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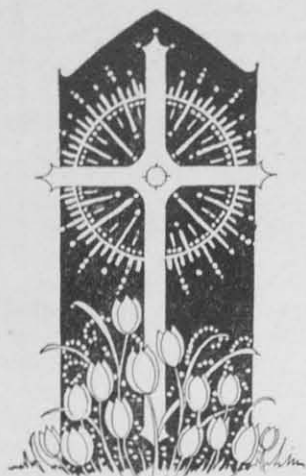
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Come to Him

*See! thy Lord Himself is risen,
That thou mightest also rise,
And emerge from sin's dark prison
To new life and open skies.
Come to Him who can unbind thee,
And reverse thy awful doom;
Come to Him, and leave behind thee
Thy old life—an empty tomb!*



He
..Is Risen..



...The... Relation of the Cross and the Resurrection to Experimental Holiness

Ernest Williams

The Christian life is one of resurrection. *"If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God."*

But death must precede resurrection. Calvary came before Easter. The cross expressed in the life of Jesus the utmost surrender. It was the consummation of a life fully dedicated to God. His life and ministry, together with His death, were all interwoven into one whole. Isaac, a type of Him in submission, has been spoken of as "the man who never had his own way." This was fully true of Christ. He came not with outward pomp to attract to His human person; He had no form nor comeliness. His heart was torn by many a sorrow. He was a man of sorrows and acquainted with grief. He suffered alone, without sympathy; we hid as it were our faces from Him. His works and worth were without appreciation, we esteemed Him not. However, one principle remained forever unmoved—He came not to do His own will, but the will of Him that sent Him. This was the incentive of His entire life, and this incentive brought to Him perfected holiness. For, as we know, holiness is purity tried.

The cross in the life of Christ was not confined to Calvary, for His whole life was one of crucifixion. In making the Captain of our salvation perfect through suffering, Jesus had to inwardly die to unjust criticism, willful misrepresentation, most ungrateful unappreciation, and to both applause and blame. This inward crucifixion of His pure humanity must needs reach such completeness that, before He gave His life a vicarious sacrifice, He could bear this testimony, "The prince of this world cometh and hath nothing in Me." Then, and not until then, could the perfect Man, perfectly tried and so proved to be

perfectly holy, give His perfectly laid-down life a ransom for others.

It is this Christ whose life we are to emulate as well as appropriate. "The servant is not greater than his Lord," and "the disciple is not above his master, but every one that is perfect shall be as his master." Christian holiness is the fruit of crucifixion and faith. This cannot be realized by any self-inflicted mortifications, it is entirely the fruit of a walk in the Spirit. "It is the Spirit that quickeneth, the flesh profiteth nothing." We first know the power of His resurrection that we might know the fellowship of His sufferings and be made conformable unto His death. Through the Spirit, Christ, the risen One, becomes our life, enabling us to walk in newness of life, and supplying grace that we may die to all things of the carnal man.

The man who would live before God a really holy life, must, like Christ, consecrate his all. This includes his possessions and his time, his will and his work. Nothing is to be done for self, but all for God. Then, having made a full surrender, he must reckon himself dead indeed unto sin, but alive unto God through Jesus Christ our Lord. This means that Christian holiness results from two great facts, surrender and faith.

Our fallen nature is spoken of as the old man. It is full of deceitful lusts. Sin has permeated its every part. Even its most tender love is marred by jealousy or selfishness, and its best efforts by self glory. "For I know that is me (that is, in my flesh). dwelleth no good thing." But now, through the grace of God, "our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." "Sin shall not have dominion over you." The blood of Christ has cleansed, and a new life and power has entered. Having renounced self,

"ye are not your own, ye are bought with a price; therefore glorify God in your body and in your spirit which are His." When one receives the Holy Spirit he has the Spirit of holiness and need not be overcome, but should, from that moment, be an overcomer. Holiness is overcoming.

The moment one is saved and filled with the Holy Spirit he enters a risen life. His heart is pure and holiness is begun. The religion of Christ being the religion of love, he then loves the Lord his God with all his heart, and his neighbor as himself. Such an one does not need teaching to enable him to do this; he naturally does so. It is part of the new nature, for to be risen with Christ is to be filled with love. Sin is removed, service to God is sweet, he is gloriously free. But how soon do many, when temptation, persecution, or affliction comes, allow the old self to spring up, and it is soon evident that an enemy has sown tares in their hearts among the precious wheat of holiness. These things ought not so to be. "If ye through the Spirit do mortify the deeds of the body ye shall live." Having renounced the old man, one must reckon himself dead indeed unto sin, and let self die. The Spirit is life because of righteousness. Follow after righteousness, and He becomes your overcoming strength. If you nurse self and live after the flesh, ye shall die, and your last state may become worse than your first. Holiness is progressive. There is a difference between purity and maturity. It admits of degrees. Paul was a holy man, and exemplified it in his life to that degree that he testified to the Thessalonians, "Ye know how holily we behaved ourselves among you that believe." He exhorted his converts to follow him as he also followed Christ; but he had yet to learn that perfected holiness—the measure of the stature of the fullness of Christ. His realization of entire self-renunciation, so vital to growth in holiness, increased as he advanced in the heavenly way. Finally, a thorn in the flesh was given him, which he felt to be a great hindrance, not only to his comfort, but to his best service. In earnest zeal he thrice besought the Lord that it might depart from him. Then the Lord acquainted him with the fact of which he was before unconscious: that he might become exalted through the abundance of revelation with which God had entrusted him. Paul get exalted! Yes, it could have been. He had the same human nature that others have. But when God turned the light on him, Paul did differently from some others. He accepted his humiliation in the spirit of Him whose holi-

(Continued on Page Eight)

-:- Earth's Darkest Hour -:-

"And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him." John 20:13.

It would hardly be proper at a time like this to think only of the wonders of the resurrection, without at least a casual glance at another scene which was exceedingly vivid to those early disciples who had followed their Lord in His earthly ministry. The people among whom the Lord had labored had been Jews whose chief conception of the Messiah was that of the King who would restore the kingdom to the Jewish people. To them the coming One must be the glorious conqueror. He must be the one that cannot know defeat. He must be all that we can expect of the returning Lord who has received the kingdom and is coming back. No enemy shall be able to stand before Him. All this He had proven Himself to be. Had He not opened the eyes of those born blind? Had He not healed all manner of diseases? Had He not commanded, and the devils obeyed His word? Had He not spoken the word and the dead came forth? Even His most cunning and treacherous enemies had been driven back in confusion. Surely this is the One who is to come.

Now suddenly the tables are turned. He had been betrayed by one of His own followers; the Roman soldiers had bound Him with fetters. The priests had accused Him and He had answered them not a word. Had not the soldiers placed upon His head a crown of thorns and had not the people spit upon Him? More than this, the Roman governor had given his consent and He has been nailed to the accursed tree and there died. The disciples had followed afar off and had seen their Leader dying. The women had stood by the grave and mourned as they saw His agony. Finally, with a loud cry He had given up the ghost. Then they had followed His body to the tomb where He had been hastily laid because the Sabbath was at hand. They had seen a large stone placed before the grave and this had been sealed with the Roman seal. They had seen the Roman guard stationed about the tomb to make sure that the word of this man could not be fulfilled, for had He not said He would rise again the third day? Evidently the great power with which He had wrought wonders had departed; and hope too was fast departing. He who they thought should have been the redeemer of Is-

rael had become weak and subject to other men.

Immediately after this followed the Sabbath. (This Sabbath was not the weekly Saturday Sabbath, but the first day of the Passover feast and was an high day. John 19:31.)

The next day, Friday probably, Nicodemus and Joseph of Arimathea, with linen clothes to replace the linen cloth with which on Wednesday He had been hastily wrapped, and using a hundred pounds of spices, properly prepared His body for burial. The women, not knowing what the men had done, spent the day, Friday, gathering and preparing spices for the same holy purpose. Being thus delayed they came early on the first day of the week, before it was day, that they might give Him all the honor and courtesy possible, and thus show their love to their Master. When they arrived they beheld that the stone was rolled away and so they looked into the grave. Behold He whom they sought was gone! Who could have taken Him! This was the question uppermost in their minds. Had Joseph proven untrue and taken His body away? Had the priests re-

moved from them even this one little comfort and consolation? All these and similar questions undoubtedly were going through their minds. The one whom we thought would redeem Israel is gone and even His body has been stolen away.

I wonder if we can picture the bitter disappointment, yea, the utter darkness and despair of these devoted followers? Is it not true that, were this all that there is in the scene, this would be the darkest picture that could be painted? Seeing things as these women and the other disciples saw them, would not this be a scene to make the Father Himself weep? In Christ is His master effort to redeem, and as it appears now every plan is frustrated and this Son is in the hands of His enemies. Oh, the darkness of a world without a Saviour: the blackness of a world without a hope. And still is it not true that dark as the scene may be, it is not darker than is the awful tragedy of a soul without God, a soul without hope. There can be nothing but dark gloom before such an one. May God grant us grace to so lift up the resurrected Christ that even the most benighted soul shall see the ray of hope, and, grasping it, live.—J. A. R., in *Missionary Worker*.

-:- The Risen Christ -:-

N. E. Gustafson

Up from the grave He arose omniscient, as Prophet; omnipresent, as Priest; omnipotent, as King.

OMNISCIENT, AS PROPHET. Prophets in one sense of the word, are those who unveil or reveal the future. With the exception of One, they have limitations; in other words, the scope of their prophecy is limited or unfinished. The one exception is our Christ. He is omniscient; He knows all, and all things; a Prophet above prophets. The Bible is God's Word. God closed the "Divine Library" by giving to His Risen Word an account, so wonderful, so omniscient in its scope of prophecy, that it covers all and concludes the marvelous plans and promises for and to His children: also the awful doom that awaits those who do not guide themselves by His Word. This closing volume is "The Revelation of Jesus Christ, which God gave unto him"; of which it is written, "Blessed is he that readeth, and they that hear the words of this prophecy." Oh, how we should meditate upon, and direct our path by these guiding, strengthening, dynamic words of our Risen Christ, our Prophet omniscient.

OMNIPRESENT, AS PRIEST. "Jesus, made an High Priest for ever after the order of Melchisedec . . . abideth a priest continually . . . wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." This is the Priest whose eyes "run to and fro throughout the whole earth," . . . "neither is there any creature that is not manifest in His sight; but all things are naked and opened unto Him." A Priest who is omnipresent; everywhere, all the time. The climax of our risen Christ as the omnipresent Priest is given in Hebrews 4:15, 16—"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

OMNIPOTENT, AS KING. "Where the word of a king is, there is power." Eccl. 8:4. Solomon states here that the king's power is effective where his word is, at least that is the thought (Continued on Page Nine)

POSTAL ENTRY

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THE EMPTY TOMB AND THE EASTER FAITH

The tragedy of the Crucifixion with all its attendant agony, the awful hour that shook the heavens and the earth, was turned into glorious triumph by the resurrection of Jesus from death. Had He remained sealed in death we should have only the remembrance of a beautiful life and a noble, courageous, but futile, sacrifice. All of His teachings which had stirred the multitudes with a new hope would have become so much dead philosophy. Life with its commonplace of toil, affliction, sorrow, and death, would have gone on in ceaseless daily grind, without other reward than that of mere physical existence. But now is Christ risen from the dead. This pronouncement is more than the message of an empty tomb. It is the resurrection faith.

Yet the human heart finds it hard to grasp. Joseph of Arimathea, Nicodemus, and their helpers, had so far failed to grasp the truth of His promised resurrection that they embalmed the body in spices, wrapped it carefully in graveclothes, and laid it tenderly away in the tomb. Their work was perfectly done with an idea of permanence. Heartbroken, on the third day, the women who had been loyal to Him through His death, came to the tomb, not to find a resurrected Christ but to mourn His death and lavish their affection upon His dead body. They were confronted with an empty tomb. Perplexed and wondering they turned to find an angel who challenged their fears and sorrows, saying, "Why seek ye the living among the dead?" The disciples also were disheartened and confused by His death. Now they had no message for the world, no hope for themselves. Their hope, their message had entered the tomb when Christ was laid away. But lo, the tidings of the empty tomb reached their ears! They ran thither to investigate, and found the message true. Mary Magdalene, blinded by grief and enslaved by unbelief and fear, mistook Christ for the gardener, and asked where the body had been taken. It was not until the living, resurrected Christ appeared in His glorious reality that the truth fully gripped their hearts and the transformation was wrought. It was then that the Easter message became resurrection faith. It filled and thrilled their hearts, turning sorrow into joy, and faltering unbelief into a blazing faith that fairly moved mountains. Nothing has ever touched the commonplace in human life like the resurrection of Christ. In the power of the Easter faith they turned from the empty tomb, leaving death's cold sting behind. They went out to stir a world with a new gospel of hope and life. The resurrection faith in their heart and message brought healing to the lame, the halt, the blind, lasting comfort to the sorrowing, deliverance to captive sinners, and to humanity the grand hope of eternal life.

GOD ALONE

My whole heart has not one single grain, this moment, of thirst after approbation. I feel alone with God: He fills the void; I have not one wish, one will, one desire, but in Him; He hath set my feet in a large room. I have wondered and stood amazed that God should make a conquest of all within me by love.—*Lady Huntington.*

"THEN SHALL I KNOW"

1 Cor. 13:12

"Not till the loom is silent
And the shuttles cease to fly,
Shall God unroll the canvas
And explain the reason why
The dark threads are as needful
In the Weaver's skillful hand
As the threads of gold and silver
In the pattern He has planned."

RESURRECTION VICTORY

When the battle of Waterloo was being fought, all England, waiting in anxiety for the result of that day, was dependent upon the signals flashed from station to station by semaphores. Late in the day the station on the tower of Winchester Cathedral received the signal, "Wellington defeated." Just at that moment a dense English fog shut out the light falling upon the land. The news of disaster quickly circulated in the city. Soon the whole land was in gloom bordering upon despair. Then the fog lifted, and the message was completed: "Wellington defeated the enemy." Sorrow turned into joy. Defeat into victory. So hope died out in the hearts of men when Jesus was buried in Joseph's tomb. The fog of disappointment settled down upon the world. It seemed as though Christ were defeated. But on the third day the fog lifted and there was flashed to the world the glorious news that Jesus had risen and had destroyed sin and death. Joy filled the hearts of His disciples as they now saw their Lord.

ATTENTION
SUNDAY SCHOOL WORKERS

Those of you who use the large picture rolls will find the picture for May 19 missing. There was also one picture left out of the first quarter roll.

This is how it happened:

There are thirteen Sundays in each quarter, but only twelve pictures in each roll, no picture having been provided for the review Sunday. Because some Sunday schools wanted a picture for the review Sunday, and the makers of the rolls did not want to raise the price of the roll, they left one other picture out when they put the review picture in. They did this without notifying us.

We now have their assurance that this will not happen again.

We are very sorry for the inconvenience you have suffered and will again suffer on May 19, and want you to know that we are doing everything possible to guard against this trouble in the future.

GOSPEL PUBLISHING HOUSE



...Our Ministry...

HELPS AND HINTS FOR CHRISTIAN
...WORKERS...
W. T. GASTON

...The Introduction...

Much depends upon the way the preacher begins his sermon. It is exceedingly hard to gain the attention of an audience after a poor beginning has been made. What is called the "introduction" is supposed to be the first thing in a well arranged discourse. However, it is not indispensable. "Time is precious, and none of it should be wasted on introductory matter unless it is judged requisite for very important reasons" (Dr. Dykes). "The preacher must come to his theme at once. He must not deal in prolix preludes. He must leap like a man from a moving train and touch the ground on a dead run. He must instantly throw a challenge to a man's brain. He must flash his sword at the outset of the fray, then the auditors will not care to drowse" (Bishop Quayle). "This generation desires to be ushered into the subject of the day without wearisome preliminaries, and nothing will more certainly take the edge off the appetite than a laborious preface. . . . It is really getting up steam; and there is no use inviting the passengers on board until the vessel is ready to start" (Dr. Watson).

Without doubt there is a great deal of time wasted with dull, drab, prefatory matter. We should learn to get at once into those things that are really worth while with all the snap and energy at our command if we would get the attention of this nervous age.

Some preachers seem to have about as little conception of the value of time as a man who was being examined for a chauffeur's license. When asked what he would do should he meet a carriage loaded with women and children and see the team take fright, he answered, after scratching his head a moment, that he would take the machine to pieces and hide the parts in the bushes.

Giving due consideration to the pos-

sibility of eliminating altogether a formal preliminary, it is still very important that we carefully consider the purposes and qualities of a proper introduction. As a rule abrupt beginnings are unnatural and should be avoided. This principle is clearly set forth in nature. The day begins with dawn, and the night with twilight. It is instructive also to note the significant fact that almost all books, even the books of the Bible, have an introduction.

PURPOSES. 1. To engage interest in the subject which the preacher purposes to discuss and to inspire hope and expectation in the minds of the hearers. Some subjects are not altogether palatable, and it is well in the very beginning to say something that will dispel prejudice and disarm opposition. Our first problem is to get a favorable hearing, and this is the first great purpose of an introduction.

2. The purpose of an introduction is also to prepare the mind of the people to understand the message and to accept its conclusions. Therefore the introduction is the place to clear the atmosphere of obscurity and dispel the fogs of misunderstanding. A sermon that is not intelligible is never palatable.

SOURCES. The sources of an introduction are many and of course will vary according to the theme and general circumstances, yet a few suggestions may not be amiss.

1. Often a brief survey of the context will secure the rapt attention of the people and prepare them for the message proper.

2. The audience is quickly interested in a portrayal of the customs and habits of Bible times.

3. The occasion may sometimes furnish a suitable source of an introduction. The wise preacher will take advantage of every topic agitating the

public mind to get on common ground with his hearers. That is, he will begin where the attention is already focused and lead his hearers gradually into the more profound truths that are upon his heart.

QUALITIES. 1. The introduction should have a natural relation to the theme. It has been likened to the porch to a house. The house is the important thing for which the porch serves as a convenient approach. This rather crude illustration may serve to emphasize the relationship between the introduction and the sermon itself. Preliminary remarks should lead naturally into the body of the message.

2. It should be clear and easily understood. We should not get deep and weighty in the beginning of a sermon, else some modern Thomas will say, "We know not whither thou goest." Aim at simplicity and clearness in your introduction so that every member of the congregation may launch out with you without great mental effort.

3. It should be brief. The introduction may contain only a few words, and should consist of but a single thought. To go further than this is to attempt to introduce the introduction. Dr. Howe once remarked with regard to a certain preacher that he was so long "laying the cloth" that he did not feel certain that any meal would be served. This is a common but serious fault among preachers. Referring again to the figure of the house, I would advise against keeping the people waiting on the porch. Usher them into the house, making sure, however, that it is warm and in proper order. Some sermons remind me of the palatial-looking houses constructed for moving-picture purposes. They consist only of a nice front. When you enter through the front door you find yourself in the back yard. This is all right for the pictures, but a sermon built on that order is a thin affair and a great disappointment.

4. A good introduction must have the divine anointing. Too many feel that it is quite all right to start in on a cold trail and wander aimlessly for a time just so they strike fire before they are through. It may be possible to finish so admirably that an indulgent congregation blessed with the grace of longsuffering will forgive the loss of some thirty minutes valuable time, but this is too much to expect as a rule.

I would not have you infer that it is proper to begin with any display of feeling. Even if the preacher is on fire with the message, he should remember that the people are not, and that it will be easy for him to begin

(Continued on Page Nine)

-:- "Wilt Thou Be Made Whole?" -:-

By P. C. Nelson

What a question to ask an impotent man! A man who had been an invalid for thirty-eight years! A man whose case was utterly hopeless so far as human skill and remedies are concerned! A man despairing of ever getting help from man or God! Yet this was the question our Lord directed to the impotent man at Siloam's pool. John 5:6. Dear afflicted one, Jesus is "the same, yesterday, and to-day, and forever." Heb. 13:8. He has never lost His power or compassion, and He is ever near His own. Matt. 28:20.

If the Bible teaches divine healing for our time, that is a sufficient basis for our faith, and we would be safe in standing on the Word even if we didn't know of a single case of healing. Our faith should ask for no more evidence than, "Thus saith the Lord." Let us therefore go down and examine

The Bible Foundation

for our faith in the healing grace of our Lord. If we begin in Genesis, we get no further than 20:17 before we find a case of divine healing in answer to the prayer of faith. In Exodus 15:25, 26 we have the great *covenant of healing*: "There He made for them a *statute and an ordinance*, and there He proved them, and said, If thou wilt diligently hearken to the voice of the Lord, thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians; for I am the Lord that *healeth thee*." This covenant was made before the covenant of Sinai and we believe that God wants to stand in the same relation to all His people now as He did to His ancient people Israel.

The Lord must have healed many of the Israelites before they went through the Red Sea for we read of no ambulances, wheel chairs, or crutches, but we do read that "there was not one feeble person among their tribes." Psalm 105:37.

In our time, it would be impossible to move two or three million people from one city to another, to say nothing about crossing a sea on foot, without numerous, stretchers, and wheel chairs, and even with the aid of all these up-to-date conveniences, many who are in our hospitals would die if you attempted to move them at all.

If God's people will observe the conditions laid down in God's ordinance of healing (Ex. 15:25, 26), they will find it no harder to obtain healing now than it was in Bible times. Healing is revealed in Leviticus, in Numbers, and in Deuteronomy. It is revealed in the historical books, in the poetical books, and in the prophetic books, of the Old Testament. Healing runs like a scarlet thread through the Bible from first to last. Of all the many cases of healing referred to in the Bible, not a *single case* is ascribed to the skill of physicians or to the efficacy of human remedies. We do not say that no one was ever healed in Bible times by human

me, and I shall be saved: for thou art my praise."

If the order denotes emphasis, healing is given the first place here. Our Lord considered it as sacred a service to open the eyes of the blind and the ears of the deaf, and to heal the sick, as to preach the gospel. In commissioning the Twelve, He commanded them first to preach, and then to heal (Matt. 10:7, 8). In commissioning the Seventy, He commanded them to heal the sick and to preach that the kingdom of God was at hand. Luke 10:9. In commissioning the whole body of His followers, He commanded them to preach the gospel to every creature, and to lay their hands upon the sick for their recovery. Mark 16:15-18. The healing of the body by faith in Jesus Christ is

Part and Parcel of the Gospel

Christ's ministry to the bodies, and His ministry to the spiritual needs of His own, are inseparable. Those who argue that divine healing is a thing of the past are in danger of proving by the same reasoning that the forgiveness of sins and salvation of the soul have likewise ceased. Note carefully the texts already cited. Some say that divine healing was confined to the apostles and ceased with them. It never was confined to the apostles. In the New Testament times Jesus began the healing ministry, then commissioned the Twelve, and soon after that, the Seventy to carry on the same work, giving them the very same power that He Himself exercised, and finally extended the power to all who believe. Mark 16:17, 18; John 14:12.

While the Lord was with the apostles, John found a man "who followed not us," but was casting out demons in the name of Jesus, "But Jesus said, Forbid him not: for there is no man which shall do a miracle in My name, that can lightly speak evil of Me." Mark 9:38, 39. While the apostles were all at Jerusalem, Stephen (not an apostle) "full of faith and power, did great wonders and miracles among the people." Acts 6:8. So far as we can see by the inspired record, the Lord never intended that any of His ministers should go forth to preach the gospel without faith to pray for the healing of the sick, and the burden of proof rests upon those who take the contrary position. Who has the authority to countermand the Lord's orders, as given in Mark 16, John 14:



remedies, but we say that there is no *mention of such healings*.

Some in our times have much to say against what they term "mass healing" services. What would these objectors have said if they had been with Moses when he set up the brazen serpent (Numbers 21:8, 9), or with Elisha when he prayed the Lord to open the eyes of the whole army which had been struck blind (2 Kings 6:20), or with Jesus when the multitudes came to Him for healing and "He healed them all" (Matt. 8:16-18), or with the apostles when crowds of afflicted people were brought to Jerusalem from many cities to be healed "and they were healed every one"? Acts 5:14-16?

Healing and Saving Equally Sacred

Psalm 103:3 puts the healing of the body on a par with the forgiveness of sins: "Who forgiveth all thine iniquities; who *healeth all thy diseases*."

Jeremiah cries (17:14): "Heal me, O Lord, and I shall be healed; save

12, and James 5:14? The decrees of all Christendom cannot make void the Word of God. There is no evidence within the lids of the Bible to prove that the Lord ever intended His healing ministry to cease as long as any sick or afflicted can be found on this earth. It is *part and parcel of the gospel*. "What therefore God hath joined together let no man put asunder."

Healing in the Atonement

Matt. 8:17 gives a very correct translation of the original Hebrew in Isaiah 53:4, and shows that the healing of our infirmities is provided for in the sufferings of our Lord. That sickness and numberless bodily ailments and afflictions have fallen upon the race because of sin, is believed by most evangelical Christians. This view harmonizes well with Rom. 5:12-19 and with Deut. 28:15-68. If God indeed allows sickness to afflict the human family because of sin, and Christ died to save us from the guilt, power, pollution, and penalties of sin, why should it be thought fanatical to believe that provision for our bodily healing was made in the atonement? Even if we had no specific statements to that effect in the Word of God, sound logic would drive us to this conclusion. But we have as specific statements to prove that Christ suffered to free us from sickness as we have to show that He died to save our souls from sin and from its consequences. Isaiah 53 is the outstanding passage on the atonement. The fourth verse, when correctly rendered, shows that He bore our pains and took away our sicknesses. See Matt. 8:17. The fifth verse says, "*With His stripes, we are healed.*" Matthew says that our Lord's healing ministry was a fulfillment of this prophecy. In Galatians 3:13, Paul says that Christ has redeemed us from the curse of the law by Himself becoming accursed. If sickness is a curse, and Christ died to lift the curse, why should those who flee to Him for refuge and partake of His grace, themselves also partake of the curse?

But just here, and the more especially because this article is going forth at the Easter season, the bearing the Resurrection has on divine healing should receive mention. The Lord Jesus offered Himself a sacrifice by way of atonement as has been said. Because of that atonement we come boldly to the throne of grace and, through repentance and faith, our sins are washed away and we are born again. But note, the resurrection is an essential. It is true that He "was delivered for our offenses," but just as necessarily He "was raised again for our justification." Through His name

the man at the Beautiful Gate of the temple was, by faith in His name, made strong. But the power in that name is dependent upon the fact that it is the name of a living Christ, not of the Christ on the cross or in the tomb.

It seems almost beyond belief, but He declares that the works that He did we shall do as well, and in the incident of the lame man at the Beautiful Gate we see a little about how this amazing thing is to become true in us. When they marveled at the miracle and were crediting Peter and John with having performed it, Peter assured them that it was the name of Christ, whom God had raised from the dead which, by faith in that name, had healed the man. Christ's being raised from the dead was necessary. Without it there could have been neither power nor authority in His name. Without that Resurrection the dis-



ciples would have remained as the women found them when the message that the tomb was empty and that the angel had said, He is risen, was first carried to them. But for the Resurrection they would have lived on mere fishermen. It was the resurrected Christ on the shore who called them again from their nets, imparted to them of His life, and sent them forth as flaming evangelists. No less is it true to-day that without His Resurrection we should be helpless either as preachers of repentance or as instruments of divine healing.

Sickness Not God's Will

God willed the happiness and health of all mankind. The devil as the enemy of God and the enemy of man desires our destruction, and would put upon us all kinds of afflictions of soul and body. The book of Job throws light on the afflictions of the righteous. God may permit sickness, but the devil brings on the afflictions. Job 2:6, 7. When Job had fully learned the les-

son of his own helplessness and unworthiness before God, the Lord healed him, and Job prayed for his friends and they were healed, and the last state of Job was better than the first. Job 42. Jesus found a woman who had a "spirit of infirmity" and was bowed together, unable to lift herself. To her He said, "Woman, thou art loosed from thine infirmity." Luke 13:11, 12. Who had bound her? When the ruler of the synagogue, who was in perfect accord with the devil, indignantly objected to her healing, our Lord replied, "OUGHT NOT THIS WOMAN, BEING A DAUGHTER OF ABRAHAM, whom Satan hath bound, LO THESE EIGHTEEN YEARS, BE LOOSED FROM THIS BOND ON THE SABBATH DAY?" Luke 13:14-16. This woman was bound, not by the Lord, but by Satan. Jesus did not go around making people sick, or laying terrible afflictions upon them, but He went about undoing the work of the devil; as Peter says, "God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all who were oppressed of the devil, for God was with Him." Acts 10:38. John says, "For this purpose, the Son of God was manifested that He might destroy the works of the devil." 1 John 3:8.

Our Lord in the synagogue at Nazareth, reading Isaiah 61, applied to Himself the words, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He sent me to heal the brokenhearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4:18, 19. He never refused to heal any one on the ground that it was God's will for certain ones to be sick or deaf or blind, and He instructed first the Twelve (Matt. 10), then the Seventy (Luke 10), to preach and heal the sick, and finally gave the commission to all believers, as we have it recorded, in Mark 16:15-18. Several times it is mentioned that *all* the multitude of the sick were healed by our Lord and His followers. Matt. 8:16; Acts 5:16. The devil not only grievously afflicts the children of God, but he hoodwinks many of them into believing God has afflicted them and is determined to keep them under affliction, while the Psalmist says, "Who healeth all our diseases" (Psalm 103:3), and again, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." Psalm 34:19.

Settle it, once and forever, my afflicted brother and sister, that it is not God's will for you to remain under affliction, but it is God's will to

heal you. As long as you doubt the will of God to heal you, it is impossible for you to offer "the prayer of faith," and it is "the prayer of faith" that shall save the sick. James 5:14. This leads me to speak of

God's Directions for Healing

They are so simple that the most ignorant can understand them. "They (believers) shall lay hands on the sick, and they shall recover." Mark 16:18. The most specific and complete directions are found in James 5:14-18. Let us analyze this text: (1) The sick one is to call for the elders of the church, (2) they are to come and pray over him, (3) and anoint him with oil in the name of the Lord; (4) the afflicted, if guilty of sins, must confess his sins, and God will forgive him. The promise is very specific, "The prayer of faith shall save the sick, and the Lord shall raise him up. What sickness? Any sickness. Must he have an apostle? No, that may be impossible. In every New Testament church there were elders who were appointed because they were Spirit-filled and full of faith, and therefore qualified to visit the sick, minister to their spiritual needs, help them to see their faults, then repent and confess, and lay their hands upon them and anoint them with oil, praying over them the prayer of faith.

Notice the parties to this transaction: the man who is sick and helpless, perhaps so weak that he cannot even pray; the Spirit-filled representatives of the church; the Father in heaven, to whom our prayers are directed; the Lord Jesus Christ, in whose name (that is, by whose authority) the anointing oil is applied and the hands laid upon the afflicted; and the Holy Spirit, symbolized by the oil, through whose agency our Lord worked His miracles while on earth. Matt. 12:28. Through the Holy Ghost also He gave commandment to the apostles (Acts 1:2), and offered Himself to God. Heb. 9:14. Through His agency our Lord still works, and without His gracious presence and power His followers stand helpless before the devil and those whom he has bound.

A Cloud of Witnesses

In this article we have rested the whole proposition on the Word of God. Our position is fortified by reference to church history, biography, and interpreters of the Word, but space is wanting to hear these witnesses now. Perhaps in later issues we may attempt to treat this subject by citing some of these witnesses. Suffice it to say now that church history and biography prove that miracles of healing did not cease with the apostles, but in every age where

New Testament faith has been found, New Testament miracles have occurred. John Wesley in his journal records about two hundred and forty cases of healing in answer to prayer; and in his "Notes on the New Testament," his comment on James 5:14 is exactly according to our teaching. In our times, the most amazing and indisputable cases of healing have occurred, and are now occurring daily.

Since the writer was raised up in Detroit, by the Lord, Oct. 23, 1920, from what might have proved his deathbed, he has had the privilege of anointing for healing about fifty thousand persons all over the United States and part of Canada, and he wants to record his personal testimony to the faithfulness of our Lord in answering the prayer of faith and healing the sick, the lame, the paralyzed, the rheumatic, the deaf, the mute, the blind, and those afflicted with cancers, tumors, tuberculosis, heart trouble, and other troubles too numerous to mention. Even some born deaf and mute have been made to hear and speak, and some born blind have been made to see.

This is not a "hope so" or "think so" or a "guess so" matter with us; but with our Lord we would humbly say, "We speak that we do know, and testify that we have seen." John 3:11. And, thank God, the writer is only one of many thousands who see the sick and afflicted healed, and the number of those who have this faith is increasing daily. Even little children in the simplicity of their faith have been used of God in the healing ministry. Our Lord is forcing this great truth upon this generation, and with amazing rapidity it is gaining adherents over all the world. Divine healing is a powerful evangelizing agency, both in the homeland and abroad. It is Christ's method and has never been antiquated, superseded, or surpassed, and never will be so long as there are sinners to be saved and sick people to be healed.

RESURRECTION AND HOLINESS

(Continued from Page Two)

ness he so much loved. Henceforth he would take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake. And all for what reason? "That the power of Christ may rest upon me," the meaning of which is, that it might envelop him like a tent. He chose to live in resurrection power at any cost to self.

See your Christian position. When Satan tempts, remember ye are risen with Christ. Fight the good fight of faith. Trust not to feelings, neither to sight. When self would clamor for

an audience, and seek to reason its rights, take the position of holiness—self has no rights in this new life. It is to be no longer "I" but "Christ," His nature and grace. The fleshly lusts that war against the soul must be rejected. Between the new life and the old stands the cross with its sin-cleansing atonement. Plead its merit, claim its power, trust its promise, and rest in its accomplished redemption. "The blood of Jesus Christ His Son cleanseth us from all sin." "Sin shall not have dominion over you." As faith rests in the finished redemption, the Spirit enables you to do all things through Christ which strengtheneth you. "For ye died, and your life is hid with Christ in God."

Have you died unto sin? Is it a settled fact? Is your all definitely surrendered to God? Have you covenanted to go through with Him at any cost? You did not know what it might require, but the Lord who accepted your surrender knew, and sent the Holy Spirit to your hungry, sincere soul, and you were gloriously filled. Now the process of development in the image of Christ is begun. Do not say, "This is an hard saying, who can hear it?" Do not forsake following your Saviour in the way of holiness. Neither become a second Peter, following afar off, having a desire for Christ, yet unwilling to pay the price required that the Spirit may work in you the fellowship of His sufferings. Return, ye prodigal. There is no Pentecost without its Calvary; no permanent anointing of the Spirit apart from a holy heart; no glorious, blissful, full, devoted life without its cross. The risen life and the cross cannot be separated. They are each parts of one whole. You may avoid the cross of actual experience and be a powerless professor of Christianity, but to be an overcoming Christian there must be crucifixion. "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

It sometimes happens that ministers feel that their value in the kingdom of God is estimated by the salary they receive. This is false standard. If it were a true standard, then Jesus and the apostles were evidently poor sticks in the ministry. There are many things besides real value in the kingdom of God that enters into the amount of salary that a minister may receive.—*World Evangel*.

? Questions and Answers ?

Conducted By E. S. Williams

16. *Is there a difference between the Baptism with the Holy Ghost and being filled with the Holy Ghost as in Acts 2:4?*

Being filled with the Spirit in Acts 2:4 is the fulfillment of "He shall baptize you with the Holy Ghost" of Matt. 3:11. "Be filled with the Spirit" (Eph. 5:18), is primarily an exhortation to those who have already been filled, or baptized, that they keep filled.

17. *Is it true that when the serpent beguiled Eve he thus legally became this world's king, and proved it when he offered Jesus all the kingdoms of this world if He would fall down and worship him? Has Satan a legal right to put sickness and affliction on the people, which God cannot hinder until the second coming of Christ? If this be so, please explain the scriptures which teach that Christ is King of Kings.*

God created man to have dominion over the earth. Gen. 1:26; Psalm 8:6; Heb. 2:7. This, man lost in the fall. Satan has since then been a usurper, and is spoken of as the god of this world (or age). 2 Cor. 4:4. Man, the rightful ruler, has been enslaved to sin and Satan. Rom. 6:17; Eph. 2:2. Jesus came, the last Adam. 1 Cor. 15:45, 47. As such, He was tempted by Satan who promised to give Him all the glories of earthly kingdoms if He would but fall down and worship him. The result of the temptation proves that Jesus refused to receive anything from the Prince of Darkness. For Satan had no right to possession, legal or otherwise.

God is sovereign, and all those powers which shall be manifest in Christ when He appears as King of kings (Rev. 19:16) are His. Satan cannot, unless God permits, put either sickness or distress upon one. This is specially true of the children of God. Job 1:9-12; 2:4-6; Psalm 91. God is sovereign, both in the realm of spirits (Col. 1:13; 2:15) and of men. Dan. 4:26, 34, 35. Were this not so, Jesus could not have given His disciples power over all the power of the enemy. Luke 10:19.

18. *Paul admonishes not to give place to wrath, and instructs us to, through kindness, heap coals of fire upon their heads. Rom. 12:20. Does*

this advice apply to differences between baptized Christians?

It does. It is the Christian spirit toward any one.

19. *Does the twenty-second chapter of Revelation give us a picture of the reign of Jesus on the throne of David at Jerusalem?*

The twentieth chapter of Revelation gives us the time when Jesus shall reign on the throne of David. In the twenty-first and twenty-second chapters we have a glimpse of the eternal home of the saints after the millennium. See also 2 Peter 3:10-13.

20. *Are the twelve fruits mentioned in the twenty-second chapter of Revelation the food of the bride who sits by the side of the Lord in His glory?*

The Bride will no doubt partake of this fruit. Wonderful things are before us in the Paradise of God. 2 Cor. 12:4.

21. *Some say the robe of righteousness has scarlet and blue in it, and threads of gold. In Revelation the robe is called a white one. Will you please give me light?*

Whoever has taught that the robe of righteousness has blue, scarlet, and gold, has borrowed from the tabernacle and priestly service of the Old Testament. In the tabernacle there were curtains of blue, scarlet, purple, and fine twined linen, in which were worked designs of cherubim. Ex. 36:8. It is generally taught that these curtains typified our Lord Jesus Christ, as is shown by the rending of the vail at His death. Luke 23:45; Heb. 10:20. The blue represented His heavenly origin, or spiritual life; purple, His royalty; scarlet, atonement; fine twined linen, His perfect humanity. This might, in a secondary sense, be likened to the robe of saints as partaking of the divine nature, and having the character of Christ wrought out in their lives. (See also the garments of the Priest.) Ex. 28:4-8. But the robe of righteousness of the saints is essentially the white robe, the righteousness of Christ becoming our righteousness through the Holy Spirit.

Divine love never fails. It suffers without bitterness. It bears without pinning. It endures without hatred.—R.

THE RISEN CHRIST

(Continued from Page Three)

that the quotation suggests. The risen Christ is "King of kings." As the King, He then has power over all the power of all kings, for we read that when God raised Him from the dead He "set Him at His own right hand in the heavenly places, far above all principality, and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come." Eph. 1:20, 21. The permanency of His words is sure; Christ said, "Heaven and earth shall pass away, but My words shall not pass away." Matt. 24:35. Here we see Him as our omnipotent King, with power over all and forever: the same power that He imparts to His children to make them "overcomers"—and "ye shall receive power, after that the Holy Ghost is come upon you."

This is the time of the year that brings us especially near to our blessed Saviour. Shall we not, as Paul of old, forget the things that are behind and cling closer to our risen Christ: spend more time with Him, as the Omniscient Prophet, who unveils the whole panorama of life; as the Omnipresent Priest, who sees and knows our every need, sympathizes and gives constant help; as the Omnipotent King, who has overcome for us and is now preparing a mansion for us over there where thieves and robbers cannot break in and where tears are wiped away?—*Gospel Herald*.

THE INTRODUCTION

(Continued from Page Five)

with an intensity of feeling that is quite beyond their sympathies. All our sermons should start in the temperate zone and move toward the equator; and all of our thoughts, even the very first, should be stated in words that are spiced with that peculiar and exalted energy of the ever blessed Spirit.

THE BLESSING OF DARK DAYS

Our Lord is constantly taking us into the dark, that He may tell us things. Into the dark of the shadowed home, where bereavement has drawn the blinds; into the dark of the lonely, desolate life, where some infirmity closes us in from the light and stir of life; into the dark of some crushing sorrow and disappointment.

Then He tells us His secrets, great and wonderful, eternal and infinite; He causes the eye which has become dazzled by the glare of earth to behold the heavenly constellations; and the ear to detect the undertones of His voice, which are often drowned amid the tumult of earth's strident cries.—Rev. F. B. Meyer.



The Gospel in Foreign Lands



THE ASSIOUT ORPHANAGE

Our Sister Lillian Trasher has now been laboring for the Lord in Egypt for nineteen years and has been used to establish the Assiout Orphanage, which has been the means of blessing and salvation to hundreds of lives. At the present time our sister is directly responsible for the maintenance of over five hundred widows and orphans. The Orphanage has so commended itself to the Egyptian people that nearly two-thirds of the support for this institution comes from that country. This is no small matter when one considers that over \$2,000 is needed each month in order to cover the general expenses of the work.

There is, however, still room for expansion and we want to help our Sister Trasher in prayer as well as by other means, so that some of the financial burden may be lifted from her shoulders. God has placed His seal of approval on her ministry in a very real way by pouring out His Spirit upon the children as well as on the older people who are under her care, so that several hundred have been saved during the past few years and a large number baptized in the Holy Ghost according to Acts 2:4.

The picture we have printed is of a few of the little girls who have been rescued from the Master. If any Sunday school class or Young Peoples' Society would be interested in supporting one of these children we shall be glad to arrange this for you. The amount required would be from \$4 to \$5 per month. Any who might be interested in this may obtain fuller information by addressing their communication to the Foreign Missions Department, 336 W. Pacific Street, Springfield, Mo.

THE MELA

Just what is a *mela*? Well, in India it is a large gathering of people who come from every quarter, some from long distances, to one of their sacred cities for the purpose of worship.

Of course few of India's people own automobiles or even horses, so they travel on foot or by ox-cart for many miles, carrying their bedding and babies. About eight miles from us is one of these sacred cities and they just had two of these melas, one merging into the other and lasting about four days. The first day the people gathered and marched once around the city, then returning to their temple they marched seven times around it (the devil's counterfeit of the Jericho march, I guess).

Oftentimes at these melas people hang over hot fires or lie on spike beds or walk on hot coals, or hang their bodies full of hooks, etc., or do other horrible feats of torture to do penance for their sins. Of

course the main object of the mela is to bathe in the waters of India's sacred rivers to get rid of the burden of sin. The first day one of the missionaries and a few of the saved boys went to sell Gospels among the people. It is hard to get the Gospels out these days due to the Aryas, a sect of people opposed to Christianity. One man told the missionary to go to hell with his Gospels; the missionary not seeming to understand him replied, "Oh, if you are going to hell this book will tell you how to keep from going there," and the man bought a Gospel.

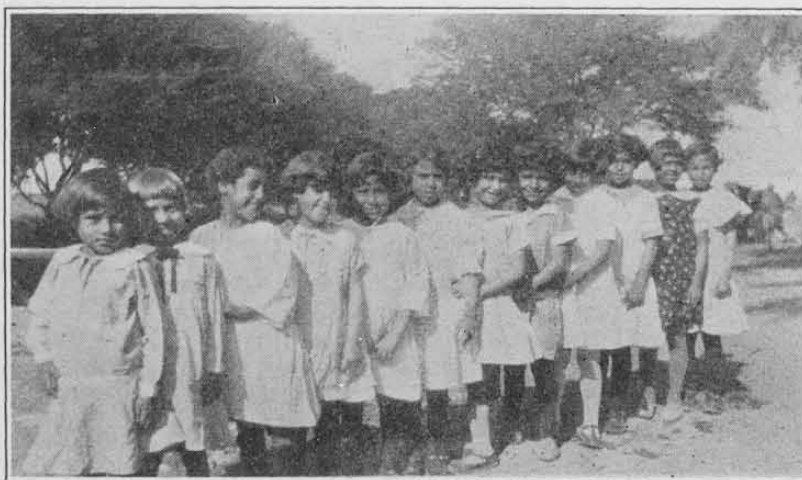
The last day of the mela our Indian preachers, some of the teachers, many of the saved boys and four of the women, together with three missionaries, decided to give the day to selling Gospels to this

advantage of this and our crowd dispersed to different parts of the mela to sell more Gospels. About one thousand Gospels were sold at this one mela. May be you would like to know if we walked to the mela? No! We women went on an ekka—a small wooden platform on two wheels, with four bamboo poles, drawn by a bony little horse. There were no rubber tires, and the funny little conveyance hit all the bumps in the road, but it got us there and back again and carried the Gospels too.—V. H.

MISSIONARIES SAILING

On March 14th Sister Dorothy Radley, whose husband laid down his life in Nicaragua a few years ago, and Sister Irene Williamson, a new missionary recruit, will be sailing together for Nicaragua. Sister Williamson graduated from the Southern California Bible School in 1925, and has since that date been occupied in evangelistic and pastoral work with considerable success.

Sister Radley has proved her missionary spirit and ability in her previous term of service on the field, and we feel sure that both of these missionaries will find a warm welcome awaiting them at their destination. They will take up ministry at Matagalpa in co-operation with Brother and Sister Schoeneich.



Some of the little girls from Miss Trasher's orphanage

crowd. Little Zaida Delight Hardey joined the crowd. She is only ten years old and thinking she would be too timid to sell Gospels she took the victrola to play so as to attract the crowd. After playing a few pieces she picked up some Gospels and some tracts and started out shouting at the top of her voice the Gospel message and the price of the book. By noon she had sold quite a number and God so anointed her for the work she had lost all fear and I saw grown men stop to ask her questions about the Lord. It is not an easy task to shout to the people as fast as you can speak while hundreds of pairs of feet are passing by and kicking up great clouds of sand for you to breathe in and often shouting back mean things at you. Standing for hours in India's scorching sun not daring to drink the water along the way as it has not been boiled, taken alone is a hard task.

Many are the funeral sights at these melas, for they carry their dead to the river to burn. We saw four funerals in three hours.

Such greetings as relatives give! Instead of handshakes or a kiss they hug one another and wail as if they were dying. If they meet one of higher caste they kiss his feet. Some of the people could not get to the sacred city so they stopped at smaller places along the river. We took

GOOD NEWS
We feel sure that the friends of our Brother and Sister Frank Nicodem of Rupaidiha, India, will be interested to know that God blessed them recently by adding another little son to their family circle on January 26th of this year.

NEWS FROM MANY LANDS

POLAND
Albert Clause

For sometime we have been praying that the Polish people here in Lodz might be awakened to see their need, and praise the Lord He has answered prayer. There have been some saved at every meeting and some day we expect to have a Polish assembly here. There already is a strong German assembly and the Lord is blessing. Praise His Name. Souls are being saved all the time. At one place a girl was sick and she thought about going to the doctor but figured how much that would cost and gave the money to the Lord, claimed the promise of healing and was healed. There is a cabinet maker in the Lodz assembly who used to be a drunkard and lived a wicked life. He was saved and God baptized him with the Holy Ghost and he is a living witness here. He is on fire for God and is leading others to Christ. Recently we visited Platkowince and there was a real awakening. Souls were saved, some reclaimed and there is a real hunger after God at this

place. How little American people appreciate the fact that they can go to meetings as often as they like. The place mentioned above is not able to have preaching every Sunday since there are not sufficient missionaries to visit all of the places. The people want the Pentecostal message, for only that satisfies after they have tasted that the Lord is good. The work in the country districts has been hindered a lot because of the heavy snow. Traffic has been tied up and the weather is very cold, 30 below zero. Pray for Poland.

SHWEIFAT, SYRIA
Pearl Lovesey

The Lord is truly with us here in Shweifat. Many of the big girls of the school have come to a saving knowledge of Christ and the people of the village cannot but notice the change in the children. When they first come to us they are filthy and usually in rags. When they are cleaned up and taught in the ways of God they are as sweet and lovable as the little ones of America. The greatest miracle that our Lord performs is that of transforming a soul. Who but God can change the desires and ways of the natural man so that he delights in spiritual things.

One of the village boys testified at our watchnight service New Year's eve that the year before he had welcomed the New Year with gambling and drink. This year, he said, he was rejoicing in the love of the Lord who is mighty to save. He is only one example of what God has done for these people.

There are thousands of villages in Syria yet to be "possessed." Miss Malick has been praying for seven years for workers. I tell her that I am only the earnest of what is to come. We are together standing in prayer for at least twelve missionaries. We are looking forward to having outstations in Syria and Arabia. We ask the friends in America to pray with us for this need. It is hard to see so much suffering and not be able to help.

We have had cold weather in the last few months and as we go about the villages we see little ones scantily clad and without shoes or stockings. Their little feet are blue with cold and their faces drawn and pinched with suffering. These little ones are robbed of the joy of childhood. The orphans of the school are a testimony to what God can do with such little lives.

I do thank my Lord for the privilege of serving Him here in this country. I am finding the study of Arabic a difficult task, but the Lord is helping me even in this. I take my recreation in the teaching of Bible to the older girls in school.

FRENCH SUDAN
Emile Chastagner

Our ten days' Convention held at Ouagadougou ended Tuesday night with a praise meeting in which about forty of the native Christians gave thanks to God for the blessing and spiritual help received during the time spent here.

Thirteen came from the Kaya Station, 65 miles away, three of whom were ungodly wives of Christian men. Before the meet-

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

ings they had persecuted their husbands, but all three were blessedly saved and are happy in their Saviour. When they return to their villages they will no doubt be persecuted and abused for the stand they have taken. It means much for women to follow Christ out here and they are very hard to reach. Twenty-two believers and inquirers came from the Yako station which is 68 miles from here. Most of them walked all the way. Some of the native Christians of Kayo and Ouagadougou are learning to read God's Word and, we feel sure, are called to give the gospel to their own people as they are even now doing whenever they have the opportunity. Four of them ministered at the evening evangelistic services in the convention and gave out the Word in power.

Our watchnight service was one of earnest prayer and praise, and after midnight we all gathered at the altar and partook of the Lord's supper. The meeting continued until 1:30 in the morning and even then we found it hard to separate. This is the first time the Christians from all three stations have met together and it is the desire of all to repeat these meetings every year.

For Christmas day, a quarter ton of grain was prepared and two oxen killed for a feast given to the poor, halt and blind. About five hundred were fed and heard a Gospel message. Praise the Lord!

GOD'S HEALING POWER IN JAPAN
TESTIMONIES OF HEALING IN TACHIKAWA
Harriet E. Dithridge

My Bible woman is constantly visiting in the homes of the people of this town and in that way she comes into contact with the rich as well as the poor. One day she brought to our attention the case of a girl about fifteen years old of a very poor family. She was the oldest in a family of very small children and should have been her mother's help and stand-by. But instead of this she was her mother's chief source of grief and anxiety. The reason was that the girl was an epileptic, and she had fits at the rate of about five or six a day. The mother brought the girl to Sunday morning service, and we anointed her with oil and prayed for her. She was helped, but not delivered. On investigation we found that the mother was still going around to various temples worshiping idols. We instructed her further and warned her. We prayed again for the girl with the thought only of healing for sickness. Again she was helped, but not entirely delivered. As we searched again for the reason we found that the mother was daily offering a little rice to Buddha. She thought that that was one thing that she could not give up. We warned her again, and the

third time that we prayed for the girl, I was impressed to cast the devil out of her in the name of Jesus. This time she was entirely delivered, and does not have any more fits. Praise the Lord! But now they do not come near the church any more. The mother's idea is that as long as her daughter is healed, why should she bother the kind teachers any more? Please pray that this whole family may learn the way of salvation, and be truly saved. The name is Kato.

We had two young men, who were cousins, saved in our church. Their name is Sawai. One time at midnight they came to us quite hurriedly on their bicycles. They told us that an older brother had attempted to commit suicide and that he had been found in an empty clubhouse groaning and in great pain. He had swallowed rat poison, and they feared for his life. They wanted us to pray for him. We prayed for him at home that night, but went to see him several times later. We found a splendid looking young man with a fine, big, strong-looking body, lying in bed helpless. The poison had burned out his stomach and affected his heart and lungs. We talked to him about the Lord, but he was very reserved. We prayed for him, and it was not long before we were gladdened by seeing him in church. He has been coming regularly ever since, and the other day he testified that he was both saved and healed by the power of the Lord Jesus Christ. Praise the name of Jesus. Please pray for him that he may be continually strengthened in the faith; and that his restored life may be used for God's glory and for the salvation of many others.

Not long after this we learned that the younger sister in the family of one of these Sawai boys was very ill nervously. She is a little girl only twelve years old, but she could not go to school, and she could not study. We told them to bring her to the church to be prayed for, so they brought her to Sunday school. We prayed for her and she immediately voluntarily testified that her head felt so much better. Later on I learned that she screamed at night so the next time that they brought her I was led to cast the devil out of her. Then we heard that she was completely delivered from her bad symptoms; and the parents were greatly impressed. The mother said that she could believe in such a religion. Please pray that all of both of these families may be saved.

The Lord has kept this large body of students and workers in constant health through a very severe spell of cold weather. When any one has caught cold or had any other slight ailment, God has immediately undertaken in answer to the prayer of faith; and we have had no serious trouble. We do praise Him, and give Him all the glory.

HOUSTON IS BLESSED

Brother Luther Nelson, Houston, Tex., writes: "God is wonderfully pouring out His Spirit in the Studewood Mission—Sister Hays, pastor—where Brother Tommy Griffin has been holding meetings for the past 8 weeks. God has truly confirmed much of His Word. Thirty-five or 40 have been saved and filled with the Spirit and the saints have been nourished by the Word."

In the Whiten

THE SOUTHERN BIBLE INSTITUTE

Many of the brethren in the South have for several years felt the need of a school for Bible training. There are a large number of young people who desire Bible training but who could not afford to go to the more distant schools. An effort along this line was put forth in 1927, at which time the Texico Bible School was opened at Dallas, Texas. It was decided, however, at the District Council meeting in June, 1928, that the Texas school be disbanded and that an effort be made (with the co-operation of the General Council office at Springfield), to establish a school which would serve the entire southern area. Plans have now been completed and four of the districts, comprising the states of Texas, New Mexico, Arkansas, Louisiana, Mississippi, Alabama, Georgia, and part of Florida, have heartily responded and are co-operating in the establishing of the school. Representatives from these districts met together in business session and decided that the new school should be controlled by a board of twelve, and appointed the following to compose that board: Brethren H. M. Cadwalder, J. C. Wilder, W. J. Walthall, C. A. Lasater, D. P. Holloway, J. O. Savell, J. E. Spence, A. L. Shell, A. T. Hickman, I. A. Smith, H. H. Moss, and J. R. Evans.

The Chambers of Commerce of several towns and cities submitted propositions to the board. It was decided to accept the offer of the Chamber of Commerce at Long View, Texas. They offered ten acres of land and \$10,000 in cash to have the school located there. The school will be beautifully situated with excellent water and other facilities. Plans have been completed for a school building to house at least one hundred students besides the faculty. There will be class rooms, a hall, reception halls, dining rooms, etc. It is expected that the building will cost between \$50,000 and \$60,000. Brother Finis Dake has been authorized to itinerate the Southern States in the interest of the school, and to raise funds for the building. Brother J. O. Savell is the chairman of the building committee, and Brother D. P. Holloway is acting as secretary and treasurer until the building is completed. Brethren H. M. Cadwalder, D. P. Holloway, C. A. Lasater, E. L. Tanner and J. T. Dake have been appointed as board of managers.

The co-operation and prayer of all who are interested in preparing young men and women for the Lord's service, are desired, that the undertaking shall glorify God.



* SIXTY-SIX CONVERSIONS

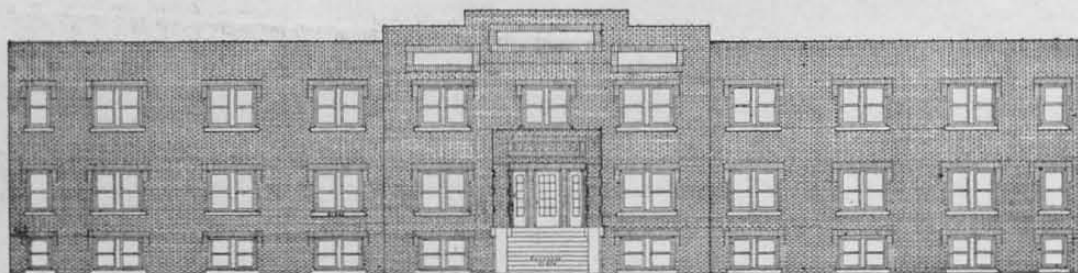
Secretary Mrs. N. Reiff, Palmyra, Mo., writes: "For more than a year the Lord has been blessing the work here. In our first revival several souls were saved. Later Brother and Sister William Andrews held a 3 weeks' meeting in which 26 were saved and 22 filled with the Holy Spirit. They have just closed a 3 weeks' meeting at Bay Island School in which 66 professed salvation. Many are hungry for the Holy Spirit."

GOD PRESENT TO HEAL

Pastors Earl and Beulah Clark, Indianapolis, Ind., write: "Just closed 8 weeks' special revival services under the leadership of Wm. A. Gierke, Los Angeles, Calif. Under Brother Gierke's safe and sane exposition of the Word the saints were edified and about 8 professed salvation. God is blessing the assembly here, and we thank Him for the splendid crowd of young people He has sent into our midst. In the last regular Tuesday night service God's power was manifest in a marked degree. A young sister was slain under the power of the Spirit and received a call for service. A young man recently saved who had had impaired eyesight from infancy and had to wear large, heavy glasses to see at all, was prayed for and immediately began to read without his glasses; he testifies that his eyes are growing stronger every day. All Council ministers passing through are urged to stop with us."

CAPACITY CROWDS

Pastor Otis R. Averill, Eau Claire, Wis., writes: "We praise God for the manifesta-



THE SOUTHERN BIBLE INSTITUTE
Architect's drawing of the proposed Southern Bible Institute

tion of His mighty power in our midst. From the very first night of the campaign conducted by Brother Joseph Terlizzi, of Le Mars, Iowa, unsaved men and women knelt at the altar for salvation. Christ and

Harvest Fields

His power to save was the theme throughout the campaign and about 35 sought the Lord as their Saviour. The city has been stirred. We are planning to build a tabernacle to accommodate the masses of hungry souls, many of whom on account of crowded quarters, had to be turned away during the revival."

DISTRICT COUNCIL MEETING

We have a letter from the Morton Sisters telling of the Rocky Mountain District Council which met at Florence, Colo., February 26 to March 1. It was declared by many to exceed any former Council in spiritual tone and uplift. More than a hundred delegates and ministers were in attendance. Love and unity prevailed throughout, including the business sessions. Fourteen persons received worker's recommendation, license, or ordination papers. It was decided that the August encampment be held in Denver.

BAD WEATHER—GOOD INTEREST

Evangelist Milton L. Fauss writes: "Just closed a successful revival at Splendora, Texas, with 9 saved and 4 filled with the Holy Ghost. In spite of the disagreeable weather throughout the campaign, we didn't miss a night. People came through the rain and cold and the Lord was in our midst. Brother Martin B. Netzel assisted in this revival."

NEW WORK GROWING

Pastor Charles A. Price, Snohomish, Wash., writes: "This is a new assembly. I came here as pastor 5 months ago; there wasn't a baptized saint here then, but thanks be to God, He has filled 7 with the Spirit. We should like any Council ministers passing this way to stop and see us."

CHILDREN'S REVIVAL

Pastor Ora Kinder, Apperson, Okla., writes: "On March 3, just after Sunday school was opened, a girl came to me saying she wanted to be saved. I asked all to come to the altar to pray. The Lord wonderfully saved the first girl, then she began praying for the others, and in about 30 minutes 13 girls and 2 boys wept and prayed through testifying that Jesus had saved them. The parents of most of them belong to Methodist, Baptist, and Christian churches. Pray that they may lead their parents into the light."

Be charitable towards others, but scrutinize your own motives.

BRIEF MENTION

Brother Hugh Y. Montgomery, Houston, Tex., reports a meeting conducted by Evangelist and Mrs. Meyer Tan-Ditter with most gratifying results.

Brother Louis Duncy reports a good 2 weeks' meeting at Wetumka, Okla., conducted by Brother and Sister Firdnan Peppers, of Arcadia, Kans., in which several souls were saved.

Word comes from Pastor Mabel Stake, Antler, N. D., of a good meeting in charge of Evangelist R. S. Peterson, assisted by Brother Godfrey Peterson and Miss Marguerite Warner, which resulted in a goodly number of conversions and healings.

Evangelist Harvey McAlister has just closed a successful campaign with Pastor A. S. Ellis, Edmonton, Alberta. Good attendance, between 30 and 40 conversions, several remarkable healings and several Baptisms.

SIXTEEN SAVED

Mrs. R. C. Loyd, pastor, San Angelo, Tex., writes: "Jesus is still saving and baptizing with the Holy Spirit. He met with us in a 2 weeks' meeting conducted by Brother W. D. Hall, saving 16 and filling 7 with the Holy Spirit as in Acts 2:4."

Forthcoming Meetings

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

SARATOGA, TEX.—Fifth Sunday rally, March 29-31.—M. E. Stubblefield, pastor.

ELECTRA, TEX.—Evangelist Meyer Tan-Ditter and wife will conduct a revival campaign here March 28-April 14.—E. B. Crump, pastor.

BETHEL CHAPEL, ARK.—Seven miles south of El Dorado, Sunday school and Young People's Convention, April 18-19.—A. W. Tanner.

IRVINGTON, N. J.—Revival campaign April 7-28, Evangelist Loren B. Staats, of Blue Rock, Ohio, in charge.—Joseph R. Potter.

MUNCIE, IND.—Revival services in the Assembly of God Tabernacle, 8th and High Sts., March 24-April 14, Evangelist Geo. Banerline in charge.—Pastor Everett Phillips.

KANSAS DISTRICT CAMP MEETINGS.—Coffeyville, July 18-28; Attica-Sharon, Aug. 1-11; Woodston, Aug. 15-25. Further announcements later.—Fred Vogler.

KNOX CITY, MO.—Local Convention and Christ's Ambassadors Rally, March 29-31, at the Assembly of God, Miss Daisy Renick, pastor. All near-by assemblies urged to come. Elder Charles E. Long, district superintendent, will be with us.

LOS ANGELES, CALIF.—Revival campaign beginning March 24, 11:00 a. m., continuing 3 weeks or longer. The Ronald L. Crozier and Croson evangelistic party will be in charge. Services every night except Monday. Take red Sierra Vista local car on Main St. to the El Sereno Gospel Tabernacle, 4980 S. Huntington Drive.—Pastor Elmer T. Draper, 664 Lombardy Blvd.

SPRINGFIELD, MO.—The 15th annual business session of the Southern Missouri District Council April 2-5 at Assembly of God, Campbell and Calloun Streets. The credential committee will meet on the 5th. Candidates for ordination or license are requested to meet the committee on that date. The assembly will provide beds for ministers and delegates, but each one must come prepared to pay for his meals.

The Christ's Ambassadors will be given one day for a special program. Let as many attend as possible. Every minister and licensed preacher of the District is strongly urged to be present. For further information write Elder Noel Perkin, 336 W. Pacific St., Springfield, Mo., or A. A. Wilson, district superintendent, Dexter, Mo.

SENECA, MO.—Fifth Sunday Fellowship meeting March 31. We expect ministers of this District and of Northeastern Oklahoma. Bring full baskets.—Pastor C. E. Friend.

FLEMINGTON, W. VA.—Revival campaign at the Assembly of God beginning March 24, continuing as long as the Lord leads.—Pastor Albert R. Ark.

COTTONDALE, FLA.—Fifth Sunday meeting at New Bethel church, 7 miles southwest of Cottondale, March 31st. Services 10:00 a. m. and 3:00 p. m. Come, bring your lunch and stay all day.—R. M. Miller, presbyter.

LONDON, ONT.—Evangelist Harvey McAlister will conduct an evangelistic campaign at the Pentecostal Assembly, commencing April 7th and continuing over four Sundays. His address will be 740 Queen's Avenue, London, Ontario.

FRESNO, CALIF.—Evangelist Watson Argue will hold a two weeks' meeting at Full Gospel Tabernacle, Divisadero at U Street, April 7-21. Near-by assemblies plan to attend. For further information address the pastor, L. R. Keys.

COLDWATER, KANS.—Special meetings at the Assembly of God beginning April 7, continuing as long as the Lord leads. Evangelists Evelyn D. Becker and Helen J. Engle, of Baltimore, Md., in charge.—Pastor F. T. Curry, Coldwater, Kansas.

MANSFIELD, O.—City-wide revival campaign at Four-Fold Gospel Hall, No. 2 South Diamond St., beginning March 25, Wm. F. A. Gierke, of Los Angeles, Calif., in charge. For further information address Oliver P. Brann, pastor.

ATTICA, KANS.—Revival meetings beginning April 30, Evangelists Evelyn D. Becker and Helen J. Engle, of Baltimore, Md., in charge. Near-by assemblies cordially invited.—Pastor V. G. Greisen.

LOUISVILLE, KY.—Miss Delores Lee Dudley will conduct a revival at the Bethel Assembly of God, 2111 West Broadway, April 28-May 12, or longer. For further information address, Pastor A. E. Baker, 2111 W. Broadway.

LE MARS, IOWA.—Revival campaign at Gospel Tabernacle, 302 Central Ave., March 17-April 7, Evangelist Zelma Argue in charge. Services every night, except Saturday, at 7:45.—Pastor Joseph Terlizzi.

NORTH CUMBERLAND, MD.—Four weeks' revival campaign beginning March 10, at the Assembly of God, North Cumberland, will be conducted by Pastor Nimrod Park, of Pittsburgh, Pa. For further information write Pastor Ralph McMakin, 304 Wallace St., Cumberland, Md.

FLINT, MICH.—The Michigan Ministerial Association of the Assemblies of God and those of like precious faith, is to meet with the Assembly of God, April 2-5. A good program is being arranged. These meetings are proving a great inspiration and help to all ministers and workers who attend.—J. P. Kolenda, pastor.

MOOSIC, PA.—Evangelist Delores Lee Dudley will conduct a 2 weeks' campaign at the Full Gospel Tabernacle, Springfield Ave., March 31-April 14, inclusive. Meetings every night at 7:45, Sundays, 10:30 a. m., 7:45 p. m. For further information write Pastor John E. Jenkins, 608 S. Blakely St., Dunmore, Pa.

CHELSEA, MASS.—Evangelist Hattie Hammond of Hagerstown, Md., will conduct special meetings at First Pentecostal Church, 113 Hawthorn St., April 7-28. Meetings nightly (except Monday) at 7:45; Sunday, 3:00 and 7:30 p. m. For further information address C. C. Garrett, pastor, 25 Barrett St., Revere, Mass.

GALENA, KANS.—Southeastern Kansas C. A. Rally will be held March 30-April 1. Board and lodging free to visitors. Special features: Orchestra and delegation from C. B. Institute, sunrise praise service on a hill Easter, and missionary program. Outside speakers: Miss Blanche Appleby, Miss Schoonmaker, Miss Gustafson and Arthur H. Graves.—Harold Jones.

DAYTON, OHIO.—The Tenth Annual Session of Central District Council, Bethel Temple, Corner Buckeye and Pulaski Streets, April 30 to May 3. All pastors, evangelists and missionaries are urged to be present. Each assembly should send at least one delegate, and two if possible. Lodging and breakfast will be provided for all ministers and delegates. We are expecting Brother Harold H. Moss, field missionary secretary, and acting editor of the Pentecostal Evangel, to be with us. Special services for the missionaries and Christ's Ambassadors on the last day.—Flem Van Meter.

BURLINGAME, KANS.—Special 3 days' meeting, April 2-4, Evelyn D. Becker and Helen J. Engle in charge.

QUINCY, ILL.—Revival campaign with Pastors R. A. and Adele Carmichael at the Assembly of God, April 14-28.—Zelma Argue.

LIMON, COLO.—The Morton Sisters and Miss Juanita Tubbs, pianist, will conduct a revival campaign in the Masonic Hall, March 3-31.

COLUMBUS, GA.—Superintendent J. E. Spence will conduct a Bible convention at the Assembly of God, 3125 3rd Ave., March 27, to April 1st.—Pastor M. L. Smith.

FREELAND, PA.—Revival services at Calvary Pentecostal Church March 17 to April 7, Elder D. H. McDowell, of Washington, D. C., in charge.—Pastor J. Grayson Jones, 702 Birkbeck St.

LYONS, N. Y.—Dr. Wm. Keeney M. Towner will conduct special services March 17-April 7, at the new Full Gospel Center. For information write Mrs. Mary Ross Danforth, 86 Broad St.

KISSIMMEE, FLA.—City-wide campaign March 14-31 at Christ Church, Pentecostal, corner Brack and Oak Streets, Evangelist Wm. A. Espeseth and party in charge.—Perry W. Haddock.

PHOENIX, ARIZ.—City-wide campaign beginning March 24, Evangelist Chas. S. Price in charge. For further information write Pastor Henry A. Felicy, 721 W. Taylor St., Phoenix, Ariz.

REGAN, N. D.—Evangelist Elsworth E. Kroghstead, of Albert Lea, Minn., will hold a series of meetings at the Assembly of God hall, March 26 - April 7 or longer.—C. E. Oster, pastor, Box 84.

SIDNEY, OHIO.—Evangelist Wm. Emenegger and Brother L. C. Hicks will hold evangelistic services at Mission Church on West Park Street, March 14-31. For further information address Pastor Chas. C. Shie, 202 North Main Avenue.

GREAT FALLS, MONT.—Evangelist Rangnor S. Peterson, of Pelican Rapids, Minn., will conduct a 3 weeks' revival campaign beginning March 28, at the Assembly of God, 213 9th St., N.—Pastor W. Paul Jones, 518 5th Ave. N.

DIERSBURG, TENN.—Fifth Sunday Fellowship meeting. All ministers of the Tennessee District urged to attend. Everybody invited. Free entertainment. For further information write Pastor W. N. Mills, Dyersburg, Tenn.

LUTIE, OKLA.—Near Wilburton, Sunday school rally fifth Sunday in March. We welcome Sunday schools in reach of us, and any friends who may be passing through. Plenty of lunch for all.—Secretary Edna Suttmiller.

ALTON, ILL.—The seventh annual session of the Illinois State Council will be held April 9-12 at 6th and Spring Sts., Alton, A. W. Kortkamp, pastor. Free entertainment for ministers and delegates.—C. M. O'Guin, state superintendent.

LANCASTER, PA.—Meeting for prayer and spiritual edification April 23-25 at First Pentecostal Church, W. Orange and Concord Sts., sponsored by Eastern District Council. Leading ministers will be present. All invited. For accommodations write Pastor Vernon B. Gortner, 44 Parkside Ave., Lancaster, Pa.—W. I. Palmer, 629 E. Delavan Ave., Buffalo, N. Y.

CLEVELAND, OHIO.—Evangelist J. N. Hoover, of Santa Cruz, Calif. (for many years active in the Baptist denomination) will hold a 3 weeks' campaign at Pentecostal Church, Lexington Ave., at E. 55th St., March 17-April 7. Meetings each evening (except Mondays) 7:30; also 4 afternoon meetings weekly at 2:30. Out-of-town visitors cannot be entertained (as to lodging) unless they have first written ahead and made arrangements.—Pastor Harry J. Steil, 451 E. 143 St.

SECTIONAL COUNCIL MEETINGS.—Southwest Section, Duncan, Okla., March 22-23. Pastor E. M. Adams, of Anadarko, has been appointed to fill the vacancy of that section, as Presbyter. Northeastern Section; Collinsville, Okla., April 18-19. South Central Section, 405 Elm St., Shawnee, Okla., May 2-3. All ministers and assemblies of these sections are expected to attend. Those wanting license, ordination or renewal, will make application in person.—James Hutsell, district superintendent.

MUNFORD, TENN.—The western section of the Tennessee District will meet with the saints at the new church at Munford, March 29, for a Fifth Sunday rally. All ministers are urged to be present.—I. A. Smith, district presbyter.

THEDFORD, NEB.—Evangelist W. E. Thurmond and wife, of Cairo, Ill., will conduct a revival campaign at the Bethel Church, April 7-May 1. For further information address Pastor C. E. Thurmond, Thedford, Neb.

BUFFALO, N. Y.—Revival campaign March 30 to April 7, with District Evangelist Stanley Cooke, at Pentecostal Tabernacle, E. Delvan Ave., at Chelsea Place. Services every night, except Saturday, 7:45.—Walter I. Palmer, pastor.

MEXIA, TEX.—Revival services beginning April 5, in our new church on South McKinney Street. On the 7th there will be an all-day meeting with dinner on the ground. Everybody invited.—Pastor H. Birmingham.

ST. PETERSBURG, FLA.—All-day meeting, with basket dinner, March 24, at which time our new tabernacle, 1220 16th St., N., will be dedicated by I. J. Bolton, of Tampa, Fla. A revival campaign conducted by Brother Bolton, will follow the dedication.—W. H. Couch.

BRONX, NEW YORK CITY.—Special Bible Conference at Light House Mission, 4776 Third Ave., March 24 to April 7, for the benefit of young Christians and deepening of the Christian life. Special time will be given for prayer and waiting on God, Elder A. H. Jamieson in charge. Services nightly (except Monday) at 7:45, Sunday, 11:00 a. m. Take Third Avenue Elevated to 190 St.

WASHINGTON, D. C.—J. N. Hoover, formerly pastor in the Baptist church, is to conduct special services at the Full Gospel Tabernacle, North Capital and K Sts., April 14-28. A series of sermons on "Prophetic Truths for To-day," will be given. For further information address the pastor, North Capital and K Sts.—Harry L. Collier.

WANTED.—The address of Mrs. Laura Maggard.—Mrs. Mary Keown, Dove Creek, Colo.

WANTED.—Old Evangelists to distribute in several towns. Need all I can get. My wife and I do missionary work.—D. T. Webb, Box 335, Cottonwood, Ariz.

FOR SALE.—A seven-hundred-dollar gospel tent, first-class condition, 12 ounce, mildew and water proof, size 40 x 68, border poles and stakes, steel center poles, 7 foot walls; has been used in only 4 meetings. Price, \$300.00 cash.—Shafter M. McCrae, 1718 South Pond St., Ocala, Fla.

LOST.—Any one who would write me any information about my husband, Roscoe A. Church, who left his home in Elkhart two and a half years ago, would confer on me a vast favor, whether he be living or dead.—(Mrs.) R. A. Church, 913 West Indiana Avenue, Elkhart, Ind.

OPEN FOR CALLS

EVANGELISTIC.—Until April 1, address 1400 5th St., Wichita Falls, Tex., after that, Puxico, Mo.—W. J. Higgins.

EVANGELISTIC.—Have been preaching for over 2 years; I am in fellowship with the Council; I play cornet and trombone. Brother Martin B. Netz, song leader, is my co-worker; he plays violin and trombone. References: Wm. Morwood, 5416 Gibson St., Houston; W. D. Hall, Big Spring; E. R. Winter, Seagraves, Tex.—Milton L. Fauss, 3516 Raymond St., Houston, Tex.

WORLD MISSIONS CONTRIBUTIONS

March 8th to 14th inclusive

All personal offerings amount to \$1,622.83.

- 1.00 Hershey S S Hershey Nebr
- 1.00 37th St Women's Missionary Council Austin Texas
- 1.44 Childress Chapel S S Cardwell Mo
- 1.55 Christ's Ambassadors, Bayard Nebr
- 1.76 Pentecostal Holiness S S
- 1.87 Pentecostal Church Palmyra Ind
- 1.88 Pentecostal S S Van Buren Ark
- 2.00 Mt Vernon S S Glencoe Okla
- 2.00 "Your Prayer Room" Knoxville Tenn
- 2.00 Glad Tidings Mission El Paso Tex
- 2.00 Latin American Bible Institute San Antonio Texas
- 2.25 Christ's Ambassadors Arcadia Kans
- 2.25 Spanish Portuguese Church San Jose Calif
- 2.41 Assembly of God Oraville Ill
- 2.45 Megargel Assembly Megargel Ala
- 2.50 Wooten's Chapel Elba Ala
- 2.50 Assembly of God Boyd Tex
- 2.50 Full Gospel Church Paso Robles Calif
- 3.00 Pent'l Assembly of God Roanoke Ohio
- 3.00 Christ's Ambassadors Fort Collins Colo
- 3.00 Assembly of God Holly Colo
- 3.00 Assembly of God Alta Iowa
- 3.10 Full Gospel Church Los Banos Calif

- 3.12 Assembly of God Sullivan Mo
- 3.22 Full Gospel Mission & S S Weaskan Kans
- 3.23 Assembly of God S S Weaskan Ark
- 3.31 Full Gospel S S Selma Calif
- 3.60 Assembly Samson Ala
- 3.65 Wilson Assembly of God Wilson Okla
- 3.68 Assembly of God S S Gilmour Ind
- 3.76 De Leon Assembly of God S S De Leon Tex
- 3.80 Boss Assembly Boss Mo
- 3.81 South Side Pent'l Assembly Dallas Tex
- 3.96 Assembly of God S S Arcadia Kans
- 4.00 Pleasant Hill Assembly Mt Ayr R R Iowa
- 4.00 Assembly Hyndman Pa
- 4.00 Assembly Hesler Ky
- 4.00 Assembly of God S S Coeur d'Alene Ida
- 4.00 Glad Tidings Tab Reading Pa
- 4.00 Assembly of God Church Memphis Tex
- 4.00 Assembly of God Flat River Mo
- 4.08 Pentecostal Church Le Grand Calif
- 4.12 Assembly of God Gridley Calif
- 4.12 Assembly of God Church Colony Okla
- 4.16 Gilpen Assembly Flintstone Md
- 4.20 Assembly of God Leon Ia
- 4.26 Full Gospel S S Hereford Tex
- 4.40 Busy Bee Band Bethel Assembly Arizon Ala
- 4.41 Assembly of God Webster Kans
- 4.60 Glad Tidings Tabernacle St Charles Mo
- 4.60 Assembly of God Brimston Mo
- 4.65 Assembly Hartford Ala
- 4.83 Glad Tidings S S Gilroy Calif
- 4.89 Pentecostal S S Grafton Ill
- 5.00 Busy Bee Missionary Band Tazewell Va
- 5.00 Full Gospel Church Pescadero Calif
- 5.00 Christ's Ambassadors Riverside Calif
- 5.00 Magnolia Park Women's Missionary Council Houston Tex
- 5.00 Bethel Mission New York N Y
- 5.00 Ohio State Christ's Ambassadors
- 5.00 Assembly of God S S Wellington Tex
- 5.00 Assembly of God S S El Centro Calif
- 5.00 Acampo S S Acampo Calif
- 5.00 Portland Gospel Tabernacle Portland Ore
- 5.00 Jester S S Jester Tex
- 5.12 Glad Tidings Assembly Hanford Calif
- 5.25 Elk City Christ's Ambassadors Elk City Okla
- 5.25 Glad Church & S S San Antonio Tex
- 5.25 Warrior Assembly Warrior Ala
- 5.41 Assembly Stonewall Miss
- 5.52 Full Gospel Church Winchester Bay Ore
- 5.55 Prayer Band Sunnyside Wash
- 5.60 Pent'l Church Davis W Va
- 5.76 Full Gospel Tabernacle Huron S Dak
- 6.00 Assembly Jasonville Ind
- 6.16 Assembly of God S S Kaw City Okla
- 6.23 Congregational Church San Juan Bautista Calif
- 6.28 Prairie Lea S S Ingalls Kans
- 6.34 Full Gospel Mission National City Calif
- 6.50 Full Gospel Tabernacle Fowler Calif
- 6.50 Prayer Band Maumee Ohio
- 6.50 Chaneyville Assembly Chaneyville Pa
- 6.77 Pinedale Assembly Clanton Ala
- 7.00 Assembly of God Electra Tex
- 7.00 Pentecostal S S Auburndale Fla
- 7.00 Pentecostal Mission Chappell Nebr
- 7.00 Assembly Smithville Tex
- 7.06 Busy Bee Band Ottawa Kans
- 7.07 Christ's Ambassadors Magnolia Park Houston Tex
- 7.25 Assembly of God Mission West Point Nebr
- 7.40 Christ's Ambassadors Enid Okla
- 7.80 Assembly of God S S Willow Springs, Mo.
- 7.96 Bremerton Pent'l Assembly Bremerton Wash
- 8.00 Assembly of God Big Stone Gap Va
- 8.00 Full Gospel Assembly Woodland Calif
- 8.15 Assembly of God Newton Ia
- 8.30 Young Peoples Class Assembly of God Sorrento Ill
- 8.51 Bald Hill Assembly Haskell Okla
- 8.45 Assembly of God S S Holtville Calif
- 8.61 Full Gospel Mission Macksburg Ia
- 8.72 Evangelistic Full Gospel Tabernacle Salem Ore
- 8.80 Huiscamp Pent'l Mission Palmyra Mo
- 9.00 Assembly of God S S and Christ's Ambassadors Burkburnett Tex
- 9.00 Full Gospel Assembly and S S Longmont Colo
- 9.00 Full Gospel S S Inglewood Calif
- 9.00 Christ's Ambassadors Hammond Ind
- 9.02 Full Gospel Tabernacle Denver Colo
- 9.18 Magnolia Park Assembly of God S S Houston Tex
- 9.23 Evangelistic Full Gospel Tab S S Salem Ore
- 9.32 Assembly of God Porterville Calif
- 9.35 Assembly of God Church & S S Puxico Mo
- 9.40 5th & Broad St S S Wichita Falls Tex
- 9.55 Busy Bee Band Assembly of God Fairmont W Va
- 9.63 Full Gospel Tabernacle Redding Calif
- 9.65 Fairview Heights Community Church Santa Monica Calif
- 9.75 Assembly of God Trenton Mo
- 9.77 Pentecostal Assembly of God Gooding Ida
- 9.82 Miller Assembly of God Hill City Kans
- 10.00 Lighthouse Pentecostal Mission Springfield Mo
- 10.00 Grace Pentecostal Church Johnstown Pa
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- 12.00 Pentecostal Church Escondido Calif
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- 12.17 Collinsville Assembly Collinsville Okla
- 12.34 Bethel Full Gospel Church Hayward Calif
- 12.42 Assembly of God Malvern Ark
- 12.60 Busy Bee Missionary Band Berwind W Va
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- 12.87 Sunday School Enid Okla
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Home missions fund \$210.36	
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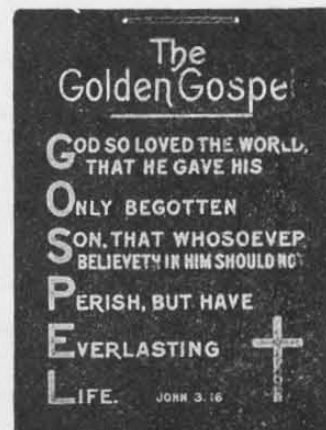
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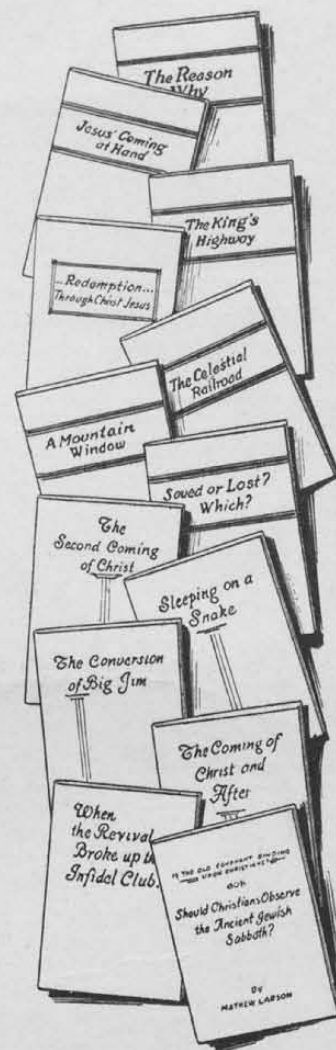
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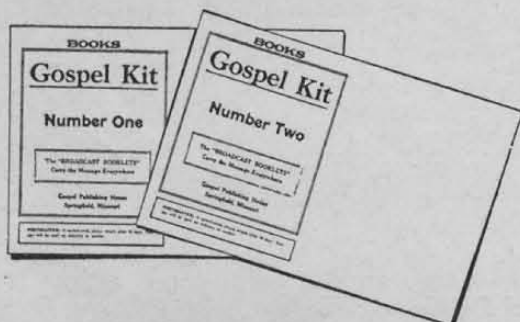
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