

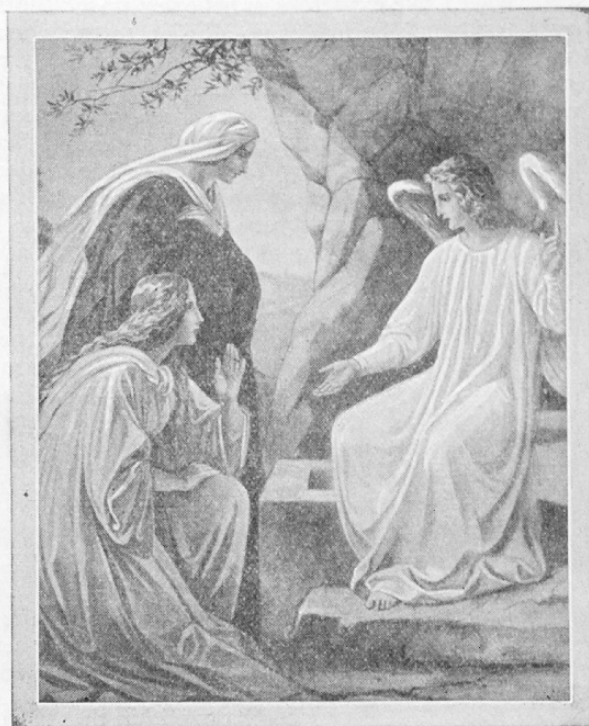
# THE Pentecostal EVANGEL

A FAMILY AND MISSIONARY WEEKLY

Number 843

Springfield, Missouri, April 12, 1930

Price 5c



## *He Is Risen*



**H**E IS risen. Come, see the place where He lay." This was the word of the angel. "His disciples came and stole Him away," was the word of the priests. Which are you going to believe, the truthful angel or the lying priests? A risen Christ, or one stolen out of the tomb? You have to believe the heavenly testimony or the earthly perversion.

It was a complete resurrection. "Come, see the place where He lay."

Peter saw the tomb empty. An empty tomb! What did it mean? It was the harbinger of the fact that sooner or later every tomb would be emptied, that every being who has died will be resurrected. How? "He spake and it was done"—worlds were formed by His word. And He can easily cause atom to come to atom, gasses to solidify, and spirit to reinhabit the resurrection body. If the spirit can be kept alive in Paradise or Gehenna

(Continued on Page Eight)

# The Undisturbed Grave Clothes of Jesus

By W. R. Nicholson

"Simon Peter . . . went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, and he saw and believed." John 20:6-8.



WHEN Peter and John entered the sepulchre, they did not see the body of Jesus; but they did see the grave clothes. And they saw the clothes in a certain order—"the linen clothes lying," and the napkin for the head being "in a place by itself," and "wrapped together."

Now that this is intended to be the description of a wonderful state of things is evident from the fact that it is the pith and force of one whole Scripture narrative. Just to acquaint us with the exact arrangement of the clothes is the sole purpose of nine verses of the gospel history. Certainly, so great an expenditure of narrative upon it must show how important it was.

John saw "the linen clothes lying," that is, not merely remaining on the floor of the sepulchre, but lying there precisely as the body had lain there. There they were in exactly the position the body had occupied. And the napkin was "in a place by itself"—not confused with the body-clothes, but on the very spot where the head had rested.

It was also "wrapped" or rolled "together," that is, the head being removed it had collapsed and was shrunken. It had not been unfolded, and none of the fastenings were loosed, indicating that it had not been taken off the head, but that the head had been taken from out of it. There, then, they lay—linen clothes and napkin too—no bandage undone, none of the folds disturbed, no change of position; but only shrunken.

This description is what the words fairly give expression to; and it is that which is imperatively required in view

of the effect on John. Indeed, it is what Luke expresses in his one phrase; for, while he makes no allusion to the napkin, he says that the linen clothes were "lying by themselves."

With reference to what were they "by themselves"? Evidently the body. They were without the body, and yet they were so lying as to suggest the body. The idea is that without a change of position they could have contained the body, and so were lying by themselves.

The natural body had dissolved within its wrappings, and become merged in the spiritual body; a transmutation that no fastenings could tie down, and of such buoyancy of life that it could not linger amid the associations of death. It vanished from within the grave clothes, and moved on its way through the great stone at the door of the sepulchre (which as yet had not been removed).

Springing from the dead seed beneath the ground, disappearing from within the knots and foldings undisturbed, it shot up, through the super-incumbent stone, into the glorious flower of resurrection!

We are not surprised, then, that having before him such a rehearsal of the sublime transaction, the keen perceptions of John should have made him a believer. It was an argumentative wonder, a miraculous demonstration.

If the friends of Jesus had taken Him away they would not have removed the clothes from His body; if enemies, they would not have arranged them. Indeed, no human hands could have abstracted the body from its clothes without leaving behind marks

of disturbance on both bandage and fold.

It was God who had been there. Those silent memorials, those shrivelled clothes so undisturbed as though by force of their unbroken adjustments still clutching at the vanished body—such a condition of things was as much a testimony to the presence and power of God as are the dry shores of a pond whose waters have floated upward in the invisible mist to form the clouds of heaven. Only in this case, the power of God was miraculously present.

Again, the body which lay in the grave was the foundation of His resurrection body. The disappearance of that body is here set forth as identical with His resurrection. His body was not there, and straightway John believed He had risen. While the body disappeared, the clothes remained behind; thus identifying His buried body as that which furnished forth His risen body.

Wherefore it is not true, as some speak, that the resurrection bodies of the saints are eliminated from their mortal bodies at the instant of death. The resurrection of Christ is, as Scripture saith, the model of ours. The spiritual and incorruptible body will be furnished forth from the natural and corruptible body; but, for every saint, dead or living, only at a time yet future.

And, since Christ's risen body is the model of what ours are to be, then, however the particles of our bodies may be scattered, by the token of those grave clothes the mysterious identity of our bodies is declared to be imperishable, one and indivisible.

And yet perhaps it is not necessarily implied that the same particles, numerically considered, must reappear in the risen body any more than the buried seed, by which Paul illustrates the subject, is reproduced in just the same numerical particles in the plant to which it has given rise. Yet the buried seed is the foundation and source of the plant—its own identity passing into the plant, and out of its own ugliness and decay there spring forth the wondrous stalk, the leaf, the flower, and the fruit.

Moreover, the resurrection body, while yet a veritable body, is a body not according to the flesh, but according to the spirit. A real material body, but meanwhile according to the spirit. That is, not that it is itself turned into spirit, but so fashioned, refined, and qualified, that it is perfectly fitted, in all regards, to be the companion of the human spirit.

This truth is illustrated for us in that vanishing of the body of Jesus





from out of those wrappings of the grave! Jesus left behind Him the clothing of the sepulchre, but Lazarus came forth "bound hand and foot with grave clothes."

Now mark the corresponding difference. Lazarus returned to the same life as before; Jesus did not. The former came back to a body according to the flesh, with the same infirmities and liabilities as before; the latter did not. The former died again, and even now awaiteth "a better resurrection"; the latter dieth no more. What symbolical relics, then, were those deserted grave clothes in the Lord's sepulchre!

That the Lord had the infirmities of the flesh (though without sin) before He had died and risen, we know; but He never had an infirmity afterwards. He once was a weary traveller, foot-sore and exhausted. After He was risen, and while conversing with the two disciples at Emmaus, when their eyes were opened to recognize Him, He vanished out of their sight, precisely as He had evacuated, without loosing them, the fastenings of the grave.

Hence, a true resurrection is very different from mere revivification. Lazarus, though in one sense risen from the dead, was still a mortal man among fellow mortals.

The true resurrection body, while yet a veritable body, is a body not according to the flesh, but according to the spirit. When Jesus Christ left behind Him His grave clothes, it was thereby symbolized that He had got rid of the flesh as flesh, that is, of the infirmity and obstructive density, which characterize the flesh as it is born into this world. And when He left behind Him His grave clothes, just emptying them of Himself, and vanishing from within them, it was shown that He had attained to a spirituality of bodily condition. This is a condition independent of the laws of gross matter, and having such power of motion, as when the wind blows, you cannot tell whence it cometh or whither it goeth. This is a condition of body incorruptible, fleet as light, never weary, grand, glorious.

Thus the resurrection of Jesus Christ was the perfection, the consummation, of His incarnation. He then became man as He will forever remain man—not in "likeness of sinful flesh," in which human condition He was but a sojourner, but in a renovated humanity, and in "the power of an endless life." Accordingly, the people of Christ are destined to the same condition of body, and the same unchangeable glory; for He is the Head, they are the members. Even now their

life is hid with Christ in God, and their citizenship is in heaven; from whence also, as saith the apostle, they are looking for the Saviour, who shall change their vile body, that it may be fashioned like unto His own glorious body.

### *The Broken Tombs of Calvary*

John Baker, the foster-son of Col. Cody—known all over the world as "Buffalo Bill"—has had built on Look-out Mountain a massive mausoleum for his father and mother, encasing their coffins in a mass of concrete and steel measuring 16 feet by 24, "to last," he says, "for a million years," where "they will never be disturbed." Similar magnificent mausoleums which the Jews had built for the Prophets (Matt. 23:29) the Calvary earthquake smashed like brown paper. Earthquake, when earth rocks and cracks, can alarm, or warn, or destroy; it can shake the conscience of a wholly godless world, or engulf in yawning chasms: but the Calvary earthquake was extraordinarily different; it *smashed the graves to let out the dead*. Professor H. H. Turner, the Oxford authority on earth-shocks, told the British Association in Glasgow (1928) that proof exists that earthquakes can have their focus as far down as one-twentieth of the radius of the earth: so *this* earthquake shocked the gates of hades, and shook open the thresholds of the underworld.

A gulf, rarely observed, lies between the graves wrenched open and revived saints issuing forth. "The graves"—the graves, that is, those graves which were in the rent rocks—"were opened." After His resurrection many bodies of the saints which slept arose, "and went into the holy city, and appeared unto many." Matt. 27:52. The graves were opened at His death but their occupants did not come forth until after His resurrection. That is, two distinct things were done, to prove different points. Had the opening of the graves been solely to let forth the saints, three days later for opening would have sufficed; on the contrary, since for three days the departed never crossed the threshold of hades, and their dust lay still unstirred, the broken rocks could have been designed solely as a gigantic

demonstration that by the act of Calvary nothing lay between the saints and glory. From the Wednesday evening until at the earliest on the Sunday these opened graves lay exposed to the gaze of thousands, while none dared to block them, thus showing an open path between death and life.

So, in this silent breach, we get a phenomenon of extraordinary penetration and power. The rending of the veil came *before* the earthquake—and the Jews saw it first—as they were meant to do; and to them the tearing of the sacred structure was of far vaster moment than the splitting of the creation rocks. But there was a deeper meaning than they saw in the cloven rocks. "Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?" Job 38:17. The moment the great sacrifice was offered, whatever locked the gates of hades, and made egress therefrom impossible, was dynamited; the chains fell from the wrists padlocked, under Eden's law, in the underworld; the rent veil opened heaven upward, and the rent graves opened hades downward. The spiritual significance is enormous. For our Lord died that He might (become) lord of the living and the dead (Rom 14:9): so, at the very moment He reaches the threshold of hades, He is given its keys—"I hold the keys of death and of hades" (Rev. 1:18—R. V.); and at the very moment His own body is entombed, He is liberating the bodies of others.

Thus three days later there happened an exact demonstration of what rising from the dead means; the first bodily return of the dead to endless life ever known; and a concrete resurrection and rapture. "And *many*—not *all* dead saints; that is, it was what Paul calls an "out-resurrection from among the dead" (Phil. 3:11—R. V.)—"bodies"—the old bodies that had been carried by weeping friends, and laid within those very rocks—"of the saints that had fallen asleep"—for death to a saint is a slumber waiting for this very thing—"were raised." The fact that they were pre-Pentecostal saints, saints therefore probably under the Law, proves that all who died *before* Calvary (Continued on Page 9)



## POSTAL ENTRY

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

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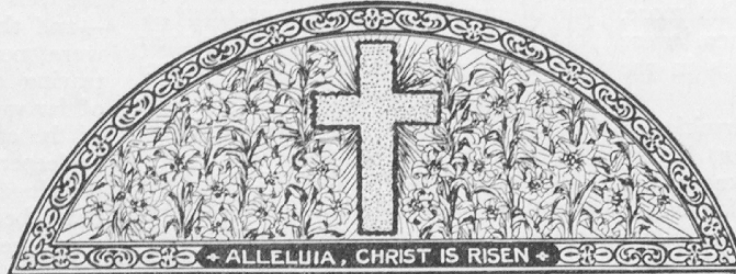
PUBLISHED WEEKLY  
(50 copies a year)

by the

**Gospel Publishing House**

336 W. Pacific St.,  
Springfield, Mo., U. S. A.

Subscription price in the U. S. A. and Possessions, \$1.00 per year; Canada, \$1.50; Gr. Britain and Possessions, 6/6. In quantities: 12 copies, 24 cents; 25 copies, 45 cents; 100 copies, \$1.80.

*Passover and Pentecost*

It was fifty days after the resurrection of the Lord Jesus Christ that many devout Jews from *A Rumor* all over the world were assembled in Jerusalem to celebrate the second great feast of the year. The news would be in circulation of the things that happened at Passover time. It was said that an imposter, who had had a small following, had been crucified on that occasion. His disciples, so it was declared by the soldiers who guarded his tomb, had come by night and had taken his body from the grave. There was much discussion concerning the incident and concerning the rumor which they understood this man's disciples were circulating—that he had risen from the dead.

Suddenly the news spread around Jerusalem that something phenomenal was taking place. *Extraordinary Scene* A company of some hundred and twenty of this man's disciples were having the most extraordinary demonstrations and manifestations, and were making so much noise that they could be heard a great way off. The pilgrim Jews hurry to the scene, and stand listening and watching. To the assembled crowd they appear as though they are drunken. An old Jew remarks, "Why, I hear one speaking the Parthian dialect. I have just come from that part of the world." Another says, "And I have just arrived from Crete, and one of those people is speaking the language I hear there every day." Another declares,

"I was born in Egypt and I have never heard purer Egyptian than that woman is speaking." Another says, "That man over there is speaking in perfect Latin. I have just come from Rome and am quite familiar with that language; indeed I understand several of the languages they are speaking. How is it that these ignorant Galilean people can speak all these languages with such perfect accent and euphony? What is the meaning of all this?"

Then one of the Galilean fishermen, one who seems to be especially intoxicated, becomes the spokesman of the little company, and surely there is a force back of his words that is above the natural. He tells them all that he and the rest of his company are not drunken, but that this is the gracious outpouring long before promised by the prophet Joel. And then he begins to talk about the One who was crucified at the time of the feast of the Passover. He declares that God has raised Him from the dead, and he says that all this company of one hundred and twenty are witnesses to that fact.

Some of the Jews mock, but others begin to consider. They know it is written that every word shall be established by two or three witnesses, but here are a hundred and twenty who witness to an extraordinary claim—that this Jesus who was crucified, is now risen from the dead. As Peter quotes at length from what David wrote in the 16th Psalm they

see that the resurrection is a thing prophesied aforetime. And Peter tells them that this Jesus is exalted to the right hand of God and it is He who has shed forth this which they now see and hear.

And then there comes to these devout Jews a great pricking of the heart. They are *Pentecost's Transformation* in an atmosphere where the Spirit of God is mightily moving, and so we hear them cry, "Men and brethren, what shall we do?" Then this ignorant Galilean fisherman has no hesitation in telling them what to do—to repent and be baptized in the name of the One so recently crucified as a criminal, and that thus they will receive the forgiveness of all their sins, and that they too will receive this wonderful gift of the Holy Ghost. And so it is that three thousand of these devout Jews are added to the disciples' company on that day, and to the church of the living God.

But let us go back a little to see that Man of Calvary as He enters the glory. No doubt the *His Reception In Glory* 24th Psalm was sounding throughout the heavenly regions—"Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in!" I sometimes wonder what kind of reception He had from the heavenly host as He entered heaven all scarred with the wounds he had received from those who despised and



rejected Him down here on the earth. The sacred record is silent about what took place at the moment of His reunion with the Father, but I somehow feel that God must have wept as He saw those scars on the body of that only begotten Son of His. I am inclined to believe there was a long silence as the Father embraced His lovely Son, and that then He asked the Son what He would like to have. And the Son does not ask for vengeance on those who murdered Him. He simply requests that the same Holy Spirit that empowered Him for His life of ministry shall be given to His waiting disciples. He had promised them that when He went back to the Father He would send this gift, and told them to tarry for it. And into those pierced hands was given that wondrous gift for His own. And straightway, when the Day of Pentecost was fully come, He shed forth the gift upon them. To me, what happened on the Day of Pentecost is the greatest proof of the resurrection and ascension of the Lord Jesus Christ.

Today when men are doubting the Deity of the Lord Jesus, and questioning His resurrection and ascension, from up in glory He is pouring out the same gift that He shed upon those waiting disciples at the beginning. We know that He is risen because we have received "the promise of the Father" which the Lord Jesus declared He would send. It is impossible for one who has received from His pierced hands the same gift that He gave them on the Day of Pentecost to question the reality of His resurrection.

See that lonely missionary in Africa? Ask him whether he believes in the resurrection of Christ, ask him what is the secret of his patience and endurance. He answers, "Yes, I believe that Christ is risen; and if you want to know why I am able to endure hardships in this pioneer work, let me tell you it is simply this—I have learned the reality of the promise that the Lord Jesus Christ Himself gave, 'Lo, I am with you alway.'" This is no mere theory with him for he writes in his diary, "The Lord Jesus was with me yesterday. I was weak and tired but He strengthened me." And day after day he writes his tribute to the presence and power of a living, real Christ. One day this missionary crawls out of his cot to pray, and in the morning the natives find him kneeling there. His body is stiff and cold, his spirit has gone to be with His lovely Lord. They

consider what to do. They say, "This David Livingstone, great man. He love Africa. Let us bury his heart here in Africa, the country he love, and send his body back to England."

And so they bury the man's heart beneath the shade of an African tree and begin the long journey to the coast with the sacred body. When it reaches England the nation brings it with great pomp and ceremony to Westminster Abbey, the British Empire's greatest shrine, and there they bury that emaciated frame. But one day the pavement in Westminster Abbey will begin to heave, and at the same time there will be a like heaving beneath the tree in Africa. And David Livingstone's body will come forth and will unite again with the redeemed spirit, and he will be caught up to be with the Lord. Christ is risen, the first-fruit of a great company, and they that are Christ's will be raised up too at His coming.

At the Feast of Passover a sheaf of wheat was waved up by the priests.

*A Proof and a Prophecy* It typified the resurrection and ascension of Christ. At the Feast of Pentecost two loaves of fine flour were waved up by the

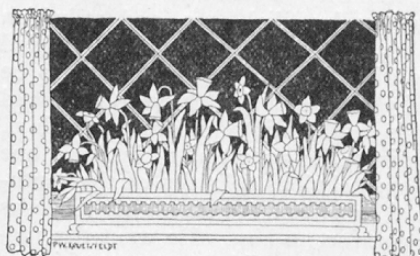
priest, typifying the resurrection and ascension of two companies—"the dead in Christ shall rise first, then we which are alive and remain shall be caught up together." Fine flour made out of that Bread Corn which was bruised at Calvary. On the Day of Pentecost the outpouring of the Spirit was a proof of the resurrection of Christ. But it was more than a proof—it was a prophecy of the resurrection and ascension of the whole church of God—"they that are Christ's at His coming."—S. H. F.

### Is Your Life Worth Living?

By F. W. Rumsby

*Is life worth living? It depends upon the kind of life you live.*

A friend came in bringing a stem of garden lilies. I counted nine glorious blooms and buds crowning one stalk. They were white as the driven snow and fragrant as heaven. What think you, is this spray of lilies worth



growing? The answer is self-evident.

Cast your glance over the hedge and ask the question of a heap of rubbish collected there to be burned: Is this heap of stinging-nettles and other weeds worth growing? Again the answer is self-evident.

A man died recently whose life story I will briefly tell you. He was once a very poor man and had nothing but a little garden to make him wish to live. Then he made the discovery that Jesus was his Saviour and Friend. This changed his outlook and added greatly to the zest and happiness of his life. He felt like a man who has had suddenly added to his little back yard a great estate of woodland and meadow and flowing streams. He went home, and passed out into his garden. There he knelt down to thank God for the great new discovery; there he vowed that a corner of his garden should thenceforth specially belong to God, and that everything grown there should be given away to the sick and poor. He called it "THE LORD'S CORNER."

Years passed, and he prospered and became one of the largest market-gardeners in all the country-side. But with every enlargement of his land he enlarged the Lord's corner, until it became a great garden, a garden of the Lord growing all sorts of beautiful flowers and luscious fruits for the needy. He was loved and trusted by all, and led many wanderers home to God.

Was that life worth living? Again the answer is self-evident.

Is a life like John's worth living? There is only one answer.

Is a life like Judas's worth living? The answer is the answer of Christ, "It were better that he had never been born."

When S. F. Collier, of Manchester, England, knew that he had but a few hours to live—although up to this time he had hoped to recover—he called his wife and two sons around his bed, and, sitting up with a radiant smile upon his face and joy ringing in his tones, he said, "Let us sing the Doxology." And they did!

"PRAISE GOD FROM WHOM ALL BLESSINGS FLOW!"

Is a life which ends on that note worth living? "Yes, yes," you say. But the question is: Is YOUR LIFE WORTH LIVING, is it worthy of you, of God who gave it to you, of Christ who died to redeem it?

"For me to live is —." Fill in the blank, fill it in honestly. Paul filled it in with the word "Christ." Can you, with perfect honesty, fill it in with the same blessed name?

# When a Leper Learned of the Resurrection

A True Story by Charles Ernest Scott

It was late afternoon. All of that festival day I had spent walking from village to village preaching on the streets. The darkness was settling down.

I folded up my roll of large colored New Testament pictures, and started off with my companion for "home"; i. e., for a cold, dirt-floored, mud-walled room in another village, some miles away, where we were to camp for the night.

I had been preaching about the pictured story of the "Ten Lepers"—of those nine who were ungrateful, and of that one who alone came back to render thanks to his Lord. And while preaching, as I studied the stolid faces of the listeners who packed around the picture, I thought: "How like the nine ingrates these are! How unappreciative of the mercy of God! How leagues removed from accepting his grace!"

But not to let discouragement work in my mind—a discouragement due in part, doubtless, to being cold and tired, travel-stained and hungry—I addressed my fellow-preacher, the old elder, with a word of sincere compliment: "That was a fine speech you made. Very graphically you set forth the story of the ten, with all the Chinese 'atmosphere' your audience could desire. But what impressed me most was your striking leper illustration about Mr. Ting's father. I didn't know he had a father!"

## *The Only Christian in the Village*

Now Mr. Ting is the only Christian in that village, but one of the most model, outstanding Christians I know, reliable in his word and conduct, a tither, always at church in summer's heat and winter's cold, even at harvest time, though he has to trudge many miles to meet with God's people, faithful in prayer, and withal a good Bible student, a Bible-memorizing Christian. It was outside of his yard-wall that we had preached this day to the crowd we had just left. He had brought us benches on which to sit, and hot tea to drink—for which our aching legs and parched throats were grateful.

I continued: "I could see that your supposed case of Mr. Ting's father being a leper made a great impression on the audience. They pricked up their ears, as it were, when you referred to him, and acted intensely in-

terested. You held them then to the end!"

"Ah!" answered the old elder quietly, "that was no mere illustration. *That was the real fact! His father was a leper!*"

"You don't mean it!" I exclaimed in astonishment. "How long ago? How did it happen? When did he die? I never heard about this! Tell me please!"

I was all attention. I knew a good story was ahead.

"Yes! His father was a leper! How he got the leprosy nobody knows. They say they get it sleeping out on the damp threshing floors at night watching the crops piled thereon. Anyway, he, like people described in the Bible, had spent a lot of money on the doctors and was no better. Nobody could help him. He had a good farm and comfortable living; was a man who could read. His two sons tilled his land. He gave himself to the study of books—Confucian, Buddhist, and Taoist. He was afraid to die. He knew that all too soon he must succumb to his dread disease, and he wanted to be ready. But in vain. From all he read or heard or experienced, he knew not how to be ready.

"Now the older Ting was what the world calls 'a good man.' People trusted and honored him, and the heathen are very slow to do that. In their superstitious credulity and covetousness, they have been bitten so many times by adventurers and sharpers and selfish men that they are cautious, wary of belief in anyone's integrity and good intent. But they were different with Mr. Ting. They felt he was reliable—an unusual product of our heathenism. However, their kindly attitude did not make him feel comfortable in his soul. He couldn't sleep for thinking of the future and what it might hold in store for him. To be told that he had three souls; that his old, disintegrating body should be put into the big coffin already prepared for him by filial sons, and at which he looked every day as it half filled one of the rooms of his house; to be told that one of his three souls would at his death go into his grave with him, one into the ancestral tablet, and one 'to the nebulous felicities of the southwest' (of toward India)—all this was no comfort to him. He wanted something more tangible to support him in

his present pain and weariness of the flesh; also something to give him a real staff of comfort on which to face the future.

"Well! One day at a festival held in the big temple which we passed near his village he heard me preach. Afterward he came to me. He questioned me. He invited me to his home. I went with him. It was summer time. We talked until late into the night. He offered me a quilt. It was his quilt and I was afraid to accept it, but needed it because of the mosquitoes. Moreover, I did not dare refuse it, having already accepted his hospitality, and being far from home. I recalled, in order to reassure myself, that I was the Lord's messenger, on His errand; and that I had not sought this dangerous nearness to a leper. Thereby I was hearkened to pray in faith to the Mighty God to protect me from leprosy. Then I went off to sleep like a babe. That was years ago, and I have never had any ill-effect from that experience. It certainly strengthened me to realize how the Lord can protect us in danger when we are busy about His business.

From that day on the old man was an eager inquirer in the 'Jesus Doctrine.' He listened and studied with desperate earnestness. I came to believe that the heathen estimate of him was true. He was 'a good man.' But even so it was startling and terrible to realize that he was not yet saved. Like good men of the New Testament—Saul, Cornelius, and Nicodemus,—he needed to be 'born again.' And I knew he was not. So did he. So does every heathen man. They all have only fear."

## *A Sincere Seeker*

Now an important point to be borne in mind in connection with Elder Li's narrative is that Mr. Ting was honest and sincere,—a remarkable thing in the world in which he moved. He was one of those men, who, perhaps not over-numerous, everywhere in the world and during all ages are truth-seekers, feeling after God, 'if haply they might feel after Him and find Him.' Being sincere, he would not say a doctrine appealed to him when it did not, when he could not lay hold on it with his mind and affections. But, being willing to know the truth, he was sure to be made free, sure to find the light, with Elder Li around to help him. His was a good case to point the fact enunciated by our Lord: "If any man willeth to do his will, he shall know of the doctrine."

Elder Li continued: "I explained to him some of the great doctrines of the Scripture, but they seemed to make no special impression upon him. He



was familiar with them in one form or another. From Chinese sacred writings that he had studied he thought he had already imbibed them,—they were of no particular 'flavor' (as the Chinese say),—had no satisfying power as yet. For instance, he knew and appreciated the Golden Rule of Confucianism; he had pondered over the Beatitudes of Buddhism; he said he understood the principle of uprightness, the laws of rectitude, of filial piety, of reverence for spiritual beings that must be observed if one would escape the lurid hell of Taoism. But all these things were in a way negative, from the angle of refraining, in order to avoid something evil. What his soul craved was a positive hope, a blissful good full of freedom, a dynamic of life, and therefore having the potentialities of growth toward and into perfection.

"The Bible stories of miracles he could counter with wonderful tales of other books, as well as prophetic imprecations against the evil of men and the martyrdoms of witnesses to the truth. Even Jesus' character did not seem to stand out to him so clear, in the highlight of its holiness, as it should. He kept comparing it with the 'perfect man,' the 'noble man,' the 'princely man,' the 'upright man,' i. e., the idealized man of Confucianism.

"But one day I read to him a long passage in First Corinthians. I had earlier read important doctrinal passages from the Epistles to him. This reading ended with the last verse of the fifteenth chapter. I saw his disfigured face twitch with eager interest, the stumps of his fingers moved convulsively. 'Read it again!' he cried. 'Those words—those words that say, "That was not first which is spiritual, but that which is natural; and afterward that which is spiritual. . . . As we have borne the image of the earthy, we shall also bear the image of the heavenly. . . . Flesh and blood cannot inherit the kingdom of God. . . . We shall all be changed . . . in the twinkling of an eye. This corruptible must put on incorruption, and this mortal must put on immortality . . . O death, where is thy sting? O grave, where is thy victory?"'

"These marvelous sentences had laid hold of his whole being. Here was an angle from which the gospel had penetrated his being; a doctrine for which his soul hungered. His racked and broken body could appreciate this. He murmured over and over: 'This corruption must put on incorruption. That means it *can*, it *will*!'

"He was thinking of his body, a living death; of himself as a festering mass, *impotent*. And then he burst out: 'I believe! "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."'

#### On Fire for Christ

"From that day he was a new man, made over from within. Not his body—that was still broken, twisted, incomplete, repulsive, but his soul was 'born again.' Everybody knew him for a new man, zealous in good works and scrupulous to 'do' all the 'Jesus Heaven Doctrine' he learned, and he kept on learning it. He led his wife and sons to Christ. From the mo-



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ment that he realized something of the blessed meaning of Paul's massive Resurrection Chapter his was 'the burning heart of Jesus' to worship Him and make Him known.

"Some months after his conversion at Easter time, near noon, he had a vision of Christ in glory ineffable and summoning him to that glory. This is along the line of the experience of many other 'first-generation Chinese believers' I have come to know. I cannot explain it any more than that of numerous Bible saints. At his command his sons were hastily called in from the field; told in detail, what he had seen and heard; enjoined to live wholly for Christ, and informed that he would leave them that day.

"His affairs had already been put in order. That evening, with the family gathered weeping around him, his spirit took its flight. He was without trace of personal sorrow at leaving; only solicitous for their souls' welfare. As he passed, he chanted, like a paean of victory: 'Thanks be unto God for His unspeakable gift.' 'Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or

peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.' Thanks be unto God for Christ risen in glory, of glorious body. He assures our mortal bodies becoming glorious, too! 'O death, where is thy sting? O grave, where is thy victory?' Hallelujah!"—*Sunday School Times*.

#### The Natural and the Supernatural

Jesus came to Jairus' daughter and raised her from the dead. Then He said, "Give her something to eat." Why could not she have gone, like the prophet, forty days in the strength of the resurrection life she had? Would it not have magnified the miracle of resurrection? God does not want His miracles magnified. He said in substance, "You do your part, give her something to eat." Natural means to supplement the supernatural gift!

The angel touched Elijah when he was at the point of death, wanting to die, and a supernatural provision was made. The food was provided by a supernatural being, an angel. The food provided by the supernatural cook had a supernatural sustaining power, and he went in the strength of that forty days.

The table was turned when the three angels came to Abraham and he provided a repast for them. Yes, and animal food too! That showed the angels were not vegetarians. Heavenly beings partook of earthly food to prove the sociability of our God, and not to offend Abraham. They did not need food. Sarah's bread was far inferior to the heavenly manna, but they partook of it. Our God is greater than our estimate of Him.

"All things are lawful," said Paul, "but all things are not expedient." He used the lawful when it suited him. It was not expedient to show his Roman citizenship to those magistrates until after the jailer was converted. It was lawful afterwards. Expediency would have proclaimed his Roman citizenship and saved the stripes. The stripes were not saved, but the jailer and his family were saved instead. These things are written for our instruction and admonition.

Lofty mountains are full of springs; great hearts are full of tears.—Jos. Roux.

# The Things that Are Above

J. Narver Gortner

Our Lord exhorted those to whom He spoke to "seek first the kingdom of God and His righteousness," and He assured them that all other things, things that are needed here while we live in the flesh, will be added. We often hear the expression, "First things first." But the most of the people are giving undue prominence in their thought and in their endeavors to the things that are secondary. The affections of the people of the world are set upon the things that are earthly, and to these things their time and their thoughts and their efforts are all devoted. If they give any thought at all to the things that are of supreme importance, the things that relate to the world which is to come, it is just a *passing* thought; it comes and goes and leaves no permanent impression.

And we who have been redeemed and brought into fellowship with the Lord Jesus are living in this world that lieth in the power of the evil one. We are surrounded by worldly people, and it is difficult to keep from breathing an earthly atmosphere. Too often we allow ourselves to give to the things of this world undue prominence; they absorb too much of our time; they take too much of our attention. We love the Lord, but we take too little time to pray, and the ordinary pursuits of life crowd out the study of God's Word. And we suffer spiritually. Many among us are far below the standard of a New Testament saint because there has been a lack in our lives of the proper emphasis upon spiritual essentials.

Paul exhorted those to whom he wrote to set their "affection on things above, not on things on the earth." If there was ever a time when it seemed important that this exhortation be emphasized it is today. Why have so many fallen into sin? Why have so many gone astray? Why are so many who are still attending our services backslidden? They have set their affection "on things on the earth."

In order that we may rise to lofty heights we must lay hold of the things that are lofty. A vine started to creep along on the ground. It came to a rose bush about a foot high, a rose bush that was dead. It climbed the rose bush, and when it reached the top, finding nothing to cling to, it started to grow downward and was soon creeping along the earth again, fastening itself to every weed and life-

less stick it found in its way. It could not climb to lofty heights; it had got a wrong start; it had nothing to lay hold of. Man is like a vine. He cannot climb upward unless he has something to cling to, and he can climb no higher than the things to which he clings. If those things are earthly he will get no higher than the earth; but if they are heavenly, and he continues to cling to them and grow, he will rise higher and higher, until after a while he will find himself in the presence of the King.

The vine that God made to climb lives in an abnormal state and fails to fulfill its purpose if it crawls along on the ground. And man was created in the image of God. He was made to be God's companion, to breathe a heavenly atmosphere, and to climb heavenward. If he clings to the things of earth, if he sets his affection on things below, he disappoints God and is a dismal failure. He may be applauded by the world as a great captain of industry, as a great politician, or even as a great preacher; but God says he is a failure; and failure will be indelibly stamped upon his soul throughout eternity. Though he may be applauded here he will not be applauded when he shall have passed into the great beyond into which every one of us must pass ere long. How important that we give to spiritual things the prominence they merit, and that we fulfil our mission!

## Caught Up to Christ

"What is man that thou art mindful of him?" "He remembereth that we are dust." "Dust thou art, and unto dust shalt thou return."

The second Adam never returned to dust; His flesh saw no corruption: it was raised. He was crucified in weakness, raised in power, raised by the glory of God. Scientists are finding out that the dust, the atoms, are intense vibrations. Every particle of dust that once was inhabited by the spirit of man and again reverted to dust after the spirit left it, has never ceased to vibrate since its tenant left the tenement.

"The spirit shall return to God who gave it"—a realm, a state, of which no parallel exists in the world because it belongs to God. But God will send back that spirit, accompanied by the Forerunner, even Jesus, the Seed of the woman, Himself glorified, clothed upon. And so, as He comes with His

glorified body, with the spirits of the departed dead accompanying Him, that dust, still vibrating as atoms do, will be so acted upon by Him with the glorified body, that particles of dust will go out to meet the glorified, perfected body of Him who is Son of man and Son of God.

And the particles will be so worked upon as to make them fit habitations of the returning spirits, corresponding to, like unto, in harmony with, that wonderful expression of man in God and God in man, even Jesus Christ. Impossible? Of course not. It is a sequence. "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air:" a co-mingling of the earthly and the heavenly, the heavenly and the earthly.

The dead in Christ can no more remain in their *dust* condition than the sun can retain its rays. The sun's rays *shine forth*, and the vibrations reach this earth. Conversely, these dust particles once inhabited by the spirit of man, which was given by God, will shine forth, will reach their goal, which is nothing less than to reach HIM who is the Sun of righteousness.

Yes, it is the shout, the voice of the archangel and the trump of God which will so agitate, so work upon these molecules, these dust vibrations, that the larger vibrations, the greater vibrations, will bring these minor vibrations into harmony, and cause them to reach their goal.

## He Is Risen

(Continued from Page One)

for thousands of years, God is surely able to cause the outer covering to be re-formed and re-assembled and fitted for the spirit that once occupied the earthly body. The angels that left their first estate are reserved in prison, and God can reserve the bodies of the departed in the earthly prison.

You say that because you cannot see the particles of a body that was buried years ago, they have disappeared. They have not. An immense factory is burned down, a few walls and other items are left. Do you say, "It is all gone"? It has just changed its texture. Not a particle is lost.

Death is not the end. Job said, "In my flesh shall I see God." Job 19:26. He spake for righteous flesh. And we shall all be changed, "they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:29.



Now is Christ risen from the dead and become the first-fruits of them that slept. Raised from above the earth into the heaven of heavens, now to appear in the presence of God for us. The forerunner. He says, "Where I am, there shall ye be also." He, the glorified man, ever lives. God raised Him from the dead, above all principalities and powers and might, and seated Him at His own right hand, triumphant over material, over fallen angels, and over the prince of the fallen ones.

Earth is closer to heaven today than it was before the fall of Adam. There is a Blood relationship. The Son of God, who came from heaven, left His blood, in which was the life, upon the earth. Oh, the sacredness of the earth in the sight of God! His own Son's blood stained and redeemed it. By that precious blood He redeemed man. By that same blood He redeems the earth. There is a time coming when the Blood is going to be effectual in undoing all the curse on the earth. Thorns and briars—every one nullified! The serpent's trail, and all the curse appertaining to the occupation of the earth by Satan and his hosts, counteracted, cleansed, and removed through the precious blood of our Lord Jesus Christ.

The redeemed occupants will occupy the redeemed earth. Paradise regained will exceed Paradise lost. Even Adam will confess that the latter was better than the former. The sovereignty, the rule of the earth, will not be entrusted to Adam, but will be given to David's Son, the last Adam, and He will never lose the heritage. He shall sit on the throne of His father, David, forever and ever.

*He is risen!* Not for one Sunday in the fifty-two, but He is risen for three hundred and sixty-five days in every year. Risen, never to die again! Reigning, never to cease! And He says, "Lo, I am with you alway, even unto the end of the world," and He will be with us even in the distant vistas of eternity. "Because I live, ye shall live also."

### *The Broken Tombs of Calvary* (Continued from Page Three)

have an equal share in the Atonement with all who die *after* Calvary.

Here then we have a concrete, select, exclusive resurrection, that has actually happened as a *fact*, and a fact which proves, by actual event, that all resurrection of saints is not simultaneous nor undivided. Calvin asks the very pertinent question: "Why did God determine that only some should arise, since a participation in the resurrection of Christ be-

longs equally to all believers?" Paul replies that earlier resurrection is a signal honor, as it was also a master-passion of his own life: I suffered the loss of all things, if by any means I may attain unto the *select resurrection from among the dead*. See Phil. 3:11.

The personal identity of these revivals in the graveyard of Calvary remains one of the unfathomable secrets of God. Ancient patriarchs, very remarkably, and possibly God-prompted, keenly coveted to be buried in the Holy Land, perhaps for this very resurrection. The Persic Version reads—"*saints who had suffered martyrdom rose*"; and Matthew Henry, though apparently unaware of this reading, asks: "What if we should suppose that they were the martyrs, who in the Old Testament times had sealed the truths of God with their blood, that were thus dignified and distinguished?" If so, this would explain the very extraordinary fact that David's tomb was unbroken. Acts 2: 29, 34. That they were signal saints—some probably dying in the lifetime of our Lord, for they appear to have been recognized in the Holy City—can hardly be doubted. "Possibly hidden ones and lowly," says Dr. James Morison, "*but holy*." Israel built the tombs, and killed the prophets. God smashes the tombs, and raises the prophets.

So, for a few brief moments—we know not how long—a section of God's coming kings, embodied, royal, were a concrete fact to numbers on earth. Coming forth out of the tombs after His resurrection they entered into the holy city and appeared—were made manifest as the risen—"unto many." How extraordinarily different from man-opened tombs! A party of of Manchu nobles, recently visiting her mausoleum, reported that the coffin of the famous Empress Dowager of China was open, her naked body lying on the lid, half covered with a dilapidated yellow dragon robe. The hair had not rotted, and the face was life-like, but the color of the body was purple. The tragic sight made the nobles break down and weep bitterly.

*Before* the Lord's resurrection, all (who rose) rose to a mortal life; these, *after* the Resurrection, rose to die no more. "The graves were opened," as Dean Alford says, "at the moment of the death of the Lord; but inasmuch as He is the first-fruits from the dead, the bodies of the saints in them did not arise till He arose, and, having appeared to many after His resurrection, went up with Him into His glory." As "*the sheaf of the first-fruits of your harvest*" (Lev. 23:9)—

not a single ear, as our Lord, if alone, would have been, but a clustered sheaf—they were garnered, two thousand years earlier, whither the whole harvest will one day follow when the gates of hades shall no longer prevail against the Church.

"Very probable it is that they who were raised out of their graves at Christ's resurrection," says Dr. Gouge, "went after Him into heaven, and returned not to death again." Thus says Gill: "These saints, I apprehend, continued on earth until our Lord's ascension, and went triumphantly with Him to heaven as trophies of His victory." "It would appear to be absurd," says Calvin, "to suppose that, having been once admitted by Christ to the participation of a new life, they again returned to dust: if it had thus been a *mortal life*, it would not have been a proof of a perfect resurrection." So Matthew Henry: "It is more agreeable, both to Christ's honor and theirs, to suppose, though we cannot prove, that they rose as Christ did, to die no more, and therefore ascended with Him to glory."

The mighty age to come, requiring only greater—not different—power, in the rending of tombs right round the globe, has already appeared on earth, a miniature and forecast of the imminent kingdom of God. "Thy dead shall live; *my dead bodies shall rise*. Awake and sing, ye that dwell in the dust: the earth shall cast forth"—in rending earthquake—"the dead." Isa. 26:19, R. V.

The gospel fact involved is truly tremendous. The moment Christ died, graves opened. Graves enough were opened to prove the power of the Cross to open all graves. Mere grave-rocks are but flimsy barriers—resurrection bodies *could* go through them unopened, like bullets through a smoke-screen—flimsy that is when compared with the iron barriers of a broken Law. These dead could never have started into life had not the Sacrifice freed the prisoners: the debtor's prison empties solely because the debt is discharged. The moment Christ dies graves open; the way up to God is flung wide; the discharge has been obtained; at the instant of His death all our sins were answered for, and every soul of man becomes salvable. Hallelujah!

The true safety of the Church is not creed, not an enactment for expelling those who violate the creed; the presence of God alone can protect His people against the cunning assaults of their foes.—Spurgeon.

# ∴ The Gospel in Foreign Lands ∴

## First Impressions of El Salvador

Ralph Williams

As we sit here in hot Santa Ana the northwest corner of the Republic of El Salvador and close to the famous volcano Izalco, or Lighthouse of the Pacific, from which belch fire and rocks day and night, and think of all to whom we would like to write, we are glad to think that the same Evangel that brings us good news of the work in many lands, can also take news to you from us of the work being done in this little corner of the vineyard.

After laboring for almost a year in the Bible Institute in Mexico City, and in the splendid mission that God has raised up there, we felt His call to this little country of almost two million souls. After an adventurous and interesting trip of five days overland we reached the town of Santa Ana, December 24th last. Christmas morning was spent in a hotel but we were able to arrange a few little reminders of the glorious event that that day commemorates. We soon found brethren, however, and after a few days stay with them started on a trip to visit the existing work before trying to locate in any one place. To the first assembly we were able to travel by auto, although sometimes there was barely room for it to pass the many ox-carts that fill these country roads. Here we stayed for eight days enjoying victorious meetings every night despite the fact that all around was nothing but coffee ranches. Sometimes we held the meetings in private houses; at other times in a granary or other such buildings. The meetings were always well attended—perhaps not less than one hundred at any meeting. We counted at least ten who sought the Lord for salvation, and were able to organize the Sunday school with 82 members. The next place, twelve miles away was reached on horseback, and because of the altitude was a good deal cooler, especially at nights. Here the Lord gave us more souls and the saints were greatly encouraged to know that they were going to have a missionary in their midst. Toward the end of the week, we went to a little place about 4 miles away where one brother had stood alone for almost a year. A sinner opened his house with a large room for meetings and we preached the old time gospel to an attentive crowd. At the close of the service, another took a stand for Christ so

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

that there are now two who can witness for Jesus in that village. We hope to visit them again soon and establish regular meetings. Mounting the horses once more we journeyed for thirty miles down in the hot country and almost at the foot of Izalco. It was awesome to see it at night at such close range as it bathed its sides with lava and shot out huge red hot rocks that went bounding down the slopes. The saints were greatly encouraged by the visit and we were able to help them out of some of their difficulties. Our last Sunday was a day of victory. After Sunday school we all walked about four miles to the river where in the shade of beautiful tropical trees and accompanied by the sound of rippling waters, we sang songs, preached the Word, and baptized in water fifteen believers. The Lord greatly blessed our whole trip. In a few days we shall start out for another part. Pray that He may continue His blessing upon us. Our address for the present will be Ralph D. Williams, (Recomendada) Con Pedro Hernandez, 1 a Calle Poniente No. 15, Santa Ana, El Salvador.

## Blessing at Convention; Many Baptized in the Spirit

Lois Shelton

Perhaps you would like to hear about our Christmas convention which was held at Hooyah Station December 21-29. When we from Newaka arrived at Hooyah after a nine hours' journey, we found that most of the missionaries had reached there before us, some having traveled six days to be present. Though all were tired, some of the weariness was forgotten in the joy of meeting together. It was a happy crowd of twenty missionaries that surrounded the long table for the evening meal.

There were many problems to be discussed in the business meetings but a sweet spirit of unity and fellowship prevailed both among the missionaries and the native workers. We were especially thankful for some forward

steps taken by our workers. When asked what they would do if we through lack of funds were forced to give them a smaller allowance or even no allowance at all, they said they must pray. The next day they came and said: "We hear how you say about our allowance. We pray and every one get the same answer from God. If we get small allowance or no allowance at all, we will stay with our stations and preach the gospel. We will trust God." There was a time of rejoicing as we heard them vowing to be true to God. Later on our two oldest workers came and said: "We remember how God bless us first time before the missionaries began giving us an allowance. This time God no bless us plenty; our hearts are dry. Now we want God to bless us like He did first time. We have prayed and God told us both same thing; we must trust Him. So we don't want any allowance any more, we want to trust God. If some missionary have an old pair of trousers or a shilling or two they want to give us, all right, but we don't want an allowance. We want God to bless us." Oh, how glad we were to hear these words from these two old warriors. Through thick and thin they have stood by the missionaries. They have won many souls for the Lord. Neither of them is able to plant a big rice farm as some of our workers do. But they want GOD. They want power to preach His Word. They want the precious anointing of the Holy Spirit. Oh, for more workers like John and Jonathan! Won't you pray for them that God will indeed bless them as He did "first time," and even more? And pray for our other workers that they too may catch a clearer vision of lost souls who must be reached for God.

Every day there were precious services, souls finding God in salvation and in the Baptism with the Holy Spirit. But the last meeting of the convention was the best of all. In the afternoon a number of the native Christians went to a near-by town to preach. The people there were dancing and making merry and did not want to be disturbed, but the Lord's messengers were faithful in giving out the Word and testifying to God's grace. Soon the power fell, conviction seized some and there were requests for prayer. Even as did the disciples of old, these returned rejoicing in the mighty works of God. They entered the arbor and continued to praise God. Others joined



them. We missionaries could only pray that the Holy Spirit would have His own way and surely He did. "These are not drunken as ye suppose." They were drunk but not with the palm wine that the heathen drink. Even the quiet, reserved ones seemed lost to everything but God. Within the next two hours at least fifteen were baptized in the Holy Ghost and we have no record of the number who were saved. After returning from the convention I noticed such a change in one of our boys, and then I learned that he had been saved, and some others with him, at that last meeting. Minnie, one of our girls who is seeking the Holy Spirit, said, "I never get the Baptism but I get plenty joy in my heart," and her shining face indicated that she did receive plenty joy.

There are many discouragements, many heartaches but the Lord knows how to encourage us and how to meet our spiritual need. Who would not be encouraged after such a visitation of God's power?

Now we are all back at our stations doing the common everyday things. We need your prayer and co-operation that we may be able to take care of these spiritual babes and lead them into a deeper experience in God. During the past year two of our faithful warriors, Miss Eustace and Miss Kirsch, have laid their armour down. There are some on the field now who are very tired and worn. Pray that we shall be kept in this deadly climate. And pray, do pray, for a revival in the towns that have already heard the gospel.

Brother J. M. Perkins was elected as superintendent of the District and Brother C. F. Walin assistant superintendent.

### *Revival Services in Cairo*

*C. W. Doney*

During the month of February we held a series of special revival services in our church conducted by Rev. and Mrs. Ridout. We are glad to report that the Lord was with us in power and great blessing.

Dr. Ridout is a professor of Asbury College, Kentucky, U. S. A. He is an old-time Methodist, all on fire for God and the souls of men. He came to us fresh from a revival in Assiout where he preached to 5,000 people and where many were saved. He came full of the Holy Ghost and faith, and the Lord greatly used him in preaching the Word with power and assurance. His special themes were the new birth, the life of faith and holiness, the baptism with the Holy Spirit, and the soon coming of the Lord.

Some of the other missions with

their pastors united with us in the meetings praying for a general outpouring of the Spirit, and that an old-time revival might sweep over the needy land of Egypt. We have never had such large congregations since we came to Cairo in 1913. The altars were filled again and again, and some of the seekers were definitely converted to God, and are witnessing to what the Lord has done for them. Many others received real spiritual uplift and refreshing, and are encouraged to press on for God till Jesus comes for His redeemed and blood-washed.



*Typical native of the Congo*

### *Need of Native Evangelists*

*F. G. Leader*

It is true that white workers exercise a certain power in their preaching and intercourse with the natives, but it is generally agreed that the whites are better in the capacity of teachers to the natives, than merely preachers. In our Congo work, a trained native evangelist will roll his mat, carry a little food money for the journey, and cover the territory in a manner which no white person could attempt to do. Visiting the out of the way places, eating and sleeping in the villages, sitting at the fire-sides, introducing the purpose of their travelling in a diplomatic manner, they gradually bring into the conversation the story of redeeming love in a way that meets the need of the African. In other words, the native evangelist is immediately at home. The white, however, is more or less a stranger. His face, manner, speech—no matter how commanding his knowledge of the language may be—and strange ways, can never put the native at ease. While in most places the white is made to feel at home in the native villages,

yet his message is oftentimes received in good spirit through the natural desire of the native to please, rather than through any sense of obligation or need.

A native once addressed the writer on this very subject. He said: "Bwana, we like to see you come, and you have visited us often enough to prove you come for our good, but while we understand the language you use, still the message is so strange that we cannot altogether understand it. If one of the Mombu's (his tribe), who understands this way and who can read to us from God's book should come to us and explain, we would be pleased."

We honestly believe that the real service among the natives must be accomplished by their own people; taught, it may be, by white workers, but given liberty to express the gospel story in a language the people understand. The native meets his fellows on their own level. He already has a knowledge of the language, makes no foolish mistakes as we foreigners do, knows the minds of his hearers, is aware of their customs, can reply to their questions and reasonings, and is altogether fitted by being a native in the first instance.

We do not request funds for the native evangelists. If God, in answer to believing prayer provides the workers, He will no doubt see that they are scripturally taken care of. So we ask that our many friends will remember our need and theirs before His throne.

### *Missionary Methods*

We have a letter before us from a sister who is zealous for missions. She writes: "I am sending you a money order from our little mission. Perhaps you would be glad to know something about us and how we raised the money. There are only a few of us who, for a number of years, have been meeting in one of the homes each week. We spend the time studying God's Word, but felt we should like to do something definite to help in God's great work. When one of our members had a birthday, she gave a thank offering to the Lord and the rest of the company each brought his own age in pennies to add to it." We thank the Lord for all these offerings that are sent in. If every one does what he is able the Lord is sure to bless and there will be no lack in the treasury of the Lord.

Be sure that you have a share in that triumph which Jesus won, not for Himself alone, but for us all; remember that you were in Him when He won it, and *claim victory!*

# ∴ In the Whitened Harvest Field ∴

## NINE FIND JESUS

Pastor W. H. Bice and wife, Forsan, Tex., write: "At a two weeks' meeting we held at San Angelo, Tex., 9 sought the Lord for salvation, 6 were baptized with the Holy Ghost, and many were healed. God's blessing continues to rest upon His people there."

## PASTOR CONDUCTS REVIVAL

\* Sister C. D. Waters, Wapato, Wash., writes: "We are praising the Lord for His presence in the four weeks of revival conducted by our pastor, in which about 40 were saved, and 30 received the Holy Ghost according to Acts 2:4."

## REJOICING IN HEAVEN

Pastor M. R. Summers, Dallas, Tex., writes: "We have just closed a 3 weeks' campaign in Irving, Tex., with Evangelist Nelson Loris and his father, F. F. Loris, in charge. Thirty-three prayed through to salvation, and 17 received the Baptism with the Holy Spirit."

## SPIRIT OF GOD FALLS

Pastor Leslie Gee, Ford City, Calif., writes: "We have recently closed a 3 weeks' meeting with Brother Jacob Miller and wife. The Spirit of God fell from the very first night; about 33 were saved, and 42 were gloriously baptized with the Holy Ghost; others hungry for the Holy Spirit are still seeking Him."

## ALTARS FILLED

Evangelist Elmer T. Draper and wife, Los Angeles, Calif., write: "We held a 3 weeks' revival campaign at Ellicott City, Md., where a number were saved and healed. As we came West, we made short stops in Newark, N. J., New York, and other cities, where we witnessed numbers seeking the Lord, and some receiving the Holy Ghost. Our home address is 664 Lombardy Boulevard."

## PRESSING ON FOR THE KING

Pastor C. L. Hoffman, Woodland, Calif., writes: "We are pressing on for the King, with His banner of love over us. In February we had a blessed revival with Brother Morton in charge, in which some were saved, and others were awakened to their need; a number of others were saved in a revival held by Brother Floyd Hoole in March. We are now planning another campaign for April, expecting God to draw men to Himself."

## GOD WORKING IN MARSHFIELD

Pastor E. G. Lawrence, Marshfield, Ore., writes: "We are praising the Lord for His presence in the weeks of revival we have had, first with Sister Lola DeVault of Kansas in charge, and later with Brother R. S. Peterson, of Pelican Rapids, Minn. Numbers were saved, several were healed, and one was baptized with the Holy Spirit. Much prejudice was broken down, and a sweet spirit of unity prevails among all workers and members. We are moving on as His Spirit leads."

## REVIVAL AT SPENCERVILLE

Pastor John Hart and wife, Soper, Okla., write: "We were called recently to hold a meeting near Spencerville, Okla., in a school house. Twenty-six sought for pardon, 13 professed salvation, and 8 were filled with the Holy Ghost in the Scriptural manner. The work was left in care of Brother Jerome Linkswiler."

## "BY PRAYER AND SUPPLICATION"

Sister Ruby Choate, Reevesville, Ill., writes: "Sister Cope, pastor at Golconda, Ill., has just closed a meeting at Grand Tower, Ill., where 17 were saved, 6 received the Holy Ghost, and 6 were baptized in water. The meeting was well attended, and the assembly greatly encouraged. This is a new field, but the church realizes that the only way to win men to Christ is by prayer and supplication. Pastor Samuel Sydes, of Murphysboro, Ill., will assume charge of the work."

## BRIEF MENTION

Sister Stromberg writes encouraging news from an extended campaign in San Diego, stating that for the past eleven weeks they have had a continuous revival, conducted by Brother Charles Weston, Brother Frederick Betts and Brother and Sister Whipple. Many have found pardon, the letter states, and several have obtained healing through prayer.

Pastor Bettie Morgan, 1224 Dudley Ave., Texarkana, Ark., writes that new people are constantly coming into their assembly, at College Hill, and many have experienced wonderful healings; also that their Ambassadors' Class numbers about 40.

Pastor W. H. Lutgen and wife have recently accepted the pastorate at Camden, Ill., and God is blessing their revival endeavors there. They write that one has yielded to the Lord, and many others are under deep conviction.

Word from Pastor H. T. Owens, Humboldt, Kans., states that they have recently concluded a revival there in which 22 were saved and reclaimed, and 4 received the Holy Ghost. The meeting was in charge of Brother and Sister W. W. Childers, Arcadia, Kans.

Brother Elmer T. Brunt, Carlsbad, N. Mex., informs us that through the efforts of Brother N. C. Whitlock and the church there in the past year, they now have a mission and parsonage and two lots all paid for. Brother Whitlock has accepted a pastorate at San Gelo, Tex., and Brother J. W. St. John has been called to fill his place there.

Evangelist H. C. Lester, Hindsville, Ark., says they are now in the midst of their eighth revival in northwest Arkansas, that many have been born into the kingdom, a great number baptized in water, and some have been filled with the Holy Ghost.

## 7 SAVED IN SCHOOLHOUSE

Evangelist D. M. Harvey, Kansas, Okla., writes: "In a recent revival in a schoolhouse near this place, lasting 3 weeks, 7 found salvation, 2 were reclaimed, 4 were immersed, and one received the Holy Spirit Baptism. This is a new field, but we are expecting to establish a work for God here; we already have the deed for a lot on which to build the church."

## 26 EXPERIENCE PENTECOST

Pastor W. P. Robinson, Wichita Falls, Tex., writes: "Brother Oscar Berryhill, of Los Angeles, Calif., has been with us in a 2 weeks' revival, in which about 30 were saved, and 26 were gloriously baptized with the Holy Ghost. Among those receiving the Baptism was a minister of the M. E. Church. The work is advancing in a gratifying way."

## NEW WORK PROSPEROUS

Pastor H. L. Ettinger, Salemville, O., writes: "The new work at this place is being prospered by the Lord in a wonderful way. In a recent campaign held by Evangelists Emenegger and Hicks, 17 consecrated for salvation, and one received the Holy Ghost. The house was often more than filled, and the town was stirred by the messages of Pentecost."

## NEW CHURCH IN BAHAMA ISLES

A member of the new assembly in Nassau, Bahama Islands, writes: "The power of God fell and filled every heart with joy and gladness as Brother I. G. Roberts and wife brought precious messages from God's Word during the week of February 16-23. On the first Sunday the church was organized under the name of 'The Assembly of God,' with eleven members; eight more were added the following week. In this city people's eyes are being opened to the truth. Pray that God will send more missionaries to our island, for the harvest is ripe indeed."

## SCORES LINE ALTARS

Pastor M. J. McClellan, Tulsa, Okla., reports: "The Full Gospel Tabernacle has enjoyed one of the best campaigns in many months under the ministry of Dr. Shreve, of Washington, D. C. His third, and in many ways his best, meeting with us closed on March 16th. Scores lined the altars during the three weeks, many were saved, and filled with the Holy Spirit, and a goodly number added to the church roll. The church has been greatly encouraged and all departments remarkably stimulated, particularly the Sunday school, which rose during the revival from an attendance of about 200 to more than 360. Many new people were attracted to the tabernacle during the Shreve meetings, who now attend regularly."

## A PRAYER FOR RUSSIAN SAINTS

"Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve those that are appointed to die." Psalms 79:11.



# *I Am the Lord that Healeth Thee*

## RESTORED TO HEALTH

*Frank Nicodem*

Praise God that I am back home again. Those that knew my case and how seriously ill I was, thought that they would never see me again in this world. I was too sick to think of anything much, but through it all I had the confident feeling that all was well, that He, the great Physician, was ever near, and that nothing evil would befall me. I had been sick for some two weeks, during which time I could eat nothing for I could keep nothing on my stomach and I was very weak.

Then finally my case was diagnosed, and it was not good news to be told that I had blackwater fever. I was not told this at once, but from the faces of those that cared for me and from the attitude of my precious wife, I knew that in the natural there was not much encouragement. When they did tell me, I must say that I had no fear, but a sweet, calm, confident feeling of assurance. I was very low, and very weak, but when I was not in great pain, I had a song down in my heart. Does it say "Songs in the Night"? Yes, that is just the experience. Songs in the darkest night.

The news of my illness had traveled home over the wires and saints were praying. The missionaries were standing hard by in prayer too, and the devil was defeated at his own game. Hallelujah!

I have not made a great deal of progress in the last three weeks, for I am still very weak, and find it difficult to walk at all. However, I have much to praise Him for. Now I am able to eat about everything and am also sleeping well. I think that I must have picked up quite a little of the 47 pounds that I lost.

This is just a little word of testimony to the goodness of God in once again saving me from the jaws of death. Blackwater fever is very rare in this part of the country, but quite a few missionaries have died of it in Assam, Bengal, Bihar, and Orissa.

## HEALED OF BLOOD POISONING

On January 5, 1930, our daughter Loraine was taken sick with chicken pox. She scratched one of the sores over her eye and blood poisoning immediately set in. We called the doctor to satisfy our compulsory law, but depended on the elders whom we also called. Her forehead and eyes were swollen so that she could not get her eyes open, and it is impossible to describe how very serious her condition was. The doctor remarked that it was a sure funeral. She was prayed for on Thursday, but the heal-

ing did not come until the following Saturday, when the victory came. The child is now enjoying the best of health.—(Mr. and Mrs.) J. S. Penney, 140 Grove Street, Chelsea, Mass.

The pastor, C. C. Garrett, who sent in the testimony says: "They have been very conservative in their statements. The child was one of the worst looking objects I ever saw—her little face and head were so distorted from the poisoning. Three doctors called to obey the law in case of death, could do nothing, in fact did nothing. God did the work. It was a mighty miracle. The child is well and strong today."

## SICK PEOPLE "TOUCHED"

Brother A. R. Horst, Canton, O., writes: "Evangelist Estella Maffett was with us in a meeting closing March 2. With a constantly increasing attendance and interest, the Spirit of the Lord drew many to Himself. A number were saved and reclaimed, 18 were baptized with the Holy Spirit, and 13 were immersed. Many sick people came as of old for healing, and received the healing touch. We shall welcome visiting ministers and others."

If Jesus entertains us so sweetly here on earth so far away, what will He do for us "over there"? Glory!—J. M. Bovee.

I traded "myself" for "Himself" and became rich by one trade! What does Wall Street mean to me!—J. M. Bovee.

## "CHIEFEST AMONG TEN THOUSAND"

Oh! He's stronger than the strongest,  
He's far better than the best,  
And His love has lasted longest—  
It has stood the hardest test.  
The sinfulness may trust Him,  
Nor their welcome ever doubt,  
That He'll never cast them out.

He's the tenderest of the tender,  
He's the fairest of the fair,  
He will be your soul's defender—  
You may rest in safety there.  
Though fierce enemies surround you,  
You are safe from all alarms,  
For in love He'll put around you  
His strong, everlasting arms.

He the winds of trouble hushes  
When the storm is raging high,  
And each foe for us He crushes  
When to Him for strength we fly.  
He's a refuge from the billows  
When by storms we're sore oppressed,  
And the softest of all pillows  
Is His tender, loving breast.

He's the Lord of life and glory,  
Now exalted far on high;  
But we love to tell the story  
Of His coming down to die.  
And He's coming, quickly coming,  
All His glories to display;  
And we'll see Him and be like Him  
Through that bright, eternal day.

## LEAKAGE OF THE HEART AND DIABETES HEALED

For eight years I had been under the doctor's care. Every doctor I had pronounced my case hopeless. I underwent a serious operation all to no avail. But on December 27, 1924, I took a dose of heart stimulant so that I could have strength to go to church and went. There I was filled with the Holy Ghost, speaking with other tongues as the Spirit gave utterance, and healed of my diseases. Since then I have never taken a drop of medicine and I trust I shall never take any more. Since then I had ptomaine poisoning and was very sick, but when I called for the saints and was anointed with oil, God healed me. My healing holds to this day, over five years. Praise the Lord!—(Mrs.) Ora Kinder, Apperson, Okla.

## HEALED OF FITS

As the result of a fall when I was eight years of age I began to have fits. They became more and more frequent for five years until I was having as many as three in a day. A doctor was consulted and he gave me medicines to take, which I took for several months, but without receiving any help. Finally I was taken to a meeting where they prayed for the sick, and I was prayed for. God healed me to the extent that after that I only had two spells. At the age of fourteen the Lord wonderfully saved and baptized me in the Holy Ghost and gave me the assurance that I was healed. That is now three years ago and I have had no attacks since, and I am and have been in the best of health.—Marie Pederson, Alamo, N. Dak.

## HEALED OF NERVOUS BREAKDOWN

I had a nervous breakdown about ten years ago. I sought the aid of several doctors, but received no permanent cure. Rheumatism also developed. I ached continually, and it grew worse. One night while attending the service at Madison, Wis., I went to the altar to be prayed for. Brother Fyles had me to raise my hands and praise the Lord while he anointed me. When he started to pray and laid his hands on me, it was like a charge of electricity going through my whole body, and I became helpless and fell to the floor. I could feel the wonderful power of God going through every nerve and blood vessel in my body. While I lay there the Lord Jesus said to me, "You are being washed in My precious blood." I simply cannot express the sweet peace that came over me. It seemed so holy—too wonderful for words to express. Surely I have cause to rejoice and praise the Lord, for I was healed.—(Mrs.) Fred Fergus, 1128 State Street, La Crosse, Wis.

## HEALED OF THE ITCH

About the last of August, 1929, my family took that dreadful disease, the itch. It continued to grow worse until about the 1st of November when I wrote to the Gospel Publishing House and other places for special prayer. Then and there God answered prayer and we were completely healed. There has been no sign of this malady from then till now.—(Mrs.) C. M. Humphreys, 111 East Kentucky Street, Anadarko, Okla.

## Forthcoming Meetings

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

**SAYRE, OKLA.**—Revival services under tabernacle, beginning April 18, conducted by Elgin L. Smith evangelistic party.—K. N. Mueller, pastor.

**BARTLESVILLE, OKLA.**—Fellowship meeting Easter Sunday, services, 9:45, 2:00, and 7:30. Lunch on the grounds.—Otis R. Keener, 206 North Pennsylvania.

**ALTA, IA.**—Old-time revival, beginning April 13, conducted by Evangelist C. B. Bell, of Mount Ayr, Ia. All near-by assemblies are invited to co-operate.—Elmer L. Simbro, pastor.

**GALENA, KANS.**—Southeast sectional Christ's Ambassadors Easter rally, April 19-20. Central Bible Institute orchestra will be present; a fine program is being arranged.—Harold Jones, Pres.

**GRAFTON, W. VA.**—Revival in charge of Evangelist William Burkhardt, at a dance hall between Fairmount and Grafton, beginning March 30, to continue 4 weeks. Brother John Swick, singing evangelist.—Ethel Huber, 702 West Main Street.

**HOUSTON, TEX.**—Revival starting July 3, in charge of Brother Meyer Tan Ditter (the converted Jew) and wife, at Studewood church.—Pastor L. Hayes.

**GUTHRIE, OKLA.**—Oklahoma sectional Council meeting for the North Central District, May 13-14, at the Assembly of God church, corner 8th and Warner. We extend a hearty invitation to all.—C. O. Haymaker, pastor.

**CHANGE OF DATE.**—On account of conflicting announcements, we have changed the date of the Sunday school rally at Sweetwater, Okla., to April 27 instead of Easter Sunday, as was formerly announced.—N. B. Rayburn, Sweetwater, Okla.

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**TEXAS SECTIONAL CONVENTIONS.**—Amarillo, March 25-26; Wichita Falls, Mar. 31-Apr. 1; Denton, Apr. 9-10; Austin, Apr. 15-16; Clinton, Apr. 23-24; Port Arthur, Apr. 26-27.—Hugh B. Cadwalder, district superintendent.

**PHOENIX, ARIZ.**—Revival campaign at Bethel Assembly of God, 2300 North Ninth Street, starting March 30, in charge of William F. A. Gierke, Los Angeles, Calif.—Mrs. L. Murphy, pastor, 752 E. Culver St.

**WAYNESBORO, PA.**—Evangelist L. B. Staats, of Blue Rock, O., will conduct a revival at the Calvary Tabernacle, April 13-May 4. Each night except Saturday, at 7:30. Sunday, 11 A. M.—R. F. Bender, Pastor.

**BRISTOW, OKLA.**—Oklahoma District camp meeting, August 1-10. Pastors and evangelists of the District are requested to so arrange their meetings that they will not conflict with this date.—James Hutsell, District Superintendent.

**BUFFALO, NEW YORK.**—Evangelist J. N. Hoover will conduct special Easter Evangelistic services at the Pentecostal Tabernacle, 629 E. Delavan Avenue, at Chelsea Place, Buffalo, N. Y., April 6-20.—Walter I. Palmer, Pastor.

**ALEXANDRIA, LA.**—Evangelistic meetings are being held by Evangelist J. Schultz and wife, to continue for several weeks, with a view to establishing a work here. All near-by assemblies and ministers are invited to co-operate.

**CLEVELAND, O.**—Evangelist Harvey McAlister will hold an evangelistic campaign at Cleveland Pentecostal church, Lexington Avenue and East 55th Street, April 6-27, nightly (except Saturday) at 7:30.—H. J. Steil, 451 East 143rd Street.

**EVERETT, WASH.**—Brother Watson Argue, of Winnipeg, Man., will conduct a revival campaign starting April 6, continuing several weeks. Sunday evening services broadcasted, station KPFL, Everett broadcasting on a frequency of 1370 kilocycles.—C. E. Butterfield Jr., Pastor.

**CHICKASHA, OKLA.**—Sunday school and Christ's Ambassadors' meeting and dinner Easter Sunday. Come from far and near; you will be welcomed. Preparations are under way for a grand spiritual feast.—Maud Spoon, member Christ's Ambassadors' Band, Chickasha, Okla.

**DURANT, OKLA.**—Brother Thomas Gray and wife of Whitesboro, Okla., will begin a campaign at the North Side church April 13, 1930. All Council members are invited to stop with us when passing.—Pastor W. E. Wilson, 214 First Street, S. E.

**CHICAGO, ILL.**—Evangelist Meyer Tan Ditter and wife will conduct special services at the Full Gospel Assembly church, 1665 North Mozart Street, April 23—May 11, every evening except Monday, at 8 o'clock. Sunday services, 11:00, 3:30, 7:30.—M. J. Hagli, Pastor, 2915, Newland Ave.

**ROCHESTER, N. Y.**—Evangelist Chas. Shreve will conduct a revival at Elm Tabernacle, April 13-May 11, assisted by Joe Eliot, the Filipino, as song leader, and Benjamin Baur as pianist. The Young People's rally will be held May 10, instead of May 10-11.—B. A. Baur, pastor.

**LEOMINSTER, MASS.**—Second annual convention, April 13-20; Evangelist Fred Lindgren, returned missionary from Lapland, and other ministers from New England will be present. Three services daily: 9:00, 3:00, 7:45. Young People's rally, April 19. Accommodations furnished for those out of town.—E. E. Voland, pastor.

**FT. MADISON, IA.**—Quarterly meeting of the West Central District (Iowa, North Missouri, and Northeast Nebraska) and dedication service at Fort Madison, Iowa, May 1-4. The saints will entertain in their homes as far as possible. Everybody within reach is urged to attend. Hearty welcome assured.—Pastor George Shepherd, 1212 30th Street, or Roy E. Scott, Mercer, Mo.

**HUPMAC, OKLA.**—The Northwest sectional Council meeting of the Oklahoma District, Apr. 19-20. Hupmac is about ten miles west of Canton. The new church building will be dedicated in the afternoon of the 20th. We urge that the brethren of the northwest part of the state attend. Entertainment provided free.—Glenn Millard, district secretary, Enid, Okla.

**BINGHAMTON, N. Y.**—Prayer conference for Christian workers, April 29-May 1st, at the Faith Tabernacle, Conklin Ave., and High St., phone, Binghamton 8079. Tuesday, fasting and prayer beginning at 9:30 A. M. Wednesday and Thursday, services begin at 9:00 and 2:00. All Christian workers welcome. Evening services will be evangelistic. All Christian workers will be entertained in homes, and meals served on free will offering plan. Those wanting arrange-

ments made for entertainment should write at once to Pastor John Kellner, 3 High St., Binghamton, N. Y.—For any further information write to the chairman.—W. I. Palmer, 629 E. Delavan Ave., Buffalo, N. Y.

**ENID, OKLA.**—The fifth annual Oklahoma C. A. State Convention and the closing exercises of the Southwestern Bible School will be held May 4-7 in connection with the first inter-state rally. Brother Ernest Williams will preach the baccalaureate sermon Sunday at 11:00. Other speakers include: Arthur H. Graves, Glen Millard, Brother Hutsell, Presidents of other States and other C. A. Leaders. The commencement exercises of the school will end the good program Wednesday night at 7:30 o'clock. Rooms will be provided for all C. A.'s and as far as possible for the older folk. Meals will be served on free-will offering plan.—Clarence H. Gordon.

**CANTON, OHIO.**—The eleventh annual session of the Central District Council, Bethel Tabernacle, 313 Elgin Ave., N. W. (opposite Waterworks Park), May 13-16. We urge that ministers of this District attend, and that all assemblies send two delegates. Rev. E. S. Williams, general superintendent, will have charge of the evening services, and remain over the following Sunday. Rooms and breakfast will be provided for ministers and delegates from this District. Those desiring license or ordination should send their application to the chairman of the ordination committee, Rev. A. B. Cox, 347 Verona Drive, Residence Park, Dayton, Ohio, not later than May 1. Write District Superintendent Flem Van Meter, 215 Geneva Road, Residence Park, Dayton, Ohio, or Pastor G. F. Lewis, 2224 Fourth St. N. W., Canton.

### OPEN FOR CALLS

**EVANGELISTIC.**—In full fellowship with the Council, glad to serve any church, large or small.—F. M. Shreve, Memphis, Tenn.

**EVANGELISTIC.**—Will answer calls to small churches or new fields, in Texas, Oklahoma, or Arkansas. References, W. Jethro Walthall, Malvern, Ark.—Mrs. Mamie Kerr, Rt. 4, Box 122F, College Hill, Texarkana, Ark.

**EVANGELISTIC.**—In fellowship with assemblies through Northern California District, graduates from Glad Tidings School, San Francisco; wife plays piano, and we both preach. We wish openings in Texas or Oklahoma.—W. S. Ferguson, 104 Smith Street, Hillsboro, Tex., c/o Wiley Lewis.



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# WORLD MISSIONS CONTRIBUTIONS

March 21st to 27th inclusive

All personal offerings amount to \$1627.08.

- .65 Mt Zion Church Dothan Ala
- 1.00 Assembly of God Tabernacle Poplar Bluff Mo
- 1.10 Pease Chapel S S Haughton La
- 2.00 Sunday School Merriam Kans
- 2.00 Pentecostal Assembly of God Warrensburg Mo
- 2.09 Assembly of God and S S Oswego Kans
- 2.25 Busy Bee Band Subiaco Ark
- 2.32 Women's Missionary Council 37th St Assem-  
bly Austin Tex
- 2.50 Assembly of God Bucklin Mo
- 2.50 Gospel Mission S S Dyer Tenn
- 2.52 Pentecostal Assembly of God S S Sheridan  
Wyo
- 2.65 Assembly of God Warren Ark
- 3.00 Pentecostal Assembly of God High Bridge Ky
- 3.00 8th St Assembly Meridian Miss
- 3.00 Christ's Ambassadors Elk City Okla
- 4.00 Auburn Pentecostal S S Auburn Wash
- 4.00 Pentecostal Missionary Society Auburn Wash
- 4.05 Assembly of God Rohnerville Calif
- 4.30 Hight Chapel Assembly Noxapater Miss
- 4.70 Miami Assembly Miami W Va
- 5.00 National Ave Full Gospel Assembly San Diego  
Calif
- 5.00 Exeter Assembly Exeter Calif
- 5.00 Full Gospel S S White Plains N Y
- 5.15 Assembly of God Princeton Mo
- 6.00 Christ's Ambassadors Cedar Grove La
- 6.00 Bible Missionary S S Class Riverside Tab'n  
Flint Mich
- 6.05 Busy Bee Missionary Band Berwind W Va
- 6.09 Fifth and Broad Assembly of God Wichita  
Falls Tex
- 6.64 Assembly of God Liberty Tex
- 6.86 Stem Full Gospel S S Calhan Colo
- 7.00 Women's Missionary Council 5th & Broad  
Wichita Falls Tex
- 7.10 Full Gospel Church Burbank Calif
- 7.45 Highway Pentecostal Assembly Trenton N J
- 8.00 Assembly of God Allen Nebr
- 8.17 Sunday School Schuler Okla
- 8.20 Busy Bee Band Medicine Lodge Kans
- 8.90 Assembly of God S S Thayer Mo
- 10.00 Bethel Mission New York N Y
- 10.00 Central Park Assembly Central Park N Y
- 10.00 Oakland Evangelistic Association Oakland  
Calif
- 10.00 Granada Gospel Tabernacle Granada Minn
- 10.29 Undenominational Mission Kalamazoo Mich
- 11.00 Mehida Pentecostal Mission Canaan N H
- 11.25 Full Gospel Mission Pentecostal Palo Alto  
Calif
- 11.30 Full Gospel Assembly Dayton Ore
- 11.50 Full Gospel Assembly Brea Calif

- 12.00 Lattintown Sunday School Milton N Y
  - 13.00 Assembly of God Elkton Mich
  - 13.50 Full Gospel Mission Washington Mo
  - 13.73 Gospel Tabernacle S S Kulm N Dak
  - 14.25 Truesdale Assembly of God Truesdale Iowa
  - 14.50 Assembly of God Versailles Mo
  - 15.00 Summit Pentecostal Mission Girard Ohio
  - 15.00 Sunday School Class Springfield Ill
  - 15.00 Assembly of God Saginaw Mich
  - 15.00 Full Gospel Assembly Moro Ore
  - 15.15 First Baptist Church Egg Harbor City N J
  - 15.49 Glad Tidings Mission E San Diego Calif
  - 16.00 Assembly of God Glenrock Wyo
  - 16.00 Assembly of God Austinburg Ohio
  - 17.35 Full Gospel Mission Jamestown N Y
  - 18.00 Wilkinsburg Pentecostal Church Wilkinsburg  
Pa
  - 18.28 Full Gospel Assembly Marysville-Yuba City  
Calif
  - 18.60 Assembly of God Oroville Calif
  - 18.78 Assembly of God and S S East St Louis Ill
  - 18.93 8th Ave Pentecostal Church Gary Ind
  - 24.75 Full Gospel Crusaders Trinity Tab'n St Louis  
Mo
  - 25.00 Wells Memorial Pentecostal Assembly Tot-  
terville N Y
  - 25.00 Pentecostal Prayer Band Assembly of God  
Allentown Pa
  - 26.00 First Pentecostal S S Wilmington Dela
  - 27.11 Assembly of God Pittsburg Kans
  - 28.00 Sherburn Gospel Tabernacle Sherburn Minn
  - 29.00 A group of pledgers Palo Alto Calif
  - 29.64 Gospel Tabernacle Alton Ill
  - 30.01 Pentecostal Church & S S Long Branch N J
  - 30.60 La Crescenta Pentecostal Church La Cres-  
centa Calif
  - 31.00 Bible Assembly South Gate Calif
  - 31.44 Full Gospel Tabernacle Shawano Wis
  - 33.71 Bethel Assembly and S S Watsonville Calif
  - 35.00 Busy Bee Band Joplin Mo
  - 36.20 Faith Temple Kansas City Mo
  - 42.25 First Pentecostal Church Wilmington Dela
  - 43.00 First Pentecostal Church Elizabeth N J
  - 48.53 Bethel Pentecostal Tabernacle Pittsburgh Pa
  - 49.45 Mission of Assembly of God S S Minot N  
Dak
  - 50.00 Bethel Temple Dayton Ohio
  - 50.61 Assembly of God and S S Topeka Kans
  - 54.00 Pentecostal Gospel Mission Millvale Pa
  - 60.00 Upper Room Pentecostal Mission San Jose  
Calif
  - 60.00 Pentecostal Mission & S S Philadelphia Pa
  - 62.00 Full Gospel Tabernacle Meckling S Dak
  - 65.54 Pentecostal Tabernacle Tacoma Wash
  - 83.10 Bethel Assembly Pasadena Calif
  - 120.00 Full Gospel Church Baltimore Md
  - 141.75 Christian Assembly Cincinnati Ohio
  - 161.36 Glad Tidings Mission Everett Mass
  - 300.00 Pentecostal Church and S S Peckville Pa
  - 385.50 Bethel Temple Los Angeles Calif
  - 550.00 Students' Missionary Band Central Bible  
Institute Springfield Mo
  - 794.00 Glad Tidings Tabernacle New York N Y
- |  |             |
|--|-------------|
| Total amount reported .....                          | \$5765.77   |
| Home missions fund .....                             | 105.31      |
| Office expense fund .....                            | 31.29       |
| Deputational expense fund .....                      | 28.21       |
| Reported as given direct to mis-<br>saries .....     | 421.50      |
| Reported as given direct to home mis-<br>sions ..... | 37.71       |
|  | 624.02      |
| Total for foreign missions .....                     | 5141.75     |
| Amount previously reported .....                     | 15008.37    |
| Total amount to date .....                           | \$20,150.12 |

## MISCELLANEOUS NOTICES

NOTICE.—Furnished room and kitchenette to any Spirit-filled woman minister who can board herself, and wishing seclusion for rest and prayer. Opportunities for church, jail and hospital work. Leila M. Conway, Hurluck, Md., Rt. 2.

NOTICE.—I desire tracts, Evangelists, and other full gospel literature for distribution in a new territory; we have a new church with about 25 members.—Mrs. Ralph Whitley, E. Union Street, Morganton, S. C.

NOTICE.—We can use cards, tracts, picture rolls, Sunday school papers, Evangelists, any used full gospel literature, in our work here. We are very grateful to all who have helped us in this way in the past. Our work is constantly on the increase, and souls are being saved.—Ruth Pemberton and Clara Siemens, Diago-Martin, Trinidad, B. W. I., Council Missionaries.

FOR SALE.—Slide trombone, with 8 inch, gold-lined bell. Original price, with case, \$125; sacrifice for \$50. Reference, Pastor Guy Phillips, East St. Louis, Ill.—Janet Iglehart, 2916 St. Clair Avenue, East St. Louis, Ill.

NOTICE.—I can use many more clean back numbers of the Evangel sent postpaid, for distribution from home to home. I feel very grateful to those who responded to my previous call.—Frank Jeffers, Racine, Wis., 1676 Douglas Avenue.

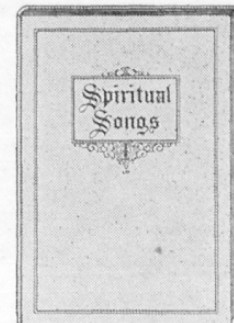
EVANGELISTIC.—I have given up the pastoral work at Sweetwater, Okla., am in Council fellowship. Guitar and Tambourine music.—Mrs. Hattie Swearingen, Sentinel, Okla.

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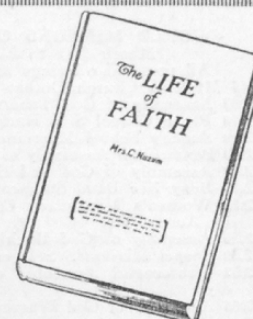
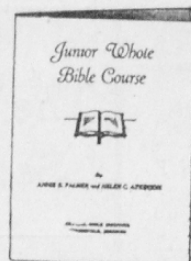
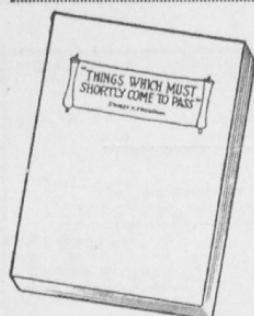
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