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“He Is Risen”

HE 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 inhabit the resurrection body. If the spirit can be kept alive in Paradise or Gehenna for thousands of years, God is surely able to cause the outer covering to be re-formed and 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, those who 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 heaven, now to appear in the presence of God for us. The forerunner! He says, “Where I am, there shall ye be also.” He ever lives, the glorified man. 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 always, 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 FACT OF CHRIST'S RESURRECTION -:-

THAT we saw him go, that we have heard from him since, and that he has been seen in that other land, is sometimes the sole evidence we ever have of a friend's existence on another continent. Such is the evidence we have of Christ. The crucifixion was public, the burial was public, the appearances after the resurrection were public, and as public as all the rest was the ascension: "as they were looking, He was taken up" (Acts 1:9). While all eyes were calmly, attentively, lovingly turned towards Him as He speaks, He was slowly carried up into heaven.

No eyes had seen Enoch go; Elijah went up in a flash—seen but by one: the calm, quiet convincing gaze of eleven sober men watched the Lord upward. They saw Him go. No fact could be made more simple or sober or real. As the Body had been physically handled in the upper room, so it went up, physically visible, until a cloud—probably low-lying, so that the ascent was not visible from far—came between; as literal as the cloud, so literal was the body; and up to the moment that He disappeared behind the cloud, it was the actual Jesus who had talked and walked and eaten with them. He had shown His power over the sea by walking on it, over the earth by raising the dead out of it, over Hades by leaving His own grave, and now over the air by rising up to God through it. "Who maketh the clouds His chariot; who walketh upon the wings of the wind" (Psa. 104:3).

If the ascension did not happen, what did? The Lord had risen; the tomb was empty; He had talked and eaten with more than five hundred people; He had been handled by reverent unbelief—how then did he leave the earth? If He left it by death—the whole resurrection thus becoming meaningless—if He wasted away with disease, fell once again into the grave, and was laid to rest by those who have since died for love of Him, how is it that there is not even the whisper of a tradition how and where He died? We have the tomb of Abraham, in Hebron; of Mohammed, in Medina; of Napoleon, in Paris: where is the tomb of Jesus? No relic could approach the value of the Sacred Body for eager worship: how is it that it is exhibited in no shrine? Again, if His grave, like that of Moses, was dug by God, in a sepulchre never seen by human eyes, and unknown to this day, how is it God has never told us, as He did of the burial of Moses? Has God let millions of the holiest lives ever since build themselves on a lie, and never broken the silence?

Again, is it conceivable that our Lord, the soul of purity and honor, allowed Himself during a storm—as some unbelievers suppose—to seem to disappear, in a kind of stage ascension, and then carefully kept up the deception until His death? Could you believe that? As risen from the dead, and therefore deathless and immortal, no other mode of leaving the world can be imagined than ascension. The philosopher who tells of another world, and then falls into the grave, leaves us unconvinced: but when Christ tells us of another world, and then visibly departs into it, and is seen there (Acts 7:55), and communicates with men in

letters written from it (Rev. chs. 2, 3), we know we are not in the region of conjecture, but of fact; and in the presence of the only explanation which the facts will bear.

The ascension, moreover, is a section of a whole. Our Lord had plainly foretold it. "What then if ye should behold the Son of Man ascending where He was before?" (John 6:62). "Yet a little while am I with you, and I go unto Him that sent Me. Ye shall seek Me"—as the prophet's disciples sought Elijah—"and shall not find me: and where I am, **ye cannot come**" (John 7:33). Why not? Peter answers: "Whom the **heaven** must receive until the times of restitution of all things" (Acts 3:21). Why "must"? Because it needs be that the Scripture be fulfilled. "Thou hast **ascended** on high"—so runs a passage which the Holy Spirit applies to Christ (Eph. 4:7); "Thou hast received gifts for men" (Psa. 68:18): for "He that descended," Paul says, "is the same also that **ascended far above all the heavens**" (Eph. 5:10); "who is on the right hand of God, having gone into heaven" (1 Peter 3:22); "a great high priest, who hath **passed through the heavens**, Jesus the Son of God" (Heb. 4:14). Christ has moved up from off this earthly globe, and passed into the real, sure, abiding portion of the universe; we are divided from that great world only by a cloud; up to the edge of the cloud human eyes followed the Lord, now as literally and as actually on the other side as ever He was on this; and how thin that cloud wears at times, and how quickly and suddenly we too may step behind it!

What then is the deep significance of the ascension? The High Priest, on entering the Holy of holies, was required to enter with blood, and to deposit it in the sanctuary, so covering Israel's approach to God. Now "a spirit," Jesus says of Himself, "hath not flesh and bones"—the blood is not in His resurrection body—"as ye see Me have" (Luke 24:39). As the priest entered with the blood, in a bowl, separate from himself, so God "brought again from the dead the great shepherd of the sheep with the blood of the eternal covenant" (Heb. 13:20); "who **through His own blood**, entered in once for all into the holy place" (Heb. 9:12). That blood, in the immediate presence of God, is the silent witness of a slaughter for sin—a capital punishment endured—a law met and satisfied—a wrath righteously quenched: the sinner can now penetrate to the very presence of God because he follows in the wake of the blood. Any man, guilty of any sin—save one (Matt. 12:31)—can now plead all the efficacy of the blood, and the plea has behind it the whole advocacy of Christ. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins; and not for ours only, but also for the whole world" (1 John 2:1).

Types of the Resurrection

The truth of the Resurrection is corroborated with great effect by the fact that its roots lie deeply embedded in the past; nor is it without remarkable corroboration in nature. Perhaps there is no lovelier parable of resurrection than the parable of the butterfly. The caterpillar, tethered to earth, is but a worm,

cumbersome, ugly, earthy, consuming the leaves on which it treads, and living within the tiny radius in which it can creep and crawl. After a brief life, it falls sick; it spins its own shroud, coffin, and grave all in one; and it dies, in a death which is a sleep. Wrapt in the hard casing of the chrysalis, it slumbers in motionless stillness, for months, where its brief life had been only for weeks. Then, one morning, the hard shining coffin cracks; slowly another creature, and yet the same—a butterfly—extricates itself, unfolding quivering, glistening, many-colored wings; and, with a perfect mastery of what it has never used before, it flits away; no longer consuming the leaves, but living lightly on the pollen of flowers, and ranging at will over the sunlit fields. So also is the resurrection of the dead.

The transformation of the seed into the plant is the analogy selected by the Holy Ghost. A corpse is a seed: "it is sown, it is raised" (1 Cor. 15:42); and no seed, among the one hundred thousand known species, has ever produced any but its own kind, or anything but itself. Appearance, functions, constituent atoms may shift and change, yet, as the acorn enfolds the oak, so out of the old body springs the new. But remarkable analogies also lie in the mineral world. Coal, subjected to inconceivably potent forces of heat and pressure in the bowels of the earth, changes to diamond: the coal—black, dense, earthy; the diamond—white, lucent, flashing; partly identical in substance, partly distinct, and how marvelously changed in attributes! The coal is buried as dead wood: it is disinterred as "a body of glory," for palaces.

Not "according to nature," however, but "according to the Scriptures," is the divine foundation of resurrection; for we received "how that Christ died for our sins according to the Scriptures; and that He was buried; and that He hath been raised on the third day **according to the scriptures**" (1 Cor. 15:3).

Resurrection was first definitely foreshadowed in Isaac. For the incident, the Holy Spirit tells us, was a "parable"; and a parable, not so much of sacrifice, as of resurrection, or life after slaughter—of all events the hardest to find analogies for in nature; for it was the stepping of the sacrifice off the altar, alive and well, because of the acceptance of the sacrifice, and the satisfaction of the Law. "Whence also (i. e., from the dead) Abraham did also in a parable receive him back" (Heb. 11:19, literal Greek). For (1) the altar, erected on Mount Moriah, Abraham himself built: so Calvary was built by God, an altar unhewn of man (Ex. 20:25); an altar for the Lamb slain from—not before—the foundation of the world (Rev. 8:8). The altar was made by God. (2) From

the moment his father's will was revealed, Isaac "opened not his mouth" (Isa. 53:7): though two alone, and he the stronger of the two, he laid himself on the altar without a murmur: for "I lay down my life, that I may take it again. No one"—not even God—"taketh it away from me, but I lay it down of myself" (John 10:17).

Both Isaac and our Lord lay down upon that which they bore; Isaac staggered up the hill with the wood which his father had bound upon him (Isa. 53:6)—as Jesus reeled under the massive cross; and both lay down conscious sacrifices upon altars of their Father's making. (3) The limp limbs, stretched out; the

eyes closed; the body strapped together, immovable, rigid—it is, in parable, a corpse: but more—it is a manacled corpse; it is the body of a criminal, fettered and bound. It is the body of a prisoner which the law takes charge of; it is the body on which the prison-lash falls; it is the body of the murderer that forfeits life on the scaffold: so "a body didst thou prepare for me"—and "we have been sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:5), "who bare our sins in His body upon the tree" (1 Peter 2:24).

(4) Now in due course the Old Testament explicitly empties the tomb. Did a corpse step off the altar? or a spirit? or some one else than Isaac? or Isaac in another nature? "Handle me and see, that it is I myself" (Luke 24:39). Body, soul, and spirit had been placed upon the altar: body, soul, and spirit—a perfect man, and the same man—Abraham "received him back." The altar—the mountainous Calvary of this world; the hollow beneath the altar, into which the blood of the sacrifice was poured (Ex. 27:8; Isa. 53:12)—the "lower parts of the earth" into which the Lord descended (Eph. 4:9); the getting up from the altar—the resurrection from the slab of stone; the return into the Father's arms—the stepping off the altar of this world, to go back to God: all was done "**according to the Scriptures.**"

The Levitical Law supplements the patriarchal type. (1) The priest was to "take up the ashes"—the body after it had been dealt with by the sacrificial fires—"and shall put them beside the altar" (Lev. 6:10): so "they took the body of Jesus, and bound it in linen cloths. Now in the place where He was crucified there was a garden; and in the garden a new tomb. There then (for the tomb was nigh at hand) they laid Jesus (John 19:40). Beside Golgotha the ashes were laid. (2) But before the ashes were so laid, the priest must be vested in fresh linen; and after the laying of the ashes, he must change again;

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AS HE SAID

"He is risen, even as he said" (Matt. 28:6).
"If I go, I will come again" (John 14:3).

He had risen, as He said;
Christ the Lord the promise gave
To His weak disciples' hearts
When He told of cross and grave;
But they failed to understand,
And they heard—or heeded—not,
And when they had seen Him dead
All His promise they forgot.

So upon that Easter morn
When the long, sad hours were past,
And they came unto the tomb
Where the watch had sealed Him fast,
They had not remembered yet
All the gracious words He said,
Till the shining angel spake:
"He is risen, as He said."

Do we, too, forget today
Other words He uttered then:
"Wait and watch and keep the faith,"
"If I go, I come again"?
Since the centuries have past
And all things remain the same,
Does His church forget her Lord
And the glory due His name?

When we take the bread and wine
In remembrance of His death,
Do we never hear Him say:
"Till I come; hold fast your faith"?
Heaven and earth alike are dumb
To the questioning of men,
But remember that He said:
"If I go, I come again."

Comfort ye with this, His own,
Though the day seem very long,
Though the clouds grow very dark,
And the evil wax strong;
Never yet His word has failed;
As He lives, who once was dead,
Comfort ye, His promise holds,
He will come, as He hath said.
—Annie Johnson Flint, in S. S. Times.

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THE EASTER MESSAGE

It has become customary to connect the resurrection of Christ with Easter, and, whether or not it is correct to do so, our minds are at this time influenced to contemplate this most wonderful and significant event.

The resurrection of Jesus was the foundation of the early gospel message. "With great power gave the apostles witness of the resurrection of the Lord Jesus," and power is promised to all who declare the truth concerning Christ, especially that which stirs the heart to believe on Him.

There is no more important responsibility resting upon us at present, than that of providing adequate means to train ministers and missionaries who are to represent us in taking our message concerning Christ to the world. God would have us meet our responsibility fully and with glad hearts.

Easter Sunday has been designated Bible School offering day for our Assemblies. Money to meet the necessary liabilities of the school is very much needed. The amount is small in comparison to what God has already enabled us to raise among us, and the time is near when we shall see the present school doing a splendid work very largely on a self-supporting basis.

I am making this last appeal before the day appointed with a hope in my heart that the results of the EASTER OFFERING will be funds enough to meet the needs.

Let us make this one more strong pull up the hill and rejoice together when we have reached the top.

Let the ministers arrange for the offering.

Please do not forget or neglect it. God will care for other matters so that there will be no lack. Let the saints give liberally this time and it will not be necessary to send out another appeal so soon.

Yours in Christ Jesus,

J. W. Welch.

BELIEVE TO SEE

"Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh; for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?"

And yet there was a stone in between! "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" And there were the unbelieving people all around! "Said I not unto thee,

that, if thou wouldest believe, thou shouldest see the glory of God?" And yet there was the stench, the decayed condition of death. "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" And yet the graveclothes were binding head, hands and feet of the dead man!

Belief counteracts corruption, counteracts the stench of the dead around you. Can I live amidst death, amidst unbelief, corruption, infidelity? They were all around Him at that time. "Said I not unto thee—not Martha, but **you**—that, if thou wouldest believe, thou shouldest see the glory of God?" What is the glory of God? Life coming into death and death going out of life. If you believe you will see the impossible, and you will see life when everything is contrary to its production.

You believe, and you will see life springing out of seeming death. He can bring life out of the sands of the seashore—animal life, vegetable life—and tenacious life too. Yes, even the wet sand is teeming with life down to the water's edge, yea under the water. The water which drowns one kind of life gives life to the other kind. "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" It is not see and believe, but **believe and see.**

LOOKING OUT OF THE TOMB

Go into the tomb and look out. Perhaps the resurrection has never stirred you and lifted you, amazed and exultant, because you have stood outside with a living Christ and looked back into the grave where the clothes lay. There was too much life about you, to see the jaws of death or feel the cold teeth set in their grim grip of centuries. To the poor a look into a warm fire and a cheerful parlor and dining room brings shivers of delight; but the rich, sitting in comfort, do not easily chill, looking at the cold and bite of poverty. Nor will you, walking about in the coming spring or Easter season, drink the chill or bite of death, and contrast it sharply with a risen Lord in victory over the grave. Let the Spirit lead you out alone to Gethsemane this year, and take you on from its bitter tears into mocking jeers, then into lonely fears, then silence, and the slipping sense of loss, until the grip of death and darkness make a tomb about you. Awful, awful death!

Out of this the Spirit will let you feel Him arise.

When you have reached the outside of the tomb and stood with Him resurrected in the garden, while He calls Mary by name, turn and look back at all He left behind. There is your old self, your sin, your sins, your past, all that you were in Adam. Say then this deeply to yourself, "When He died, I died; when He arose, I arose."

The day before Easter last year I had an awful sense of death. Far into the night it hung, this smoke of hell about my spirit. I fell asleep, praying against its darkness. The night wore on. The telephone bell rang at my side in the hotel room. I opened my eyes to behold a glorious sun up and a flood of rosy light across my bedcover. I reached nervously for the phone, and put the receiver to my ear. "Hello," I said, when sweetly came back from the lips of one of my fellow Board members with whom I was laboring that week in a missionary convention these precious words, "Brother Paul, Jesus is out, out forever!" The darkness vanished, and it was Easter in my soul.

Hallelujah! It is sun-up now forever since "Jesus is out, out forever."—Paul Rader, in the Alliance Weekly.

FACTS ON FIRE

"And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them . . . answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things?" (Luke 24: 15-19). "And they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?" (Luke 24:32).

Jesus Himself opened up the Scriptures, the law of Moses and all the Prophets and the Psalms, speaking of the things concerning HIMSELF. Let us get that; the things that caused the heart of these two disciples to burn were facts concerning HIMSELF. And the fire has never gone out. These facts are as hot today as they were when Jesus gathered up the Old Testament scriptures concerning Himself and focussed these rays of light from the Sun of Righteousness on the hearts of the two disciples, until their hearts burned.

There must have been something very peculiar about the conversation that day which attracted our Lord and brought Him into their fellowship. Where He was nobody knows; but Jesus Himself drew near. What drew Him? Is there anything in the story that would give us a clue to the attraction? Not every kind of conversation will draw Jesus. These disciples were reasoning together, communing about those things which had happened. Prophecy had been turned into history. They did not understand prophecy but they knew history, and they knew it deeply and keenly. They knew it so well that they were sorrowful, their countenances were dejected. They said, "We trusted that it had been he which should have redeemed Israel; and beside all this, today is the third day since these things." "What things?" Oh what words! If anybody knew from personal experience the things that had happened, He did. He had just come from the battlefield where the battle of the ages had been fought, and it took His life-blood and required His death to win the victory. He had won it by His bloody sweat, by the sufferings of Calvary—and yet He talks as a stranger. "What things?"

"A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world." Surely He had forgotten all about the agony of it in the light of the Father's countenance. The Psalmist said, "Thou hast made him exceeding glad with thy countenance." The disciples went on to recount the things which had occurred, but they did not yet know that these facts were now only a different form from what they had been for almost four thousand years or so. They were then prophetic facts, now they were historic. And these prophetic facts had burned in the hearts of the prophets all these past ages, and now at last they were fulfilled, turned into history. But the fire had not left them.

The Lord Jesus began to expound in all the Scriptures the things concerning Himself, and their hearts burned within them. It is my conviction that if you want your heart to burn after this fashion, you have to get the fire of facts into your soul—the fact of Calvary, the death of Christ, of His resurrection, of

His eternal redemption. Get it into your soul that Christ died for your sins according to the Scriptures, and that He was raised the third day according to the Scriptures, and that He was manifested unto witnesses. In these days when there is a departure from the burning, flaming bush in the wilderness, and men are turning to false fires of their own kindling, it behooves us to contemplate these burning, white-hot facts. If you get fire from any other source it is strange fire, it is fire that is false.

Our God is a consuming fire. And our God, identified with these otherwise cold facts concerning Jesus, is the secret of the kindling of a warmth in our heart. He identified Himself with the bush in the backside of the desert. The fire was in the bush and the bush was in the fire. The gospel is in God and God is in the gospel. You don't have to climb up into heaven to bring down the fire. The fire is in your heart. What is the trouble then? Why is it not burning? Well, perhaps there is a lot of ashes there, and you need to shake down the ashes of formalism, indifference, grieving of the Holy Spirit, indifference to the Word of God, looking somewhere else for something instead of going direct to the Word of God. Quench not the Spirit, despise not prophesyings. Stop, shake down the ashes of your own notions, your theories, and ideas that smother out the fire. Open the draft. The mouth is the draft, open it up. Begin to confess what you have in your heart, and the fire will burn.

You can get all the cream you want by going to the creamery. You can get all the faith you want by going to the Faith-house, the Bible. By faith I see that this Bible is on fire. It is red-hot but it does not burn my hand; but it does burn my heart. This Book is the burning bush in the backside of the desert. I never like to go to prayer without my Bible. I hold it up before God, and say, "I am banking my eternal destiny on Your Word. If the Word goes down, I go down with it; I am not responsible."

No matter where you open the Book, you will run into the fire; but you don't feel it. Why? Because of the ashes. You have quenched and grieved the Holy Ghost until you have become hard in your heart. But the fire melts. This kind of fire is like the kind that Elijah prayed down out of heaven, that consumed the sacrifice, burned up everything clean and clear. Take the proper way for having your heart set on fire for God, even as it may now be set on fire for the world. "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach: that if thou shalt confess with thy mouth the Lord Jesus . . ." The revival of prayer will have come back, the revival of Bible searching will have taken hold of us.

"Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?" These were obscure disciples, unheard of before, but they were concerned about the things that had happened and Jesus felt it and was attracted there. It does not matter how obscure may be our calling in life, if we meditate on these facts of the gospel the Lord will draw near, and He will open our understanding that we may understand the Scriptures. He did it for the disciples and He will do it for us, for He is unchangeable.

You can't have God's fire without God's facts. You may think you have, but you are mistaken. But when you get God's facts you will soon go down into the dust and be put out of business. Then you can say with Paul, "I am crucified with Christ; nevertheless I live.—Elder D. W. Kerr.

THE BARREN FIG TREE

Weighed in the Balances



THOUSANDS of pairs of eyes are gazing with pride on Mount Moriah. It is the very earliest morning, but day is breaking, sudden, and bright, and hot. Darkness has flown away as at a word, and the broad glaring sun has risen in the sky, lighting up the Temple pillars, towers and courts. It is a glorious sight at which the pilgrim bands gaze. Standing high above all, is the Holy Place glistening in the sunlight, a mass of white marble ornamented with pure gold. Around its four immense columns is twined a vine made of pure gold, whose branches, leaves and fruit literally grow year by year as a result of the free-will offerings of the people.

Light-hearted and merry, singing snatches of sacred psalm and song, the pilgrims climb the steep ascent of Kedron, and enter the Temple through the Golden Gate. In the great court of the Gentiles the business of the day is already in full swing. Crowds fill the spacious court, capable of holding four hundred thousand people. This morning it is taxed to its utmost capacity, for the Feast of the Passover is approaching, one of the three yearly Feasts at which every male was bound to appear.

The city is full to overflowing, every house has thrown open its hospitable doors in welcome to strangers. Tents are beginning to make their appearance on the slopes of Olivet, where in a few days thousands will be encamped for lack of accommodation elsewhere.

The bleating of thousands of lambs can be heard from the stalls which are erected for oxen, sheep and doves required for the sacrifices. It is here that they must be purchased: already trade is brisk, for heads of families are anxious to buy the Pascal lamb, and make all other necessary preparations for the Feast. The bartering and bargaining is in full swing; buyer and seller both trying to 'make good' out of each other. From the general hubbub which ensues, the whole place much more resembles a huge cattle mar-

ket than a place of worship. Under the booths sit the money changers ready for a small consideration to change the Roman money into the Jewish shekel. Added to the noise and confusion are the fierce shouts of the Temple Police as they patrol backwards and forwards, in a vain attempt to grapple with the increased traffic.

Very few, if any, have noticed the entrance of a Galilean Peasant, so taken up are they with their various businesses. Not one of the busy, merry throng know that they are being weighed in the balances. Up and down, in and out passes the Man of Galilee, the One greater than the Temple. Nothing escapes His eagle eye; the sellers, the buyers, the worship-

is something wrong somewhere; there are plenty of leaves, but no fruit! The tree has not been able to satisfy the hunger of Jesus, and it should have been able to do so. Hark! what words of condemnation and death ring through the air! "No man eat fruit of thee hereafter for ever." Presently the fig tree withered away.

Perhaps we feel the fig tree deserving of some pity. Be that so or not, the tree stands as a symbol of God's ancient people Israel. Jesus is looking through the tree to the nation, judging the people by their symbol. The leaves are typical of the outward appearance, with which no one can find fault. All is as it should be, to the casual observer of those throng-

ing the Temple courts. From appearances every one who should do so, has come up to Jerusalem to keep the Feast. Yes, plenty of luxurious leaf growth, but no fruit! No real worship to satisfy Him who seeks for those who will worship Him in spirit and in truth. He whose eyes are as a flame of fire seeth the heart.

The day following, just the same condition prevailed in the Temple courts. The crowds are on the increase; the noise is greater, trade is

brisker. Suddenly into the midst of it all, and taking charge of the whole proceedings, with every eye upon Him, is the Galilean Peasant. Righteous anger blazes from his eye as sparks of fire. Soon everyone is in full retreat before Him; buyers, sellers; the money changers' tables with their contents go clattering to the ground. Eventually order begins to take the place of chaos. Then He speaks as the owner and Lord of the Temple. "It is written, My house," He thunders, "shall be called of all nations the house of prayer, but ye have made it a den of thieves."

Are they willing to accept His authority? Will they cleanse their ways, and worship from the heart? Will they worship in such a way as to feed their hungry God? They refuse point blank. They are therefore condemned to barrenness



The Supposed Site of Joseph's Tomb in which Christ was laid
Sent by Mrs. Vida Baer. Publisher of picture unknown.

pers, the idlers, those in authority are all scrutinized and tried "when He looked round about upon all things;" and then left as quietly and unostentatiously as He had come. The crowds were neither aware of His presence, nor affected by His absence. They are weighed in the balances—

And Found Wanting.

Before a luxurious early-bearing fig tree stood Jesus. He was hungry, and had come for fruit. "But it was not the time of figs!" Someone says, "No, but this was a tree which should bear the first ripe fig before summer." The fruit should have appeared before the foliage. Alas! it has only leaves. It has not fulfilled the purpose for which it was created. Jesus stands and regards the tree, views it critically from every angle. It looks healthy, and full of life, but there

and death as a nation. They, like the fig tree, began to wither away from that hour. "Master," says Peter, the following morning, "behold the fig tree which thou cursedst is withered away." There stands the symbol of the nation "withered from the roots."

The Word says of Him, "Jesus Christ the same yesterday, and today, and for ever." Into the midst of every Meeting House, Assembly, Mission Hall and Church He comes, unobserved perhaps, looking "round about upon all things." Those searching eyes see into every crevice, nook and corner of the building; into the innermost recesses of the heart of every individual. Each one is scanned as they enter. The visiting indulged in before the commencement of service is all noted by Him. Every word uttered has been heard. The singing of the songs may sound lusty and hearty, but He who searches hearts judges between lip and heart sound. Praises and prayers are all sifted and weighed by the Judge of all things. Hearers and doers of the Word are distinguished one from the other. The onlookers and those engaged in 'small talk' during the altar service are carefully marked. The attendance may be all one could wish for, indeed there may be 'Special Services' on, many having come from distant places in order to "keep the Feast," extra seating accommodation may be required. Plenty of leaves, outwardly in a thriving condition.

But there is One in the midst who is hungry, He is looking for fruit. In some of His saints He is abundantly fed, others have very little, or no ministry towards Him. Their whole time is occupied in getting things from Him, quite forgetful of the divine order, "give, and it shall be given unto you." Are you, dear reader, barren and dry in your spiritual life? Do your prayers appear unanswered? Have you lost your joy? Look to your public worship in the House of God! Do you give Him lip-worship or heart-worship? Do you "visit" either before or after service? Do you go only in order to get? Are you a hearer AND a doer of the Word? Oh! beloved, go to God's House to satisfy that Unseen, though ever present One, Enter His gates with thanksgiving, and His courts with praise, speak well of Him, and bless His Name. Then your prayers will rise before Him as incense; the lifting up of your hands will be as the evening sacrifice and your praises will glorify Him.

Pentecost is God's early-bearing fig tree, it brings forth the first fruits of the Spirit, enabling the worshipper to worship God in Spirit and in truth. Jesus stands before the "Pentecostal Fig Tree" hungry for the fruit which should be on it. What does He find—leaves or fruit? Let us ever remember that the judgment passed on "leaves" only (i. e. formality and lip-worship) is spiritual barrenness. How highly prized are the luscious early
(Continued on Page 13.)

THE CHILDREN'S CORNER

THE GIRLS WHO WERE GOING TO KILL THEMSELVES

A True Story

Adah and Minnie Fortiscue had been brought up in a country home of wealth and luxury. Forgetting that riches sometimes "take to themselves wings," the parents had not provided the girls with a knowledge of some useful occupation. Their daughters should always have the best this world could afford, they thought.

But one day there came a money crash and their wealth was all swept away.

An elderly gentleman who felt keenly sorry for the girls, gave their names to a sweet Christian woman who lived in another city, and asked her to correspond with the girls. Miss Brandon accepted this little duty as a service to the Lord and once every month she wrote to them, giving them loving advice; and the girls began to look forward with pleasure to the arrival of her letters. She seemed to be the only one in the world who cared about them.

Cold, exposure to all weather, insufficient warm clothing, had its effect, and Minnie became sick with pneumonia. Adah tried to make her little salary provide for their needs, pay the doctor's bill, rent, etc., but it seemed a hopeless task. Then one day Adah's work ceased. Minnie was too weak and ill to even seek for work. Sinking down into a state of hopeless depression, she said, "Death is better than life." But she forgot that after death comes the judgment, for those who are out of Christ.

"We might as well end our miseries quickly," said Minnie. "Go out and buy some rat poison, that will soon finish us, and no one will even miss us except Miss Brandon."

Adah put on her hat and went for the poison. In the brief time that she was away, the postman arrived with a wholly unexpected letter from Miss Brandon. They had just received one from her a few days before, and did not expect another for nearly a month. Minnie tore open the envelope, and could hardly believe her eyes as she read on the back of that letter this postscript, "For God's sake do not destroy yourself! I am impelled to write these words, as I fear you may be in difficulty."

When Adah returned she found Minnie shaking with sobs, while the tears were streaming down her face. "I've had an awful warning. I feel it is supernatural, for we have let no one know of our condition," she said, as she handed Adah the letter. Adah read the message on the back, then picked up the poison, walked over to the small fire burning in their room, and threw the poison in the fire. As she returned and sat down to read all the letter, out dropped a money order.

The letter was full of kindly counsel. "Ye are of more value than many sparrows," wrote Miss Brandon, once more urging the girls to accept the Lord Jesus as their Saviour. Adah fell on her knees by her sister's bed, and burying her head in the sheets, wept out all her heart's agonies. At the same time she was shown what an awful sin they had been planning.



A Close up view of what is believed to be the tomb of Christ

Sent by Mrs. Vida Baer. Publisher of picture unknown.

Then the father died; and the mother. Adah and Minnie were left alone in the world, without money, and without any way of earning their own living. The bewildered girls moved to a near-by city and sought employment as chorus girls. But conditions were very hard for them. They had been delicately reared, and shrank from the coarseness of conduct of the people they were thrown among. Their pay was hardly enough to keep soul and body together, and they did not know how to spend to advantage what little they had earned. Life had become unbearably miserable for them.

"God be merciful to me a sinner!" she cried; and Minnie, in feeble gasps, added, "Lord, save me! Lord, help me!"

The result of the startling message on the back of that letter was the salvation of Adah and Minnie Fortiscue. The very next day Adah found her way to the gen-

tleman who had given their names to Miss Brandon, to thank him for having done so. Then she told him the whole story of their poverty, the sickness, the poison—and their salvation.

"His eye is on the sparrow,
And I know He cares for me."

—Sister Beulah.

A COBBLER'S LILIES

(Continued from last week.)

So they came, day after day, representatives from every church in town, the fashionable ones who thought most of Easter decoration first, then the poorer ones from struggling societies. In only two or three cases could the applicants tell at once how many conversions their church had claimed during the past year, —and where they could, it was with bitter regret the number was so pitifully small, only three or four perhaps, for a year's harvest.

Once a young reporter who had heard something about it dropped in to ask for the facts of the case. A frank-faced boy he was, not yet soured by the world's follies, and he heard Uncle Zadok's brief story with interest.

"I guess you've set the folks to thinking," the boy said half laughing. "My they are beauties! Will you have enough to go around?"

"Plenty," said Uncle Zadok, sadly. "There aren't even as many called for as I hoped. No, I can't let you see the list, sonny. It isn't one to be proud of. The Lord's people ought to be doing better. How many does your church claim, if that's a fair question?"

The young reporter fairly blushed. "Oh, I don't belong to any church," he said hastily. "My mother was a good Christian, but I—oh, well, you know we young fellows don't care for church-going much."

"That's a pity," said the old man softly. "The Lord has need of you. I think you'd make a splendid Christian worker."

"Believe in my soul he wanted to trap me and make room for another lily in his old church," the young reporter told himself, as he hurried away. "Guess I'll look around Easter morning and see where all those lilies are."

He was not the only one who made that resolve.

The latest application of all was made on the very eve of Easter. It was growing dark Saturday night when a roughly-dressed man entered the shop and asked with some embarrassment, "Is this where the man gives out lilies for every convert made this year? Got any left, or are they all spoken for?"

"Plenty left, I'm sorry to say," was the prompt answer.

"Well, I don't know as we've any real claim to any. We're not really a church, we only meet in an empty store-room that we rent. And we don't go much on fancy Easter programs,—but I thought

maybe you'd like to know that we've had some genuine conversions down our way."

"Good for you, brother. That's just what I was longing to hear. Tell me all about it, if you've time."

"Well, it isn't a church really,—not yet. If we do as well another year as we have this, we'll think about getting a preacher. At present, we only have prayer-meetings,—prayer and praise. They're grand, though. Wouldn't trade 'em for the finest regular service in town, pipe-organ, sermon, choir, and all. Tell you, heaven gets mighty near when Grandma Snow or Sister Lois is praying. It's them that's running the thing, you know,—the rest of us just help. Grandma Snow is the real old-fashioned kind of Christian,—the kind your mother was, you know, that believe every word of the Bible and lived up to it. She came to look after her little grandchildren when their mother died. She and Miss Lois got together, Miss Lois is lame and sews for a living, but she's an angel if there ever was one,—and they got to praying for the poor souls around there. Then they got in some more women that had been Christians once, and they all went to praying. They kept it up till they had something to praise for, then they began praising. And it's been just pray and praise ever since."

"At first we met in Grandma Snow's little room, but we soon got that too crowded. Then we rented the empty store. Sometimes we fill that pretty full. And of course we have meetings at the houses where anybody is sick or in trouble and will have us. And twice a week we go to sing and pray with the poor fellows at the jail,—at least, Grandma Snow and Sister Lois always do and as many more of us as can. We got six of our converts there."

"You haven't told me yet how many converts you reckon," Uncle Zadok reminded him.

"Well,—we can't be right sure of but fourteen. You see, five of the fellows have gone away, and though we hope they're holding out, we don't know, and three backslid. That's nothing wonderful, when you consider the temptations. We haven't given 'em up. Grandma Snow she's praying for 'em like forty, and she believes they'll come through yet. And there's half-a-dozen more we are after,—hope we'll get some of 'em to-morrow, but of course you can't tell. It may be weeks yet.

"And the children are getting more like

what children ought to be and not so much like imps of the pit as they were. Only children, you know,—you can't expect them to be grown-up saints all at once. They'll come to it, though, if we keep on praying. And a dozen more that wasn't working at their religion any to speak of till these prayer-meetings started up,—still you couldn't call them converts. They were Christians before, after a fashion, enough to get them into heaven, I suppose, but not enough to make them much good down here. But if you want to see 'em, I can show you fourteen that were dead and are alive,—and not one bit afraid to tell it either.

"Not that I'm begging for a whole handful of your lilies," he added hastily. "But I just thought if you was so interested in converts, maybe you'd like to know about these. We're not really a church, we've no building, no choir, no preacher. Sometimes I wonder if that's not one reason we've had such glorious success,—I mean, while the big churches were trusting in their great preachers and trained choirs and pipe organs and such to draw the people in and then appointing committees to do the work, we were trusting in the Lord and every one of us just trying to do all he could—in the Lord."

"We haven't made any fancy Easter program. We meet our Lord every Sunday in the year, and we can't think any more of him to-morrow than we do other days,—he's our life all the time. And I don't want to rob other folks that care more for these things than we do. Still, if you had plenty, I **would** like one or two. You see, we're all poor folks, and the children never saw any flowers that fine."

Uncle Zadok's face was shining. When he could speak, he said simply: "You shall have your full fourteen, brother, and God bless you all."

There were Easter services in every church in town that year,—special music and fine floral decorations,—but when acquaintances met that afternoon, they did not speak of the solo or the sermon. They asked, "Which church did you attend? How many lilies did they have?"

For the story of Uncle Zadok's lilies, written up in the young reporter's best style, had been the feature of the morning's News.

At St. Paul's Church the altar was banked with imported Easter lilies, pure and fair,—but many only commented, "Not one Auratum lily? Not one?"

At Fifth Avenue they had two glorious blossoms, but the pastor said with intense feeling, "Only two, brothers,—only two! God helping us, let us try to make it ten times two in the coming year."

At St. Andrew's Church the old minister, holding up a single splendid lily, made an impassioned appeal for more earnest work the coming year, closing with a pathos that touched every heart: "Perhaps it is true that you would do better with a younger man. But brethren, beware lest the Lord look down seeking fruit from this church, and seeing, on all this apparently flourishing branch, but this one fruit, shall say in sorrow and disappointment, 'It is a church that has out-

lived its usefulness. Cut it down; why cumbereth it the ground?"

"Oh, brethren, shall we not resolve that by the grace of God, whether I am with you or not, we will strive to work in His vineyard more faithfully and effectively henceforth?"

In three other churches the pastor, leaving the customary Easter program, turned their sermons into strong appeals that on this day the Lord might indeed arise for them,—rise from the tomb in which their own worldiness and unbelief had immured Him, and come forth to make their lives henceforth a power for good.

"Look, brothers!" said the minister at Grace Church (as reported in the News to be read all over the town next day), "seven lilies! Only seven! That means that this church has been instrumental in saving only seven souls this last year. You may say, 'Who can estimate the value of those seven souls? It was worth all our labor had we saved only one!' That's true, brother,—but who can estimate the value of the souls we didn't save? We saved seven—there were seventy or more that needed saving,—and who knows but we might have done it if we had every one of us worked as hard as we would to carry an election in which we were interested? As for saying we couldn't have done more, that's nonsense. What! A church of about three hundred members honestly work for a whole year, and not able to save more than seven souls? When an omnipotent, omniscient Father has promised to give them all the assistance they need? Impossible!"

"Brothers, over in Korea they will not admit a man to the church till he has brought a soul to Christ. Over there they think that the church is the representative of Christ, and he who would stand before the world representing our Lord must first prove himself ready to be used by Christ. What would the Christians in Korea think of us? Worse yet, what does the Master think of us? Three hundred professed Christians, and in a year's time we have done no more than this for his glory and for the salvation of those for whom he died!"

"We have a fine new church-building, brothers; we have cathedral windows and a great organ,—but there was a church of old to whom the Master sent word, 'Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. . . . I will spue thee out of my mouth.'

"Brethren, in God's name I appeal to you, let us unite in strong prayer on this glorious Easter morning, that this church may arise from her death-like torpor, roll away the stone of worldliness, cast off the sloth and self-seeking which have wrapped her like grave-clothes, and come forward to do the work of blessing and salvation which God has entrusted to her hands."

"Uncle Zadok," said the young reporter, coming into the little cobbler shop the next morning. "It's my honest belief that if you offer a lily for every convert

next Easter, you'll need a lot more than were called for this time."

"I hope so," the old man said. "Did you see any of 'em?"

"Did I? Two or three of us fellows made a business of hunting up those lilies yesterday. And if it's any satisfaction to you to know it, you've got the good folks of this town tremendously stirred up. You wouldn't have believed that a couple of dozen flowers could make so much excitement. It's almost equal to a murder trial. Why, at two churches they held a regular altar service over them,—over the ones they didn't get, I should say. 'Consider the lilies of the field, how they grow, they toil not, neither do they spin,' but when they take to preaching,—whew! I'll never see one again without feeling as if it were calling me to come and be saved."

Uncle Zadok laid his hand gently on the young man's arm. "I've got some

A JOYOUS DAWN

A fruitless night of toil,
A dreary homeward way,
And then—a glad surprise
At break of day.

For on that nearing shore
Stood One, to them most dear;
He knew their troubled hearts,
And came to cheer.

He spoke, and at His word
They cast their net, to find
It full of fishes great,
Of every kind.

Without Him life is loss,
And joys at best are few;
But with Him all becomes
Both rich and new.

Oh, Jesus, Master, Friend,
Abide with us, we pray,
Till we shall see Thy face
At break of day.—S. C. M'K.

yet," he said softly. "Won't you let me give you one, my boy?"

The young reporter looked at him quickly, then flushed. "Uncle Zadok, there's no use trying to get around it, I haven't had a quiet minute since I strolled into that little meeting where they had fourteen of your lilies. It wasn't the lilies, but the folks' shining faces, that got me. One woman told how her boy went wrong and was saved; and she looked—well, just like mother."

Uncle Zadok caught the meaning of the quivering voice of the strong young fellow; he slipped his arm through one of his and led him into the small room back of the shop. There they kneeled together. Not long after, a real convert left the old cobbler's shop, and more than one person turned to look at the lily and the radiant face behind it. Uncle Zadok watched the figure disappear; then he looked at his lilies, and again he entered that small back room, and kneeled down alone.

—Ada E. Ferris in Sunday School Times.

A PICTURE OF THE RESURRECTION

An army chaplain tells of having bivouacked with his brigade upon an open field, each soldier wrapped in his blanket, but with nothing over him but the cold, cloudy sky. On arising next morning all over that field were little mounds like new-made graves each covered with a drapery of snow, which had fallen two or three inches deep during the night, and covered every sleeping soldier, as if in the winding-sheet of death. While he was gazing upon the strange spectacle, here and there a man began to stir, rise, shake himself, and stand forth in momentary amazement at the sight. It was a symbol of the resurrection, and failed not to make its impression upon the beholder.—Biblical Treasury.

UNCTION

We were privileged to attend at one time an ordination service of a young colored preacher. He was put before the council and delegates began asking him questions concerning his faith and doctrinal views. Among other questions directed to this young preacher was the following: "Do you know that you are called to preach?" and he replied, "I do." "How do you know that you are called to preach?" asked another delegate. "Cause when I preaches I have the unction on me." "Unction? What's unction?" asked one of the questioners. The young preacher staggered for a reply, and said, "Unction is—a—is—a—" then he scratched his head and said, "Unction is—a—well," said he, "I don't know what it is, but I knows when it ain't." This is a good definition of unction; for we cannot always tell "what it is," but we can all tell "when it ain't." It is a wise thing if a preacher does not attempt to preach "when it ain't," and a wonderful thing to preach "when it is."—Dr. Leon Tucker, in the "Wonderful Word."

WHY BE SORRY?

A clergyman was once summoned to a death-bed in one of the slums of South London. Flight after flight of stairs he mounted, till he came to the topmost flat, and found his way into a miserable room with hardly any furniture, where, a poor half-starved old man lay dying in great pain. As he entered he could not help saying, "Oh I am sorry for you!" "Sorry for me?" the old man replied. "Why think of my prospects!"—Sel.

A NEW PENTECOSTAL BOOK

We all welcomed "Pictures of Pentecost" by Miss Alice E. Luce because the book is so distinctly Pentecostal. The same can be said about her new book that is just off the press. "The Messenger and his Message" is a book written to help our ministers and those who are training for the ministry, but it contains much that every Christian will find helpful. A large part of the book is given over to the richest kind of Bible teaching. Send for a copy of this excellent book today. The price is only 50 cents postpaid. Gospel Publishing House, Springfield, Mo.

OUR MISSIONS AND MISSIONARIES

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

HELP NEEDED FOR INDIA

Brother Faux, our Foreign Missions Secretary, has sent us a cable from India in which he informs us of the great need existing on the station at Lakhimpur, Kheri. Brother Herbert H. Cox is in charge of this station and for over a year has been struggling to put up a mission station building. He has moved along with the building as fast as the funds have been forthcoming and all during this time he and his family have been living under terrible conditions, unsanitary and unhealthy. Now they are up to the completion of the buildings and in a short time the rains will be coming. The building must be completed before the rains come or else there will be great damage to the work already finished. Brother Faux felt the need so keenly that he cabled to the Foreign Missions office for \$2000.00. Unfortunately, we have no funds which can be spared for this purpose and we are dependent upon the Lord laying this need upon the hearts of the people to supply this need. Funds that are sent to us will be forwarded to Brother Cox at the earliest possible moment.—J. R. Flower, Missionary Treasurer.

THE NEW MISSION IN PEKING

Brother H. E. Hansen writes from Peking, North China: "It is now the end of February and again we have started work on our new building. From the time we stopped work until now I have received only one offering for the building amounting to \$60 and you may know that this encouraged us and strengthened our faith, seeing that the offering arrived only a few days before we renewed work. We will need \$1,200.00 in gold if the building is to be completed and we are to move in by the end of May. The money must be in hand not only to pay the contractor but also to buy material. This is the first plea we have made for the North China field and we would be glad to have a little help for this undertaking.

"Our new mission that we opened on a busy Chinese street is proving to be a fine location and the afternoon meetings are almost as well attended as the evening ones. Sunday School meetings are fine and plenty of children attend. After we move into our new quarters we want to keep this last mission running also as it is in the center of the District where we have been carrying on the work for the last eight years. We have four stations to keep up counting two out-stations and the two places in the city, so we truly need all the financial assistance we can get in order that there may be no retrenchments in the work.

"The native Bible school at Shih Chia Chuang is doing nicely. Five students will graduate this next month, two of which are our workers from the outstations. Both of them are consecrated men and before they entered the Bible school they were matured Christians and had experience in charge of work."

TROUBLESOME TIMES IN CHINA

According to dispatches which have been received from various portions of China there is a wide-spread anti-foreign propaganda being carried on all over the country. Some riots have developed in which Bibles were torn up and scattered about and there seems to be a rising spirit of animosity toward Christianity and foreign influence. One of our missionaries stated that it became known in Shantung Province that the Chinese are making knives and that two secret societies in that Province are working for another outbreak against the foreigners. We need to stand back of our missionaries in China in much prayer that they may be protected from all harm in this great time of need.

ASTON SISTERS TO COME HOME

Miss Olga Jean Aston and her sister Almyra are planning to leave for home about the first of April, providing passage money is received by that time. The work at the Baby Christian Nursery will be carried on by two others and the needs of the work will be just as great while they are in the homeland, and so those who have taken over the support of babies in the Christian Nursery should continue to send their money as formerly. Quite a wonderful work has been done in the Home during the past few years. The Home was established in a new field, a district of nearly two million people without a resident missionary. Between fifty-five and sixty babies have been admitted to the Home and of this number twenty-four have already reached school age and are in school training to be of some service for the Master in their own native land. Sister Almyra Aston, with two native preachers and Bible women, has been working in this great District of two million souls and the Word is taking effect and the people are beginning to accept Christ as their God. About the first of February five came into the fold, a man and his wife and son, the woman's mother and grown sister. It is a case of the whole family stepping out for Christ. We trust that the Aston sisters may receive the physical help they need as they return to the homeland and that every need will be supplied for the Home in India during their absence.

RETURNS TO TIANFU

Miss Pauline L. Gleim writing from North China states: "I feel the sweet assurance that I am in the will of God since returning to the Home of Onesiphorous. The Lord has been helping me in the study of the language and I am so thankful to be able to make use of what I have learned. I feel greatly blessed in doing house to house visitation work and thus being able to reach the outside women and children. We have a Chinese woman to go with us in this work. We have several meetings in the Chapel for outsiders as the church is not large enough to accommodate all during our general services. The outsiders are responding well and last night there was a splendid gathering. We trust to see many of these precious souls saved.

"The work in the Home is going very nicely with such a sweet spirit in the missionary body and also amongst the Chinese. The Word of God seems to be taking a deeper root in many of their lives and it is very precious to see how they are desirous of God's best."

THE WORK IN MEXICO CITY

Mrs. Anna Sanders who has been struggling to establish a work in Mexico City writes that the work is being tested to the limit. At every service stones are cast at the mission and persecutions are experienced. In spite of it all God has worked. On a recent Sunday morning about one hundred people were present, nearly all Christians. Six young people followed Jesus in the baptismal waters and with shining faces they arose and glorified God. Sister Sanders asks for special prayer that the Lord will send Holy Spirit workers to help carry on the work in Mexico City. She is also very weak in body and asks for prayer for healing.

A CHANGE IN LOCATION

Brother and Sister Radley who have been located at Aibonito, Porto Rico for some time, now announce that they are moving to Arecibo, Porto Rico. Friends can address them for the present in care of General Delivery at that place.

Brother Radley writes: "While we will feel that to a measure at least we shall be handicapped because we are not yet able to speak in Spanish as fluently as in our own language yet we feel sure that with the help of the Lord we shall be able to get along very nicely with our new responsibilities. The Lord has most graciously helped us in the preaching of His blessed Word in this foreign tongue in the past and I am sure that He will help us as we take this step in faith for the sake of His church here in Porto Rico. The work in Arecibo has a good foundation and we are praying that the Lord will pour out His Spirit in unlimited measure here. We have a company of about thirty-five faithful saints and numerous others come irregularly. Our hall is in a very poor location—right in the heart of the red-light district—so we are praying and looking for a better location as it is hard to get people to come to this part of town. Pray for us in this new undertaking."

YOUNG PEOPLE'S DEPARTMENT

THE BRIDAL SEARCH

Genesis 24

This is one of the most wonderful seed-plots in the whole field of Revelation. It is an outline history of the Church of God. May our eyes be opened to behold these wondrous things. Here we may see—

1. **Abraham; or The Father's Purpose.** "Thou shalt go and take a wife unto my son Isaac" (v. 4). The thought of a bride for Isaac originated with the father. It was the outcome of his love for his son, and a desire to bring into great blessing one who was as yet a great way off. What a picture of Christ and the Church (Eph. 5:32)! God the Father saw that it would be good for His Son to have a Bride with Him. The Church, as His Bride, was chosen in Him before the foundation of the world. O the unsearchable riches of His GRACE!

2. **Isaac; or The Son and Heir.** "Unto him hath he given all that he hath" (v. 36). Isaac, like Jesus, came into possession of his inheritance after passing through the bitterness of death (Gen. 22:9, 10). In the experience of both father and son Isaac virtually died and rose again (Heb. 11:17). Now he becomes heir to all. Jesus Christ "humbled Himself, and became obedient unto death; . . . wherefore God also hath highly exalted Him (Phil. 2:8, 9). Now it hath pleased the Father that in Him should all fulness dwell" (Col. 1:19). "In Him dwelleth all the fulness of the God-head" (Col. 2:9). Unto Him hath the Father given all that He hath, that all the wants of His happy Bride may be fully satisfied. "Though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. 8:9).

3. **Eliezer; or The Spirit's Mission.** (Gen. 24:2). This old steward of the house of Abraham is a perfect type of the Holy Spirit. Every act of this servant seems instinct with deep spiritual teaching. He would not eat bread until he had made known his errand (v. 33). The Holy Spirit cannot have fellowship with us until He has revealed to us the character of the Father and of the Son.

4. **Rebekah; or, the Bride of Christ.** "Wilt thou go with this man?" She said, "I will go" (v. 58). While Rebekah is a type of the Church—called out by the Spirit of God, and separated unto the Name of Jesus—yet we must not lose sight of our individual responsibility. The heavenly Eliezer is still calling out a people for His Name. In the Gospel we still hear the divine entreaty, "Wilt thou go with this Man?"

5. **Following; or, The Present Life.** "Rebekah arose and followed the man." She believed, and so she obeyed. She knew whom she was following—the messenger who had come forth from the father to guide her into the presence of the son. What attractions would the country

through which they passed have for her while her guide talked to her of the goodness and glories of Isaac, and while her heart burned within for a sight of him whom, having not seen, yet she loved, and rejoiced in the hope of his fellowship? Such is our present privilege—guided by the Spirit, taught of him by the way, and looking for the appearing of our coming Lord. Are we as intent pressing on for the prize of this high calling as Rebekah was?

6. **Canaan; or, The Future Home.** "Isaac took Rebekah, and she became his wife" (v. 67). All the troubles of her weary journey are forgotten now. One sight of our glorified Lord will heal all the wounds and scars received by the way. She now rests in his love, and becomes a joint-heir of His riches. She endured, as seeing him who was invisible; now she is satisfied in his presence and likeness. It is a precious thought that at the end of our journey Jesus will be as real to us as Isaac was to Rebekah; that this union is a personal one, and that the joy will be for ever. If we follow the Spirit now we shall follow the Lamb then.

YOUNG PEOPLE'S MEETING

Subject.—Encouraging Ourselves and Encouraging Others.

Study God's Word concerning encouragement and discouragement.

When the children of Israel were much discouraged they murmured against God, and judgment was sent upon them (Num. 21:4, 5).

When David was in a most discouraging place he "encouraged himself in the Lord" (1 Sam. 30:6), and then won a great victory.

When the ten spies returned, they discouraged the people (Deut. 1:28) and caused Israel to fail God.

Joshua and Caleb encouraged the people to trust God, and in turn Moses was told by God to encourage Joshua (Deut. 1:38 and 3:28).

It was written prophetically of Christ, "He shall not fail nor be discouraged, till he have set judgment in the earth" (Isa. 42:4).

The apostle Paul encourages us, "Let us not be weary in well doing; for in due season we shall reap, if we faint not" (Gal. 6:9).

A friend once said to George Muller of Bristol, "I suppose through all these long years in your work for God you have met with much to discourage you." "I have met with many discouragements," he answered, "but at all times my hope and confidence has been in God. On the word of Jehovah's promise hath my soul rested. Sixty-two years ago I preached a poor, dry, barren sermon, with no comfort to myself, and, as I imagined, with no comfort to others. But a long

time afterwards I heard of nineteen distinct cases of blessing that had come through that sermon."

It was in his old age that George Muller wrote the following comment on Psalm 43:5, "Why art thou cast down, O my soul?"

"Is there ever any ground to be cast down? There are two reasons, but only two. If we are as yet unconverted we have ground to be cast down, or if we are converted and live in sin then we are rightly cast down. But except for these two things there is no ground to be cast down, for all else may be brought before God in prayer with supplication and thanksgiving. And regarding all our necessities, all our difficulties, all our trials, we may exercise faith in the power of God, and in the love of God.

"Hope thou in God." Oh, remember this: there is never a time when we may not hope in God. Whatever our necessities, however great our difficulties, and though to all appearances help is impossible, yet **our business is to hope in God**, and it will be found that it is not in vain. In the Lord's own time help will come.

"Oh, the hundreds, yea, the thousands of times that I have found it thus within the past seventy years and four months. When it seemed impossible that help could come, help did come; for God has His own resources. He is not confined. In ten thousand different ways, and at ten thousand different times God may help us. Our business is to spread our cases before the Lord, in childlike simplicity to pour out all our heart before God, telling Him, 'I do not deserve that Thou shouldst hear me and answer my requests, but for the sake of my precious Lord Jesus; for His sake answer my prayer, and give me grace quietly to wait till it please Thee to answer my prayer. For I believe Thou wilt do it in Thine own time and way.'

"For I shall yet praise Him.' More prayer, more exercise of faith, more patient waiting, and the result will be blessing, abundant blessing. Thus I have found it many hundreds of times, and therefore I continually say to myself, 'Hope thou in God.'"

Do not be weary in sowing the Gospel seed, in distributing tracts and giving out the word of testimony for Christ. A woman in Glasgow, Scotland, was extremely desirous about her soul, and a word spoken by her Sunday School superintendent thirty years before came home to her. It was simply a quotation of John 3:16. This seed sprang up into life within her after thirty years, and she was blessedly saved. Let us not be discouraged if we do not see immediate results. The farmer who sows his grain does not expect to have a crop the next morning.

Never yield to discouragement for it is the worst tool that our enemy has. Fenelon once wrote to a friend, "Discouragement serves no possible purpose; it is simply the despair of wounded self-love. The real way of profiting by the humiliation of one's faults is to face them in their true hideousness, without ceasing to hope in God, while hoping nothing from self. No one ever more urgently needed

(Continued on Page 13.)

THE WORK AND WORKERS

SHADY OAK, LA.—Evangelist E. M. Blount reports a successful meeting held for 2 weeks with Elder J. E. Tripp. Several were saved, 5 received the Baptism and 1 was restored. Brother Blount is open for meetings. Write him at Prescott, Ark. if you need his services.

LONDON, ONT.—A good report comes of a revival in the assembly of which Brother R. E. McAlister is pastor: "The meetings under Evangelist W. E. Booth-Clibborn are going fine. Fifty-two baptized in water; 23 filled with the Holy Spirit, and many, many conversions."

HIGH BRIDGE, KY.—Sister D. Y. Hoover writes: "Evangelist H. L. Shumway has just closed a 3-week revival here. Some were saved, some reclaimed, some are seeking the Baptism in the Holy Spirit. One person came to the altar for the healing of her body and God baptized her in the Holy Spirit. We praise the Lord for such a revival and the God-sent messenger."

NEW BRITAIN, CONN.—Brother H. A. Christopher speaks of the steady growth of the assembly and of the manifestation of the Spirit's power. Souls have been saved and baptized. A new convert was healed of rupture. He writes, "The best of it is that the fire is still increasing; 6 were saved in the old-time way. Our assembly is now well organized including a Sunday School. We are looking for a greater fulfillment of the promised signs."

ST LOUIS, MO.—Evangelist Mae E. Frey writes of blessing in the Tower Grove Baptist Church some weeks ago. She says, "The Spirit of God was on the service from start to finish. When the altar call was given more than 400 responded, filling the altar, aisles and everywhere with sinners, backsliders and church members seeking for the Holy Spirit's power." She writes: "My address while east will be 79 Drummond St., Montreal, Canada. Mail will reach me from that point no matter where I am."

SILOAM SPRINGS, ARK.—Evangelist J. A. McPhail writes of a meeting with Brother Drew at Earle, Ark., in which 19 were saved; several baptized as in Acts 2:4. At El Dorado a meeting was held in February with Brother W. W. Childers and wife; God blessed in saving 32 souls and filling, 15 with the Holy Spirit. There reigns a blessed spirit of fellowship in this place. In March he started meeting at Siloam Springs, Ark. Nineteen have found Jesus. A pastor is needed here. It would be a good place for one who has not a large family."

MC COY, TEXAS.—Mrs. Maud Hawkins reports: "We have just closed a 3-week revival. We had a glorious meeting. The Lord was with us, and wonderfully blessed. There were some 6 or 7 conversions, and 2 received the Baptism in the Holy Spirit. (The writer was one of them.) Pastor J. M. Medley, with Brother G. C. Mangum helping, conducted the revival."

SLICK, OKLA.—Evangelist James Hutsell and wife write: "We are just closing a meeting in which souls have been saved, healed, and baptized in the Holy Spirit. There was no Pentecostal work here when we came; only two Pentecostal people in town. Pentecost had been badly misrepresented to the people. But thank God, in the five-week meeting, just past, some have got their eyes open to the truth, and a goodly number are still seeking for the filling of the Holy Spirit. We have regular meeting twice a week, Thursday and Sunday nights, in the Grolley Building, East Main St. We are open for calls for evangelistic work. Can give reference. Address, Box 386, Slick, Okla."

BAYARD, NEBR.—Pastor Irl J. Walker reports: "We have just closed a 2-week revival here in which a number were saved and baptized in the Holy Spirit, and several were healed of different diseases. One woman who had had rheumatism for 17 months was healed instantly; a girl with a dislocated hip was prayed for, and the Lord healed her. Brother G. W. Clopine gave us some deep teaching on the Word which was an uplift to every one. We have a church now that will seat 400 people, which is all paid for. On Sunday night there was not enough seating room to accommodate the people. We are praising God for all He has done in this new field. Pray that the power may continue to fall and souls be swept into the kingdom."

CAPE GIRARDEAU, MO.—Pastor H. E. Waddle writes: "A little more than a year ago this assembly was set in order and the number that put their names on the assembly roster was 12; this included children. Since that time there has been continual and steady growth. We have a nice little work going on; our assembly is in good condition; two more rooms added to the little parsonage with a basement give us quite a little more room for our living quarters. We are just now closing a short meeting in which 11 were saved and a number filled with the Holy Spirit; 16 new names were added to our church roll making 71 members in good standing; a number are yet to come in later who are tarrying for the Baptism. Our Sunday School is also good with 7 very interesting classes."

KINGSPORT, TENN.—Pastor A. J. Kennedy reports a good revival spirit during the 4 months of his ministry in Kingsport. In all 75 have been saved and 22 have received the Baptism. He says: "Our week-night meetings remind one of a revival. We are looking for great things. People are accepting the truth and have a general feeling of respect for the Pentecostal faith. We already have a sum subscribed for a mission building."

PHOENIX, ARIZ.—Sister M. Murphy writes: "We are holding a tentmeeting at present with Brother Oscar Berryhill from Huntington Beach, Calif. (formerly from Oklahoma) in charge. Since Feb. 18th, 11 have been saved and 16 have received the Baptism in the Holy Spirit. One Lord's day afternoon at a tarrying meeting 7 received the Baptism. The meetings are well attended and the interest is good. A Roman Catholic man and his wife were saved for which we praise the Lord. Plans are under way for the building of a tabernacle, which we expect to start next week (D. V.). We give God all the glory for the way He is manifesting Himself. Pray for this needy field."

CYRIL, OKLA.—Evangelist S. G. Shields reports, "We came to Cyril about January 15 for a revival meeting. We found a goodly number of blessed saints going on for God. After being there a few days and seeing the need of a church building and being urged by Sister Musick to do so, I undertook to build a church. The people were all ready; we have just finished a new building that will accommodate the people. March 1, we had the dedication and a day of blessed fellowship, on which Brother Oscar Jones Chairman, and Brother J. E. Chamless presbyter, and Brother Glenn Millard our secretary officiated in the dedication. Brother Marlin McClellen brought a wonderful message that morning on "Praise to God" and truly we had a wonderful time of praise. We are pastoring the work at Cyril temporarily. We are at present engaged in a 2-week meeting at Anadarko, Okla. relieving Brother and Sister Musick. It is a new place; a number have been saved and some received the Holy Spirit. Brother Jones came over yesterday and set the church in order with about 30 members. We are continuing the meeting another week with a good interest over the town; the building will by no means seat all the people; many are turned away each night."

NORTHERN CALIFORNIA DISTRICT COUNCIL

The District Council of Northern California and Nevada will be held at 1536 Ellis Street, San Francisco on April 29 to May 1 inclusive. A full representation is desired. Graduation exercises of the Glad Tidings Bible Institute will be held May 1.—R. J. Craig.

"Songs of Pentecostal Fellowship." Flexible cloth binding 35c each; \$3.50 per dozen; \$27.50 per 100.

MANY HEALED BY THE LORD

A dear sister had a growth on the side of her head known as polypus. We prayed for her; it dried up and fell off, so she was spared an operation. Another sister was healed of lung trouble of 4 years' standing. This same sister had a burn on her hand of 2 years' standing that had never healed; after prayer God healed it. This sister is entirely well. Another sister was healed of severe pain in her head and back from which she had suffered 4 years. She had tried many doctors and hospitals without relief until Jesus touched her; now she is truly healed. Another sister who sat propped up in a chair, expected to have an operation at once; she was prayed for in Jesus' name and 3 weeks later she was running everywhere carrying in her arms a large child. Another woman had a cancer on her nose, she suffered intensely. After prayer a large ugly scab fell off and she had no further trouble. Her husband was about to die of heart trouble and the Lord healed him. At a cottage prayer-meeting I noticed a very sick, frail little girl. She was suffering from tuberculosis; she was at death's door. In answer to prayer she is now able to play as all children should. I will give names and addresses of any of these people on request.—Mrs. Annie Orms Gray, 115 Garland Ave., Louisville, Ky.

CAN USE PENTECOSTAL PAPERS

Sisters Ruth Pemberton and Clara Siemens write, "We wish to thank all the kind friends who have been sending papers, cards, tracts etc. to us and to let them know that we can still use as many of them as they care to send. There is a population of about 400,000 people on the island and many villages all through the country districts which we hope to reach by the help of the Lord. At present we have two missions only on this island, one in town where Brother Jamison is building the new Mission Church, and another in the country at a place called Arouca. There are said to be about 100,000 coolies from India here, and also hundreds of Chinese, beside the native people of the island. Many of them speak and understand the English, and others cannot understand a word. We feel a real burden to get out among these Indians, especially in some villages where there is neither church nor mission, and we ask your prayers for this work. The new church is not yet completed for lack of sufficient funds, but we are earnestly praying that every cent may come in soon that there will be no debt on the building. May God open some hearts to help with this real need so that we may as Pentecostal people, owe no man any thing but love. Address all literature to us at 14 Ana Street, Woodbrook, Trinidad, British West Indies. Papers can be sent at the rate of 8 cents per pound."

THE BARREN FIG TREE

(Continued from Page Seven.)

figs by the owner! The precious fruit of the earth, a reminder that fig time and summer and harvest are approaching. How precious and satisfying must the

"fruit" be to Jesus, an earnest of the time so soon at hand when He will reign in Person as a glorious King, and when the "earnest and first fruits" will give place to "fig time and harvest," when the earth shall be filled with the knowledge of the Lord, as the waters cover the sea.

May every saint in every assembly utter that Spirit-breathed prayer, as they enter through the doors of the Lord's House: "Let my beloved come into his garden, and eat his pleasant fruits." And One who is ever near you, though His form you see not, will answer you, though your outward ears hear no voice of words: "I am come into my garden, my sister, my spouse . . . I have eaten . . . I have drunk. . . ." Now dear one is the time for you to press in your claim, as He bids you. Are you hungry? "Eat O friends." Are you thirsty? "Drink, yea drink abundantly, O beloved."—Mrs. R. M. Stephens, Mills College, California.

YOUNG PEOPLE'S MEETING

(Continued from Page Eleven.)

to be humbled by their faults than yourself. Thus only will God cure your pride and confound your presumption. When He has stripped you of your self-righteousness, He will begin to build for Himself; till then He will overthrow every attempt by means of your own faults. Let Him work His will; do you toil on humbly, without counting for anything."

A traveler among the mountains of Madeira set out for a distant summit, but was soon lost in a thick mist. He would have given up in despair; but his guide went on before, constantly calling out, "Press on, Master, press on; there is light beyond!" In a little time they had passed through the region of clouds and darkness, and stood upon the mountaintop, with not a cloud to obstruct the view. To every beclouded, despondent pilgrim we would say, "Press on, there is light beyond." Keep pressing on, ever seeking to do the will of God, and one day

THE FAITHFUL ONES

We are listing below a few letters we received from some of the many precious souls who are taking an active part in bringing the gospel to the lost. We thank the Lord for such faithful ones as these, and we are ever looking forward to the time when we shall have many more like them. The letters read as follows:

Received and distributed tracts sent me, and wish to have several hundred more. I am trying to scatter them everywhere, looking to God to bless. I have dedicated one-half day a week to God for this work, and going from house to house delivering them.

Please send those on Salvation. The need is so great in this city for men and women to know Jesus as their Saviour. Inclosed find \$2.00 contribution. I am, Yours in Christ, Mrs. O. E. Aiken, Youngstown, Ohio.

I have distributed the tracts in the hospitals and on the streets, and I am praying to God to bless each one of them to the good of souls.

Find enclosed \$1.00 to help pay for printing. Please send me a good supply, as I have much faith in their doing good. May the Lord bless your efforts in getting the Gospel to the world.

Pastor J. A. Wells, Knoxville, Tennessee.

I will write a few lines. The Lord has surely helped me since I have started this work. I have a box in the depot here for tracts and Evangel papers. I pass out tracts where I work in a cafe, and in the depot and on the streets. A railroad man comes and asks for a few tracts every time he sees me. Most of the people like to get them.

The Lord has blessed me and helped me. I have distributed all you sent me, so please send me another supply. Pray for me.

Joseph Wade, Sioux City, Iowa.

After you have read these letters surely you feel inspired to take active part in this work. Won't you just lay aside this paper, and contribute one hour of prayer for these good servants who are serving their Master in this capacity? Also remember all the people throughout the country who are active workers in this campaign.

If you care to become one of us, simply sign the slip below, and return it to us. We will be glad to have you as a member of this great army.

I want to take a part in this great soul-winning campaign and help spread the Gospel literature. God being my helper, you may depend upon me for the duties which I have marked X.

Distributing tracts Prayers Contributions

Name
Street
City
State

you will hear the Master say, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord" (Matt. 25:21).

The Fact of Christ's Resurrection

(Continued from Page Three.)

for the Priest—and Jesus was priest, as well as sacrifice—"shall put off his garments, and put on other garments." So "they took the body of Jesus, and bound it in linen cloths"; which were left in the tomb (John 20:6), polluted by contact with a grave, as Aaron's vestments might brush against the sacrifice; and our Lord reappears (Rev. 1:13) in "other garments." (3) Finally the priest was to "carry forth the ashes without the camp unto a clean place": so Jesus "led them out (of Jerusalem, the camp), and was carried up"—borne aloft as the Sacrificial Ash—"into heaven (Luke 24:50)—the "clean place" of the Holy of holies above; for all was "according to the scriptures."

The Prophets add their witness to the Patriarchs and the Law in a type especially emphasized by Christ Himself. The Pharisees challenged Him for a "sign" such as the world had never seen, and such as hell could never achieve; and Jesus, quoting Jonah, replies—"The Son of man shall be three days and three nights in the heart of the earth" (Matt. 12:40). Others had been there for years, or for centuries, and are still there: Jesus would be three days and three nights, and no more. Men stumble over the miracle of Jonah, because they do not see that, as a moon will cast a brilliance according to the vastness of its sun, so, to type the most stupendous of all miracles, a mighty miracle was itself required. One whole book of the Bible exists supremely to type the Resurrection. For (1) Jonah, engulfed in the seas of death, descended into Hades—"out of the belly of Sheol cried I; thou hast brought my life up from the pit" (Jonah 2:2): so our Lord also cried—"My life draweth nigh unto Sheol. I am counted with them that go down into the pit" (Psa. 88:3). All God's waves had gone over the buried Christ. (2) Jonah was cast to death vicariously; "cast me forth into the sea; so shall the sea be calm unto you" (Jonah 1:12): so, when the storm broke over Gethsemane, our Lord said—"If ye seek Me, let these go; that the word might be fulfilled which He spake. Of those whom thou hast given me I lost not one" (John 18:8). (3) Jonah, Luke says, "became a sign" (Luke 11:30); Jonah come back was the miracle: so "Jesus was declared to be the Son of God with power by the resurrection from the dead" (Rom. 1:4). Jonah was a Jew—so was our Lord: Jonah was engulfed for three days and three nights—so was our Lord. For forty days Jonah remained in Nineveh—so did our Lord in the Holy Land; for all the burial and resurrection were "according to the scriptures." The resurrection is no afterthought of God; "He that wrought us for this very thing is God" (2 Cor. 5:5): and the basic stone of all, Messiah's empty tomb, stands forth plainly in the Old Testament.—D. M. Pantou.

Forthcoming Meetings

Notices for this column must be sent in so as to reach this office two full weeks before the date of issue of the Evangel in which the sender desires them to appear. For instance, a notice for a paper dated the 15th of the month; should be in Springfield by the 1st of the month; or for a paper dated the 30th of the month, should be here on the 15th.

ADVANCE CAMP MEETING NOTICES

We have received three announcements of Advance Camp Meetings—For Hagerston, Md., August 2 to 23; for Pilot Point, Tex., August 1 to 10; and for Arden, Ark., August 2 to 15. It is too early yet to print details of these meetings. Watch later Evangel for these.

INDIANAPOLIS, IND.—Our coming Easter revival will be held from April 4 to April 19, inc.—Pastor August Feick, 2114 Miller St.

ST. PAUL, MINN., REVIVAL.—The Ashcroft Evangelistic Party are to hold a campaign at the Pentecostal Assembly on Jinks Street for two weeks or longer, beginning March 28.—Elder J. A. Cardiff.

ECORSE, MICH.—Pastor N. F. Eby announces that their Easter Evangelistic Campaign will be held in the Pentecostal Church, corner of White and Monroe Streets, beginning April 12, and continuing on indefinitely. Evangelist C. W. Swann and daughter from Toronto, Ontario, Canada, will be the special workers. We extend an invitation to the saints in this section to "Come over and help us."

AUSTIN, TEXAS, 37th St. Church.—Our revival meeting will commence April 12. Brother Anthony from Yoakum will be with us. He will have charge of the pulpit to do the preaching. On Sunday, April 19, we will have our dedication service and dedicate the church. We invite everyone that can come and be with us. Pray for a mighty outpouring of the Spirit at this meeting.—T. A. Beard.

CORRY PA.—Pastor G. R. Bender, 135 Sixth Ave., announces that Special Evangelistic Meetings will be held at the Pentecostal Assembly, 8 W Main St., beginning April 3 and continuing over 3 Sundays, closing April 19. Evangelist J. Clark Soules will be in charge. We extend an invitation to the saints in this section to "Come over and help us."

TEXAS AND NEW MEXICO DISTRICT CONVENTION AND BIBLE SCHOOL.—Will be held at Portales, New Mexico, at the Assembly of God Church, April 21 to 24. Our District Chairman, Brother Hugh W. Cadwalder, will be present. We urge all ministers of New Mexico and West Texas to be present. All preachers and delegates will be taken care of. For further information write A. C. Bates, Box 387, Portales, New Mexico.

GLENDALE, CALIF.—The assembly here have been fortunate in securing the services of Brother John McConnell from March 29th for a series of evangelistic services, to be followed by special services for those seeking the Baptism of the Spirit. There will also be special healing services. Brother McConnell has a mighty message from God, and his talks on the Baptism of the Spirit, are unequalled. The tent will be on Glendale Ave., between Broadway and Wilson, opposite the depot of the Glendale and Montrose Electric Railway. Readers of the Evangel are especially asked to join in prayer that a mighty outpouring of the Spirit will be given to Glendale.—A. W. Frodsham, pastor.

FOREIGN MISSIONS CONTRIBUTIONS

March 20 to 26 Inclusive

This does not include offerings sent for the expense of the Foreign Missions Department.
\$.15: W F San Jose Calif; **.20** J H Indianapolis Ind; **.50** J S Madison S Dak
1.00: W P K Wichita Kans; Mrs A K Fountain City Wis; S S at O'Bethel Chandler Texas; Mrs M E W Boswell Pa; C P Princeton Mo; P D Eldred Ill; Mrs M G S Osgood Ind; M E J Danville Ill; C C W Sayre Ark; **1.30** Mrs C B C Moss Beach Calif; **1.50** Mrs J D M Hurley N Mex; Pastor C P Yellville Ark
2.00: W H L Ft Worth Tex; Miss I A Bartley Nebr; Mrs R W Nyegeat Mont; M B Ellisville Ark; G W B Tulsa Okla; E J M Havana Ill; M B Reedley Calif; Mrs I E McC Greencastle Ind; D G H Puxico Mo; Bethel Temple Crusaders Dayton Ohio; **2.35** S S Russellville Ark; **2.75** P S H Salem Ore; **2.78** S S Monette Ark; **2.80** A G Eagle Lake Fla
3.00: Mrs C G K Wellston Okla; Assembly & S S Savanna Okla; Mrs J O Y Medical Lake Wash; Mrs C W Johnson City Tex; Mrs L A Malden Mo; W L Morehouse Mo; J R Sturgis

S Dak; **3.50** Mrs A B Ft Smith Ark; Mrs C M G Truman Ark; **3.78** Assembly of God Young People Madison Ill; **3.81** Pine Forest S S Frankston Tex

4.00: Mitchell Church Melbourne Mo; A L S Atmore Ala; C F Appleton City Mo; **4.30** O D C Boise Idaho; **4.35** Assembly of God Trenton Mo; Mayfield Assembly Cedardale Okla; **4.75** Assembly of God Tab Madison Ill

5.00: Mrs F B Brooklyn N Y; C P Sidney Ia; Mrs S A Altus Ark; Mrs E A Hallway Ore; T H B Garner Ark; A Friend in Ga; Mrs N I & Miss O V Taylor Ark; Mr & Mrs G D C Seattle Wash; Rev A T H Samson Ala; M I Esparto Calif; East Side Gospel Mission Davenport Iowa; E S Pelican Rapids Minn; T L C Vera Tex; W J W Malvern Ark; Mrs L T Verden Okla; E Y Glen Cove N Y; Assembly of God Creston Ia; Mrs H P South Fork Pa; R H Noonan N Dak; P & McG Miles City Mont; **5.25** Assembly (Liberty Grove) Russellville Ark; **5.30** E E S Rapid City S Dak; **5.31** Assembly Heavener Okla; **5.75** R A W Winchester Texas

6.00: Mrs J M Y Humber Bay Canada; D G & L G Montreal Canada; Miss E H Brooklyn N Y; **6.35** G H M Sayre Okla; **6.50** Assembly Florida Ala; **7.00** Pent'l Mission Lynden Wash; **8.00** Mrs L S Belle Fourche S Dak; Mr & Mrs J P W Pomona Calif; **9.19** Assembly Winter Garden Fla

10.00: A A Lynbrook L I N Y; G U Great Bend Kans; Children Missionary workers Laurel Miss; E S Quakertown Pa; W B J Oxford Pa; J B F Arcade N Y; Mrs J B C Roseisle Canada; J D Z Kansas City Mo; G B H San Jose Calif; Mrs M C H Pensacola Fla; M F M Los Angeles Calif; Mrs E D B Spangler Pa; W H Oroville Calif; R J M Watsonville Calif; Mr & Mrs A M Pontiac Mich; Mr & Mrs R M Yelm Wash; Evang J B San Lorenzo Calif; Mrs J W Hawthorne Calif; S S Glendale Calif; **10.25** V W H Cuba Mo; **10.50** Assembly Grand Prairie Texas

11.00: Assembly of God Perrin Texas; S S Avant Okla; **12.00** Assembly Enterprise Ala; **12.25** A H Minneapolis Minn; **12.30** Assembly of God Church & S S Hartford Ark; **13.00** Assembly Three Rivers Mich

18.00: Mrs M E McP Miss P A McP San Diego Calif; Mrs S T S Dayton Ore; Mrs C L I Bemidji Minn; West Laurel Assembly Laurel Miss; **18.25** Assembly of God Mission Westby Mont; **19.02** Assembly of God 1st Ave & 18th St Laurel Miss

20.00: C B I Prayer Band Springfield Mo; Assembly Mattoon Ill; Atwater Assembly Winton Calif; H J J Colo Springs Colo; **22.30** A F B Pendleton Ore; **22.50** O L D Wood River Ill; **23.78** Assembly Meridian Miss

25.00: Mr & Mrs H G L Orlando Fla; A J Chicago Ill; A E S Briggsdale Colo; J A Mansfield Ohio; Pent'l Mission Chino Calif; Full Gospel Mission Keene N H; **25.11** S S Goose Creek Tex
30.00: R D Stormville N Y; Assembly of God S S Tulsa Okla; Mrs I H V Framingham Mass; **35.00** A T U Great Bend Kans; **40.00** F W H Brooklyn N Y; Pent'l Gospel Mission Millvale Pa; **45.00** G B C Manhattan Beach Calif; **47.00** Prayer Band Avondale Cin Ohio

54.01: S W Va W W Va & S E Ky Dis Council St Paul Va; **56.50** Pent'l Assembly of God Tacoma Wash; **60.30** Pent'l Mission Madison Wis; **64.57** Upper Room Mission San Jose Calif; **70.00** I C & I M Chicago Ill; **89.15** Well's Memorial Church Tottenville N Y

100.00: Mrs C J Pasadena Calif; **125.00** Long Beach Central Gospel Tab Long Beach Calif; **132.61** Christian Assembly Zion City Ill; **160.00** Pent'l Church E Akron Ohio; **350.00** Bethel Temple Los Angeles Calif
 Total amount minus \$120.00 given direct \$2,431.02
 Amount previously reported 8,883.63

Total amount for March to date \$11,314.65

HOME MISSIONS CONTRIBUTIONS

March 20 to 26 Inclusive

\$3.30: Mayfield Assembly Cedardale Okla; **5.00** C P Sidney Iowa
 Total amount \$ 8.30
 Amount previously reported 94.05
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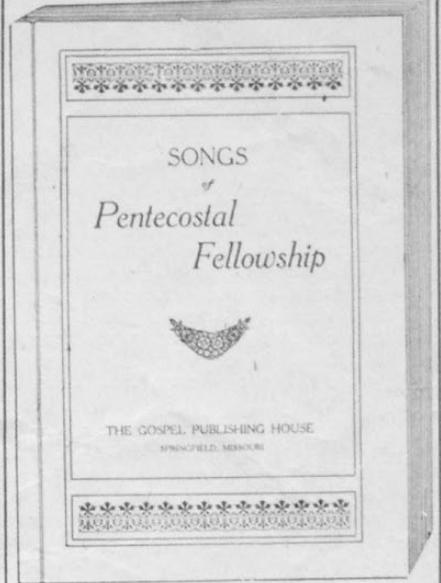
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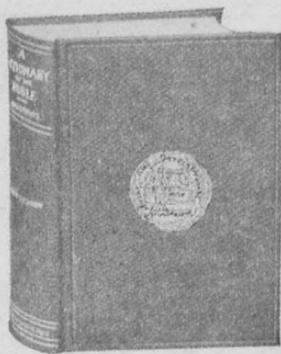
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