpouring and revival in Suva.

GOOD-BYE, FRIENDS IN AMERICA

A message from Mr. and Mrs. Paul Derr written aboard the "S. S. Zamzam" and mailed a few hours before leaving the United States for East Africa.

Today finds us still in the U. S. A. Just as we were ready to leave New York, it was decided that the "Zamzam" should come to Baltimore, Maryland, to take on more cargo. We expect to sail for Trinidad at three o'clock this afternoon.

There are over 160 missionaries on board, representing many societies. Some are bound for South Africa, some Rhodesia, Congo, Nigeria, Angola, Kenya, etc. There are about forty children accompanying the missionaries. We have services together daily.

All have full knowledge of the risks of the times, but all seem to be full of courage for Christ. We passed the lighted Statue of Liberty about ten at night, and up on the foredeck, shivering in the icy wind, we sing with determination such hymns as, "Let the Lower Lights Be Burning" and "Speed the Light." Claude and Ruth seemed to catch the spirit of missionary courage and sacrifice. My wife took my arm as we groped through the blackness of a ship sailing in war time, and we were silent—but there seemed to pass between us a feeling of mutual determination to serve Christ whatever may come. We are going to the people to whom God has sent us, to be a blessing as He empowers.

WHAT'S NEWS IN THE MISSIONS DEPARTMENT

We are pleased to announce that Rex Jackson has received missionary appointment to Nigeria and the arrangements are being made for him to leave for the field on the M. S. Tarn, of the Norwegian Line, sailing from New York between March 27 and April 3. Further details will be given in a later issue of the Evangel.

* * * *

Mr. and Mrs. Norman Barth have decided to return home at this time since their furlough is past due. They have secured accommodations on the Nitta Maru which was expected

to leave March 20 and to arrive in San Francisco April 3. Mail will reach them at 118 West Garfield Avenue, Newcastle, Pennsylvania.

* * * *

A letter reached us from Hugh Jeter mailed in Mexico City where he was spending a few days on the way home from Peru. By the time this goes to press he will no doubt have arrived home. Mail may be addressed in care of his father, John Jeter, at Eureka Springs, Arkansas.

* * * *

W. L. Perrault is at present in Haiti for the purpose of surveying the field to determine the possibilities of opening a work there. He writes, "It is Haiti's day of visitation and the need is tremendous. I am sure God has a work for us here." After visiting Haiti, Brother Perrault plans to return to the States early in May for a much needed period of furlough.

BETHEL WORK, NINGPO

The last letter received from Lily R. Ganz told of a memorial service held December 12 in remembrance of Nettie Nichols. This service was arranged for the benefit of many Chinese friends who wished to attend the funeral but were unable to do so because of conditions in and around Ningpo at the time. The day set for this occasion was a beautiful one, warm and sunny. The church was crowded to overflowing, and people were seated on the verandah, halls, stairways, and even out on the lawn. Many spoke of the blessed work which had been wrought through the ministry of Sister Nichols.

Annual Convention

Following this service the annual convention was held at Ningpo from December 13 to 20. For some weeks prior to the convention the students and workers had been gathering each evening for prayer, and during these seasons of waiting on God quite a number received the Baptism in the Holy Spirit. Thus the atmosphere was charged with the presence of the Lord and hearts were prepared when the convention days arrived.

The chapel was filled to overflowing at every service during the convention. The hearts of the people were so stirred that the time between services was not sufficient to seek God. Thus it was that at five o'clock in the morning, and even earlier, not only in the chapel but out on the compound lawn voices were lifted to God in confession, prayer, praise and adoration.

A Beautiful Sight

Since the lawn soon became a crowded place, someone had the bright idea of praying in the field next to Bethel; others followed. What a beautiful sight—in the background the sun rising like a ball of fire behind the blue-gray hills, imparting to the sky its vivid array of changing colors—in the foreground the company of Chinese Christians once steeped in the darkness of heathenism, now lost in worship to the true and living God, for in their hearts the Sun of Righteousness had arisen with healing in His wings.

Confucianist Saved

Friends will rejoice with Joshua Bang to learn that his father was wonderfully saved during the convention. While Brother Bang was in Shanghai last summer he decided to bring his father and stepsister back to live in Ningpo on account of war conditions. The father, formerly a staunch Confucianist, gradually became interested in spiritual things. His heart was further touched when in answer to prayer his son was delivered from a severe illness, and it was not long until the final break came. During one of the convention services he was broken before the Lord, confessed his sins and found peace of heart. What a joy to see the former Confucianist now loving and serving God with his whole heart.

"I Have Much People In This City"

Acts 18:10

Derrick Hillary, Calcutta, India

Have you ever felt as if the thing facing you was so big that you were overwhelmed by its magnitude even before you commenced to deal with it? Thoughts of God, for instance, were so staggeringly profound that messages could not cope with them rightly. Tasks that were set before you ridiculed the minuteness of your resources. Yes, I am sure you have had such experiences. Sympathize, then, will you, with the missionary in India who often staggers at this overwhelming "bigness of things."

It impresses him from the moment he leaves his native shores to travel perhaps (as we did) over 12,000 miles of ocean and land expanse to his new home.

A Vast Country

India is a big country, sprawling over a million and a half square miles of jungle, plain, plateau, desert and mountain range. The last mentioned forms the highest wall in the world. India is big enough to know a range of climate from terrific humidity to extreme drought, from 120 degrees in the shade to far below freezing point.

Tremendous Population

India's family is both large and mixed, embracing close to 380 millions divided into thousands of castes, numerous races, and varying groups, political, social, and religious. Gods and idols alone run into millions.

Passing along the highways or railroads of the country, one would not suspect the existence of such teeming millions of benighted humanity, for more than eighty per cent of the population is tucked away in the 750,000 villages. These villages are comprised of a few mud and thatched huts each housing a handful of families. On mela days, however, some sacred places see over a million people gathered in religious festival from distances of hundreds of miles around. To witness this colorful mass of humanity, seething in its ignorance, superstition, and religious fanaticism, stirs the missionary and colporteur to depths that cannot be described. If in Bengal alone one were privileged to bring the gospel message to a

different congregation of a thousand people every night for a period of forty years, thousands of the new generation still would be left untouched. To say the least, this fills one with the awe of immensity.

Big Cities

There are 75 cities in India with populations numbering not less than 50,000. Quite a few exceed the million figure. It hurts one to know that the majority of these centers have no Pentecostal witness whatever. We have been slow to follow the Scriptural pattern of planting our witness in these key centers with a view to the natural radiation of the gospel ministry to the rural areas.

A Big Challenge

The fact that 345 millions of India's sons and daughters are illiterate forms a tremendous setback to gospel propagation. Missionaries, money and material have gone into the effort to cope with this thing on a gigantic scale, with rather disappointing results as far as the gospel is concerned. On the other hand, the 30-odd million literates found mostly in the cities (and who are fitted already to become leaders among their people) have received proportionately very little attention. This educated and literate minority forms the backbone of the opposing forces to the gospel. They are the leaders. Reach them, and you have the equivalent force in favor of gospel propagation. What a challenge!

Hourly it is becoming evident that the missionary must decrease, the indigenous worker increase. This opportunity of getting the material we need is enhanced by the fact that multitudes of these potential leaders can be reached through the English language. They are men of every type and class and creed. Thus results will be cosmopolitan.

Big Problems

With big opportunities come equally big problems. The concentration of the powers of darkness is perhaps somewhat proportionate to the multitude of temples, idols and demon-possessed people that are seen in every city in India. Low moral standards and sins peculiar to Western and modern civilization have brought their added evil influence. Then with the advantage of intelligence there is also that vaunting pride of learning and human philosophy which forms a barrier to the simplicity of faith in the gospel.

A Great God

So overwhelming is the immensity of the opposition, the task, the problem, the need, that it would leave the missionary in total despair, were it not for the fact that he is driven to his knees before a GREAT GOD.

Our God said to Paul, "I have much people in this city." Emphasis is laid not only upon "much people" but also upon "I". Truly we have a great God—big enough to protect, to empower, to heal, to guide, to speak, to work, to do the wonders and to meet the need. Great is the need, but greater the supply—great the perplexity, but greater the divine wisdom—great the task, but greater the promised grace—great the opposition, but greater the conquering power. Hallelujah!



Joshua Bang (left) with his father and little son, David.

Don't fail to make plans to attend the National Young People's Conference at Central Bible Institute, Springfield, Mo., June 24 to July 4.

THE DYING WORLD AND THE LIVING WORD

BEST BIBLE BUYER

China is a greater buyer of Scriptures than any other country on earth, states *Biblical Digest*. Last year she bought 8,705,616 volumes. In spite of the war her purchases of whole Bibles were the largest in her history.

THE BEST ANTIDOTE

According to *Biblical Digest*, the Catholic Society of the Bible has been organized to supply every Roman Catholic family with a copy of the Bible to "offset the insidious propaganda emanating from Communistic and Nazi sources."

PAGAN AMERICAN YOUTH

"In America, a land of churches, 15,000,000 of our youth are growing up without any religious training whatsoever," asserts Roy G. Ross, general secretary of the International Council of Religious Education. What are we doing to reach them?

BIBLES IN HUNGARY

Last year 170,000 copies of the Bible were sold in Hungary, reports *Bible Society Record*. Up to the present the Hungarian Bibles have come from the British and Foreign Bible Society, but now that communications are difficult it is hoped that an independent Hungarian Bible Society soon will be founded.

CHINA'S FRIENDLINESS

According to *The Foreign Missionary*, China has placed the American flag in red, white, and blue colors on her postage stamp. This is probably the first time in history that one great nation has thus used the emblem of another nation on her official stamp. It is a remarkable gesture of friendliness that ought to challenge us to greater missionary effort in China.

PRAY FOR TURKEY!

The Turkish paper *Peyami Sofa* says: "We have had many religious leaders and prophets. Christianity, too, has failed. What new religion will take its place? Communism also has failed. A new Jesus is needed. Where is He? We do not know." (Unfortunately, comments *World Dominion*, Christianity has not been tried. The unchanging Christ is Turkey's need.)

TO WIN TEN THOUSAND SOULS

"To win ten thousand souls for Christ this year," is the aim of a centenary evangelistic campaign of the Church in the Khasi and Jaintia Hills, Assam Province, India, reports *World Dominion*. The plan, one that might well be followed in every section of America, is to reach 2,000 villages and to visit every house in every village, bringing the message of Christ to every man and woman.

CHRISTIAN TEACHING NEEDED

As great preparations are being made toward the defense of the American "way of life" and our democratic government, let it be remembered that our government will not be worth defending unless it be composed of God-fearing men. William Penn, in his *Frame of Government* for his Pennsylvania colony, wrote: "Governments rather depend upon men than men upon government; let men be good and the government cannot be bad; if it be ill they will cure it. Though good laws do well, men do better, for good laws may lack good men and be evaded or abolished by ill men, but good men will never suffer ill ones. That therefore which makes a good constitution must keep it, namely men of wisdom and virtue; qualities that because they descend not with worldly inheritance must be carefully propagated by a virtuous education of youth." The greatest national service that we can render, then, is to teach American youth the truths of God's Word.

AMERICA'S ONLY HOPE

The late Calvin Coolidge said: "I do not see any method of improving our social and economic relations except through the teaching of religion. In fact, it is my belief that we have gone as far as we can in progress and reform until we have a more general acceptance of the truths of the Bible. If these are permitted to slip away from us, the progress we have already accomplished will vanish with them."

A ROYAL GIFT

Support for the Norwegian Lutheran missions in China, South Africa, and other lands is cut off by the Nazi invasion, but American Lutherans are coming to the rescue. So is the exiled Royal Government of Norway. According to *Time*, in March it advanced \$250,000 to help these war-orphaned missions. This is perhaps the first time in history that a government has financed a church's foreign missions.

MODERN JEZEBELS

According to *Evangelical Messenger*, the governor of Holloway jail, British prison for women, found its 347 inmates using the prison tooth powder on their noses and wetting the covers of prison library books to use the red dye for lipstick. How much lovelier are the women whose adornment is that which God prescribes: "Whose adorning let it not be that outward adorning . . . but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:3, 4.

WORLD'S BEST SELLER

It is estimated that if all the millions of dollars that have been spent in the last twenty-five years to promote the sale of books had been concentrated on any one secular book, it could not possibly have reached in any year the figure for Bible sales last year—29,000,000 copies. According to *Biblical Digest*, more Bibles have been distributed in Cook County (which includes Chicago, Illinois) alone than the world-wide sales of "Gone With the Wind" in the period since the latter came off the press—and the sale of that novel has been acclaimed a miracle.

CHANGING CONDITIONS

Chairman R. W. Weaver of the General Committee on Army and Navy Chaplains believes that the greatest religious dislocation in the history of America is now in process. Within the next five years no less than 10,000,000 young men between the ages of eighteen and thirty-five will be uprooted from their normal civilian relations and transferred to areas of service under the control of the American Government. We are living in a day of great national and international changes. There never was a more urgent need for God's people to stand true in their testimony, in their prayer life, in their faith in God's Word, and in their devotion to Christ. The world must be constantly reminded that spiritual things have not changed. We must see in changed conditions a challenge to work for God with greater earnestness and deeper urgency.

NEAR THE MILITARY CAMPS

Writes C. W. Hall in *Christian Advocate*: "I stopped before a big liquor store (in Alexandria, La.) where a huge truck was unloading. 'How do you ever expect to sell all that stuff?' I asked. The handler never paused in hoisting down a big crate of whiskey. 'Won't last long,' he replied. 'The soldiers will take care of that.' I went in for a chat with the proprietor. 'How's business?' 'Never better,' he said. 'Soldiers get pretty thirsty after a long day at drilling.' So I gathered as I visited the dozens of taverns and night spots which clutter Alexandria's business district. All were

crowded with soldiers. In one I sat for some time, watching. I saw one youngster—he was scarcely more than that—put down three shots of whiskey, goaded on by a couple of regular army veterans. 'We're just initiating him into army life,' one of them snapped at me.

"I sat in a car across the street from one of the three big assignment houses (police-protected and inspected) at whose presence the city government winks. In a half hour I counted twenty-three soldiers entering the place."

Such are the dangers that threaten the boys in our military camps. The forces of evil are wide awake. How much are Christians living in these localities doing to shelter these young men by distributing gospel literature, inviting them to church, or even by inviting them into wholesome homes?

A more heartening report appears in *National Voice*:

"When the project was begun of designating several blocks of Anniston, Ala., as a 'red light district' where commercialized prostitution might be 'protected' by the regulation (if not partnership) of local political powers, Major General Haskell promptly served notice that the city of Anniston would be ruled 'out of bounds,' and no soldiers allowed to enter the city and visit or spend their money there. He even hinted that Camp McClellan might be abandoned, and all of its thousands of young soldiers moved to more wholesome territory. And the 'red light' district died at birth."

MISSIONARY PRAYER REQUESTS

Basti, India—Pray for the salvation of a soldier who says he has given up all religion.—Bessie V. Gager.

Bihar, India—Pray that the Lord will water seed sown on new ground as we are going to a section where probably no missionary has ever been.—James Modder.

Nanpara, India—Continue to pray for our son, Samuel, that God may have His way. Also pray for two young Mohammedans who came here asking if they could become Christians. We gave them the Word of Life.—Christian Beckdahl.

Nawabganj, India—Pray that God will guide our steps in this time of decision. Pray that the Lord will restore the health of one of our boys.—J. M. Lewis.

Colombo, Ceylon—Pray that God will raise up more Ceylonese and Indian workers as well as Bible women and that He will make it possible for us to have a Bible school in Ceylon.—Kathryn Long

Galle, Ceylon—Pray with us that God will give us a gracious revival.—Carl F. Graves.

Near Habana, Cuba—Pray for souls to be saved in the village of San Pedro.—Louie W. Stokes.

Juncos, Puerto Rico—Pray for the new converts in our outstations. We are praying for forty dollars to purchase a horse so that we can travel to our outstations more easily as the roads are very bad.—Louis C. Otero.

Suva, Fiji Islands—Pray that our new converts will be established and stand in these terrible days of indifference and opposition.—A. M. Heeteby.

25 de Mayo, Argentina—Pray that a young man will be delivered from a bad temper and that a man will be saved and his wife filled with the Holy Spirit. Also pray for the healing of a lady who has been given up by five physicians.—Alice C. Wood.

Sao Carlos, Brazil—Pray with us that we may soon receive forty dollars with which we can buy a washing machine.—Lillian Flessing.

Indian Work, San Carlos, Arizona—Pray for Sister Little for healing.—Ethel Marshall.

Kiowa Indian Work, Carnegie, Oklahoma—Pray for an old lady who is ill.—Bert Roberson.

Jewish Work, Kansas City, Missouri—Pray for a number of Jewish people who need a definite experience of salvation and the baptism in the Holy Spirit.—Moses Prostchansky.

THE SUNDAY SCHOOL LESSON

Seven Years' Whole Bible Course

Jesus Teaching the Way of Salvation

Lesson for April 20. Lesson Text: John 3.

This wonderful Gospel of John, which we are studying this quarter, is a peerless handbook for the personal worker. Today's talk with Nicodemus is the first of eleven remarkable interviews here recorded which show us how Jesus dealt with different classes of sinners, sufferers, and saints. Let us as His workers seek to learn these lessons, not only for our own comfort and enjoyment, but also that we may carry them out in dealing with others.

A LEADER WHO NEEDED TO BE LED.

Nicodemus (conqueror of the people) was quite an important personage in Jerusalem, where we now find Jesus at the time of the Pasover Feast. ch. 2:13, 23-25. From these verses it appears that there was a strong Jewish party watching the career of the young teacher from Nazareth. They were thinking only of an earthly kingdom, and they wanted Jesus to join them in throwing off the galling yoke of the Romans and make the Jews free in their own land. Nicodemus was not only a member of the strict, self-righteous sect of the Pharisees, but he was also a ruler, or member of the Sanhedrin, the great religious Council of the Jews. Jesus Himself called him a teacher, or rabbi. v. 10. Let us suppose that he had been chosen by his party to approach Jesus with a view to an alliance, and the secrecy of night was of course the most suitable time for such an interview. We cannot entirely condemn the patriotic desires of those Jews, but they utterly misunderstood the mission of Jesus. He came not to lead a revolt, but to save men from sin.

Can Jesus save inquirers who come to Him with wrong motives? Yes, indeed; for it appears that Nicodemus was truly saved, and, in ch. 7:50-52; 19:39, we find him testifying and taking his stand boldly for Christ. So let us never hesitate to explain the way of salvation to any inquirer, however ignorant or misguided he may be in regard to spiritual things.

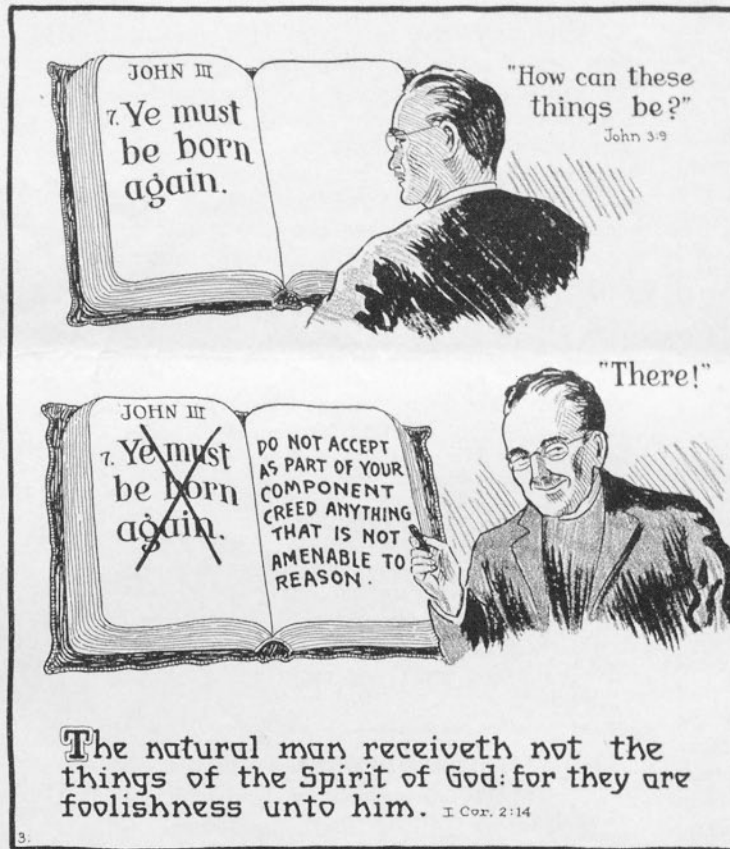
TEACHING OR SALVATION?

This representative inquirer addressed Jesus as a teacher, but the Saviour told him that he needed to be born again. You cannot teach a stone—it must first have life. As sinners we are dead in trespasses and sins. Eph. 2:1. No amount of mere teaching will do us any good until we first experience the miracle-working power which puts into us something entirely new, something which we do not have by nature, something which we cannot acquire by efforts, penances, reformation, or good works. That something is eternal life, and it is the free gift of God, imparted to the sinner by the Holy Spirit's regenerating power when he believes on Christ. Rom. 6:23; 1 Peter 1:18, 19, 23; Eph. 2:4-10; John 1:12, 13; 17:2, 3. We must know Jesus as Saviour before we can appreciate and obey His teachings.

THE MYSTERY OF REGENERATION.

In spite of all his learning, Nicodemus could not comprehend this new birth. God's deepest truths are hidden from the wise and prudent, but those who have the childlike spirit of a babe (Matt. 11:25-30) can receive and accept

them by simple faith. Jesus here uses the figure of wind to illustrate the mystery, inscrutability, and power of His Spirit's work in the new birth. Just as we can feel the wind when it blows upon us, so we can feel the mighty movings of the Spirit of God. Just as we cannot tell whence the wind cometh nor whither it goeth, so is every one who is born again. We cannot explain how the Spirit convicted us of sin, caused us to cry for mercy, and worked in us saving faith and the miraculous change from death into life, from a child of the devil into a son of God. Nor can we explain where we are going: for eye hath not seen nor ear heard nor heart conceived the glories that await us. But Hallelujah! we can believe and know it all; and when He shall appear we shall be like Him; for we shall see Him as He is. 1 John 3:2.



EARTHLY VERSUS HEAVENLY THINGS

If the learned and proud of our Lord's day did not receive His witness (v. 11), we need not be surprised if they often reject ours. John 16:18-21; 1 Cor. 2:14. Those things about which He was speaking to Nicodemus, while their origin was heavenly, yet take place on the earth, such as the new birth of a soul. But the "heavenly things" at the back of them are the divine mysteries of the plan of salvation, the Incarnation, the Atonement, and God's thoughts and purposes which lie behind His visible acts and deeds. Psalm 103:7. In v. 13 Jesus speaks of Himself as being in heaven, which proves His divine omnipresence. Let us try to get every inquirer to see Jesus, and get into personal contact with Him. In the light of His countenance doubts and difficulties melt away like cloud spots in the dawn. His mighty movings are not contrary to human reason, but above it. There are certain things which the human intellect can reason out, but then it reaches its limit and cries: "Things too wonderful for me." Job 42:3. Then we come into the realm of faith.

Bryan has beautifully illustrated this in describing the marvels of a watermelon, and also the humble radish. "A little seed is dropped into soil prepared to receive it, and then in a few short weeks we find the full-grown radish: the top is green, the body of the root is white and almost transparent, while on the outside is a delicate pink or red. Whose hand caught the hues of a summer sunset and wrapped them around the radish root down in the darkness in the ground? We eat the radish and we enjoy it, but no one has unraveled the mystery of the journey that it traveled from the seed bag to the table."

We cannot explain exactly how we were born the first time (Eccl. 11:5), but that does not make us doubt that we are alive. So though we may not be able to explain how the new birth made us children of God, we may know it and rejoice in it. Rom. 8:16; 1 John 3:14.

SALVATION FOR THE WHOLE MAN.

Nicodemus and his party may have suggested the lifting up of Jesus to the throne of a liberated Jewry. He showed them in no uncertain terms that His first "lifting up" would be on a cross. The new birth can only be made possible on the basis of an atoning sacrifice. God can never excuse or pass over sin; its penalty must be paid, for He is just as well as merciful. The only reason that pardon is free for every poor sinner is because Jesus paid all his debts on Calvary's cross.

In an old Mexican temple was found this inscription: "Blessed be Thy Coming, O Heart of Heaven." Thus in v. 16 we find Jesus as the revelation of the heart of God ever beating with infinite love for us. On the cross Jesus cried, "I thirst"; and that thirst of love will never be satisfied until He sees of the travail of His soul in bringing many sons unto glory. John 19:28; James 4:5, R. V. mar.; Isa. 53:10, 11; Heb. 2:8-13.

The repetition in vv. 15, 16 of the promise of eternal life is not redundant, but the first refers to life for the body and the second to life for the soul. Moses lifted up the brazen serpent for healing; so this glorious salvation which was worked out for a world of lost sinners on Calvary applies to the body as well as to the soul. In the fall of man his spiritual life was lost, and he became dead. At the same time the devil put a mortgage on his physical life, and death entered his body in the form of disease which leads to

death. Thus sickness is a direct result of the Fall, and God deals with it exactly in the same way as He does with the sin which produced it. Christ's atoning sacrifice on Calvary avails for both, because He not only bore our sins but also our sicknesses. Compare Isa. 53:4-6 with Matt. 8:16, 17.

As we study this profound statement of the full Gospel in a few simple words, let us open our hearts to receive as much as we are able to contain, and then let it overflow from us to needy souls around. A humble little girl once said, "I know I can't take in much, but I can run over a lot." God's infinite love is holding out this full salvation for body, soul, and spirit. He asks only for simple faith on our part—the empty hand which accepts His gift, appropriates it, rejoices in it, and passes it on to others.—Alice E. Luce.

Let us each morning resolve to send the day into eternity in such a garb as we shall wish it to wear forever.—Adoniram Judson.

The Dawn Without a Sunset

(Continued from Page Three)

clothes, Peter departed, "wondering in himself at that which was come to pass."

Ah, how solemn! We can have been first in and last to believe. "The first shall be last." Love's eye alone can keenly detect. Love is not blind, though a proverb says it is. Love only can see rightly. The gospel, in fact, hurries on to tell us that this believing was not the belief of faith—faith in God's Word. Saith the record: "he saw and believed, for as yet they knew not the scripture." This is the belief of love, not the belief of faith. God's hints lead up to God's words. He who refuses the hint will get the word; but blessed is he who taketh God's hints. Love ever does.

"But Mary stood without weeping." Ah, now we climb the heights! Not he who runneth, and not he who entereth, but she who weepeth is crowned. They are not going to get her reward; no man may take her crown! She gets *Himself*—she who had been out betimes seeking Him while it was yet dark. True, she never dreamed of this, nor should we. We wonder why they did not remember what He had told them. Ah, that shows up not their unbelief but our own! They, even now, are under the black cloud of Calvary; their souls are shrouded in the horror of great darkness. No empty tomb for them will mean the long aching days of sorrow dragging out ahead; the night getting bleaker and darker. And so our wondering at all this only shows how little a Calvary ours has been—how little a loss *we realize* theirs had been. Looking across a glorious Resurrection vista of nearly two thousand years—in which Christ has been Head over all things to the Church—how easy to criticize the orphans who had neither Christ nor Paraclete!

Mary, then, was first, and first she shall be, said her risen Lord. She who had experienced His saving grace is honored by first welcoming Him back again. All has been tangled, and her only relief is that of weeping. She, like the other woman, would have wet His feet with tears of love; but now there are no feet to weep over, and she weeps the tears of despair. And the tears blind—blind so really that when He speaks to her she knows Him not. Supposes Him to be the gardener, forsooth—oh, blinding tears!

For there are tears that blind, even as there are tears that clear the soul's vision.

She, too, had stooped in to see what the others saw; but her tears hindered her seeing what John saw. God, then, must do His first godlike act in Resurrection; do what He ever does to His weeping Marys. He wipes away all their tears; and that, too, with the old magic words of a human name; her name—"Mary!" And she—oh, in a flash all is explained; and to show how well she has learned her lesson she utters the lone word "Rabboni!" that is to say (if an interjection has any value at all), "Oh, what a Teacher!" For the path has been winding and the discipline severe, but all has been climaxed, even as *our* lesson will be, with that one ascriptive word, "Rabboni!" "Who teacheth like Thee!"

"Then the same day at evening, when the doors were shut . . . came Jesus and stood in the midst." The wonderful morning leads on to a wonderful evening. They have shut out the Jews, not the Lord. He who could not be shut in by the Romans cannot be shut out by His own. Nay, but His own promise do they claim—"Where two or three are gathered together." Look, too, how they have left Him His rightful place "in the midst;" and look, too, how He claims it! "Jesus stood in the midst." The promise made is the promise kept; for here is a door that needs no knocking at; here are hearts who put Christ "in the midst." To such hearts, then, whose had been the storm and almost the wreck, comes the old Galilee word, with the old Galilee result—"Peace!"

Aged Eighty

The time comes to us all to leave the highway. We do not much like it at first, but soon begin to find unexpected compensations. My message to you today is: Do not be afraid of growing old. At eighty I find life quite as rich and satisfying as at forty. There is a great and abiding peace, and the absolute assurance that at the end of the long last mile there will be new life—beyond the far horizon, where the Father's House is waiting to receive us. God bless you each one!—Annie S. Swan.

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Baccalaureate address
J. R. Flower

2:30 p. m., Sunday, May 18

Commencement exercises

7:00 p. m., Monday, May 19

Central Bible Institute, Springfield, Mo.

AN INTERESTING MIDWEEK SERVICE

It was suggested to pastors at a Sunday School Conference that they try having some of their most consecrated men speak in a midweek service. Subjects suggested were as follows: What My Sunday School Class Means to Me; What Christian Fellowship Means to Me; What Being a Christian Means to Me; What My Pastor Means to Me.

Harvey L. Smith, Secretary-treasurer of the Mississippi District Council, writes that he tried this plan in his assembly and found that his local workers with a little help and guidance surprised everyone with their helpful messages. Brother Smith states further that the anointing of the Holy Spirit was upon this service.

This simple plan adds interest and variation to the church program, and best of all it develops local leaders for more effective service.—Gospel Publishing House.

A SUGGESTION

From R. R. Fairchild, Houston, Texas, comes a suggestion that full gospel books and papers be found in every public library. This thoughtful worker has placed a number of our books and is regularly leaving our gospel papers in the local library. He states that upon visiting the library each week he usually finds someone reading our literature and that his local librarian gladly receives these publications.

It is needless that readers have the best of gospel literature since there are so many vile publications to be had. Perhaps you will wish to do as Brother Fairchild has done and arrange for some of our books and papers to be placed in your public library.

Undoubtedly this suggestion is worthy of serious consideration. If we can help you along this line, you may feel free to write us.—Gospel Publishing House, Springfield, Mo.

You Can't Lose

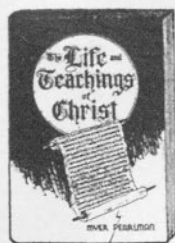
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NOTICE—THE pastor and congregation of the First Pentecostal Church, 457 Hampton, Long Branch, N. J., desire to become acquainted with soldiers stationed at Fort Monmouth or Fort Hancock, N. J. Fort Monmouth is two miles from here and Fort Hancock eight miles. Our Sunday services are at 11:00 a. m. and 7:45 p. m., Sunday School at 10:00 a. m. We ask parents or friends to correspond with us immediately. A warm welcome and spiritual fellowship is assured.—Andrew Rahner, Pastor.

BROADCAST

Each Sunday, 9:15-9:45 a. m., Gospel Request program; 10:15-10:45 p. m., "Shadow of the Cross" program. Station KABR, 1420 kilos.—P. T. Emmett, Pastor, Aberdeen, S. Dak.

MISSIONARY CONTRIBUTIONS

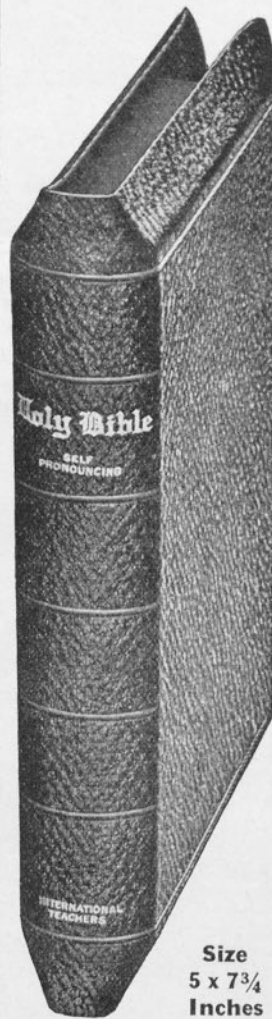
March 19-25 Inclusive

Table listing missionary contributions from various states including Alabama, Arizona, Arkansas, California, Kansas, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Nebraska, Nevada, New Hampshire, New Jersey, New Mexico, North Carolina, North Dakota, Ohio, Oklahoma, Oregon, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, Texas, Utah, Virginia, Washington, West Virginia, Wisconsin, and Wyoming.

Table listing church offerings and contributions from various churches and assemblies across different states, including Missouri, Kansas, Nebraska, Oklahoma, Texas, and others.

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THEN a-grip'pa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: 2 I think myself happy, king a-grip'p-

Deut. 18. 2 Sam. 7. Ps. 132. Isa. 4. 2. Ezek. 21 Dan. 9. Mal. 3. j

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