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Drinking from the Fountain of Living Water

A True Story by Mary Warburton Booth

THIS story is taken from a delightful missionary book, "Take This Child," by Mary Warburton Booth. The writer, who has received the Pentecostal experience, has a large Faith Home for children, close to the Nepal border of India.

How can I describe her? She was about four and a half years of age, a little old person, hair cropped close to her head, a very cunning expression in her eyes, her little body rather hunched, and her hands ever on the wave as her tongue wagged. There was nothing young about her except her back. She looked exactly like a little old woman who had forgotten to grow, and her face bore marks of much suffering. "Yes, I have been married," she was saying; I was married to an old man, the helpless one, he died like that"—she gave a swift dash forward with her hands—"and I, well, I am here." She held herself as if she were forty instead of four and a half, and I called her to me, asking "How old are you?" A deep sigh and a look all around and her feet moved towards me—"I," she pursed her lips, "I, ah—it is many days since I knew"—and she chatted on about the things around her. She noticed the bread on the table, and, pointing with her chin, blurted out, "Ek—Ekane," meaning—that bread is one anne? She knew, she was no child, she was old and a widow, and I accepted her from the God of the widow to keep for Him. "Tell me where you were born?" I asked her. Again her little face puckered up, and looking like some old, old creature, she ventured: "Who knows? It is very many days since I was born!" and all I can say is—she looked it.

She walked round me talking all the

time, and then sudden quietness—she was asleep at my feet. I lifted her up and put her gently to bed. She slept for twenty-four hours, and that was her beginning with us.

She spent all her time playing around me between meals. She seemed to have no desire to be with the children. She talked to herself and to me incessantly, and I tried to know her. Who was this little girl? Why did she look so old?

What had brought that cunning expression on her face? I asked these questions again and again as I watched the child settle down in our hearts and become a part of us. She had suffered unspeakable things, fear dodged her, and when the lamp was carried from one room to another she was close to it. Darkness held some dark moments for her; she breathed quickly in short gasps if anyone lighted the lamp—why?

I kept her with me. She seemed to want that. She followed me from room to room although, when I was busy, she was apparently oblivious of me, but if I moved she was there; she seemed to feel safe that way, and I was glad to have her, for I wanted to know and understand this old child so miraculously brought to us, for how could I help if I did not know? It is the close-up that compels into action that counts, and, day by day, week by week, the child hovered round me fearful, yet bold, cunning, yet open, old, yet young. What made this mixture? She was baffling, sometimes repelling, and yet drawing. The appeal in her was the utter contradiction to anything a little girl four and a half should be, and my heart and arms opened wide to her. She seemed afraid of love, and yet she nestled in my arms for a while, then pulled herself up and out and stood back to question what it all meant. I do not think she had ever had affection before. She knew torture, she knew pain, she knew what no little girl should know and certainly never suffer. She drew back and showed me her body, and I winced under her searching gaze, for it cried out to me the one word: "Help—help—help." How could I help one who knew such depths at her age? Her little

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Making Music

There's a song in my spirit,
I sing it—
A song that I learned in great pain,
And over and over I sing it,
And over and over again;
For the notes are of tribulation,
And the words sobbed out in the night,
Yet over and over I sing them,
Songs of faith with no gleaming light.
And the Name of Jesus is sweeter,
And the Name of Him is more dear,
As I sing it and suffer and sing it
He comes and He listens quite near.
And my heart throbs to the music,
And my spirit breaks through as I sing,
"I am His, only His, His for always,
All I am, all I have, everything."
And the suffering goes to the music
And the tones richer grow day by day,
For, oh Love accepts love's own offering,
Love understands love's own way.

Mary Warburton Booth

The More Excellent Way

By Giuseppe Petrelli, Rio de Janeiro, Brazil



"But the manifestation of the Spirit is given to every man to profit withal," that is, not to personal profit, or ostentation, but for the common good of the church. "But covet earnestly the best gifts: and yet shew I unto you a more excellent way." 1 Cor. 12:31. This verse is, by most, misunderstood. It could well be translated: "But you ardently desire (are zealous for) the best gifts. And yet a most excellent way I point out to you."

Be it far from us to discourage coveting the gifts, because in chapter fourteen of the same epistle we are told to desire spiritual gifts; but we, like the apostle, exhort to intense following after love. In verse 31, above cited, the apostle reproves, not approves, the zeal of the Corinthians. His thought is: You are ardently desiring the gifts that are the most showy and pleasing to your vanity. Preaching, being used in miracles, speaking in tongues, attract the eye; therefore you are zealous for the gifts that seem to you the best. But remember that gifts are given, not to gratify yourselves, but to serve others. The various gifts spoken of in chapter twelve are necessary; but I want to point out to you the more excellent way, or path, to the Christian excellence to which you aspire. If you do not pursue this path all else that you become and do is worth nothing. Indeed it ends in disaster. What good is it to speak with other tongues and be powerfully used, if one is not full of the love of God? If one is not full of love, to be brought into prominence by gifts tends to pride. The rebellious angel was full of that which was brilliant and fell; but no one full of love can ever fall.

Have the gifts, but first take care that there be love. Love is elusive. It is hard to keep filled with it. God is willing to shed it abroad in our hearts by the Holy Spirit (Rom. 5:5), but it seems to us that it flees from us. There is nothing in God's people that is so much in danger of being lost or diminished as love. It is so easy to grow cold or to come short entirely, because the enemies that conspire against it are many. The ingratitude of others, our being misunderstood, and the abounding of iniquity, are things apt to make us lose every good determination to be charitable. Love is *rare*. Pursue it then: lay good hold on it at whatever cost. Be the loss what it may; at all costs, by all means, have love! And

then, and not until then, be zealous to have the gifts. Having love, there is no danger of pride, nor of any boasting whatever. Love lives for others, and hence it uses the gifts to the glory of God, to the service of men, and he that is used loves to hide himself.

However, the principal object of our text is not to follow after love *in order that* we may receive the gifts. He that has love values the gifts, and is more likely to receive them because God is pleased to use the man who loves. The various gifts which have been mentioned are for the benefit of the church; therefore, among the many who possess the various gifts, the true helper is he that is full of love, even though his gifts may, compared with others, seem insignificant.

A way or path is to be passed over, trodden under foot. If a path is incommensurable it is a cause of murmuring. "What an unpleasant road!" If the road is good, it is a help to the pilgrims. The Christian lives to be a way to others. He is silent when trampled on. A way is as much appreciated as it is beaten and useful to many. The Christian rejoices when, over him, multitudes pass to go on to a better life.

In Acts 19:9 we read: "But when divers were hardened and believed not, but spake evil of that way before the multitude, he (Paul) departed from them, and separated the disciples, disputing daily in the school of one Tyrannus." The profession, the testimony, the collective worship was a way for the outsiders. The Christian is a way to others because Another has been the way to him.

"I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know (where the Father is), and the way ye know."

But the disciples were confused. They did not understand, "Lord," said Thomas, and he spoke for all: "Lord, we know not whither thou goest; and how can we know the way?" Jesus said unto him, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

It is related among the episodes of the Russian-Japanese war, that at the assault of a fortress it was urgently necessary to fill a gulf to accord convenience for the army to pass. The time was pressing, and after throwing in all they could,

there remained a great void. A Japanese gladly gives his life for his emperor: entire regiments threw themselves into the gulf and filled it, and over that heap of disfigured bodies which had become a way, passed the cars of victory. So much for men, and for earthly glory.

The gulf between heaven and earth no one could fill. Jesus laid His body and made of it a Bridge between heaven and earth; and in the lacerated body opened the *new and living way* to ascend to the Father. "*Living!*" It is not only trodden to the eternal benefit of the passers, but, Christ being alive, keeps those in the way that set out thereon. No one comes to the Father, except by Him; but by Him one goes safely to the Father, through the *living way*.

Because He is the way, He is also (and He alone is) truth and life. He gave His life to become the way of life to others. He lives forever, always for others, always interceding. Blessed Lord, how much we owe to thy love. The Christian, if he is Christian, also lives for others.

The spirit of the world is at least not to allow oneself to be trampled upon, and generally to take advantage of others. The spirit of the Christian, governed by divine love, is to be disposed and ready to let himself be trampled upon to provide others something better.

Some have read that narrative, given as true, of a missionary who had in the long voyage often testified to an unbeliever. At last the ship was wrecked, and there was scarcely time to choose a small number for the lifeboats. Among this small number the missionary chanced to be. The one testified to, looked on as though annihilated by the misfortune; but the missionary caught him by the arm; put him in his place, and said to him: "I know the Lord, and know where I shall go; you accept Christ, and you will join me again some day." If love such as this does not touch the hardest heart, what can?

Gifts! They must be desired, and used only for others. Really, do you want to serve others? Behold, says the apostle, I point out to you the more excellent way: Love.

Drinking from the Fountain of Living Water

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head nodded slowly. "They did that, he did that," she said slowly. "You don't know," she continued, "I know, I know," and I watched her walk round and round the room as she repeated: "I know, I know, I know."

When she had been with us for a few weeks she was still playing round me and beginning to look a little younger. She never laughed, nothing amused her; she

was too old to make merry; joy seemed to have missed her, but I loved to have her near. The longer she stayed, the more I was mystified.

She would rush up to me, lean hard, compel me to stop whatever I was doing to attend to her, and then with a strange and sometimes weird expression, stand still and just gaze at me. Some days she was listless and nothing seemed to arouse her; it was one of these latter days that opened my eyes to the reality of evil possession. For hours she sat unmoved. I called her, she turned slowly and stood. I said "Come," and very slowly and reluctantly she came, and very swiftly went back to where she had been. I prayed to know what to do. "Lord, what wouldest Thou have me do?" I prayed as I continued at the writing table, looking yet not looking, watching yet waiting. She had moved, she was out of the room and on to the verandah. I heard her humming to herself, and I looked out to see her little body swaying backwards and forwards—and then there was silence for a long time. I spoke several times, and she looked half dazed, and I thought perhaps she was sleeping, so bade her lie down and go to sleep.

I heard singing in a monotone, and looked out to see. She was up on her feet and turning round and round and repeating some words that sounded like blasphemy, but I thought I must be mistaken. I watched her, riveted by the little totem body revolving; first the movement was slow, and the circle wide, but it narrowed down as the child increased her speed, words just tumbling out of her mouth until, like a suddenly shot thing, she dropped. I thought she was dizzy, and went out to see her and help her up, and the little body stiffened, her chest heaved as if a mountain of feeling was inside, her eyes were dilated, froth oozed from her mouth; I bent over her, and she cursed me. I touched her, and she poured out the most awful words I have ever heard from a child. I called Bua and asked what we had better do. "She is ill," I said, "poor little darling," and Bua, with the sternest of expressions, replied, "Ill? Ill? ah, this is no illness, this is the devil; it is an evil spirit in possession."

I stared at the woman. "Help the child, help me to help the child," I cried, and Bua, in the sternest of voices said, "Don't touch the child, cast out the evil spirit."

If I ever felt helpless in my life, it was then. Here was I, a missionary, a messenger of the Cross, entrusted with the glorious News of Salvation, sent in love by Him who died to save. I could truly say,

Christ, the Son of God, hath sent me
To the midnight lands;

Mine the mighty ordination,
Of the Pierced Hands.

And yet, there I was with the little Indian girl, possessed by evil spirits, and an Indian woman, saved, to serve, and I did not know what to do except pray. I dropped on my knees praying.

Bua put her hand on mine. "Don't pray," she said, "cast them out."

I faltered, "How? What can I do?" And she answered swiftly, "As it is written in the Book, so do. Have you forgotten? Oh, Mamiji, did not Jesus say, 'I give unto thee power over all the power of the enemy'? Cast out in the Name of Jesus."

There she stood like a sentinel pointing the way. That dear Indian fellow-worker, and I, scarcely realizing anything except that it was the time for action or forever lose the field. I did as I was told, and we found it as He said, according to His Word.

The cursing stopped, the eyes closed, the little body quivered and then quieted down; she was asleep, but the agony had left its mark, and I lifted the child in my arms and then carried her in. "Poor little widow, only a child and what a curse." I wept sorely.

For days she lay like one awakening from a terrible dream; we spent all our time with her. Then she asked to get up, and she went straight into the corner and crouched there like a little frightened animal. I gathered her in my arms; she nestled like a weary child, too weary to fight any more, and a sigh of content was the comfort I had.

From that time the change began, and only once since have I seen anything of the kind in her, and that was over almost immediately, but I always feel that the young life with such an experience has a scar that only the pierced hands of Jesus can take away.

In three months' time she was in the school under the trees, learning as fast as, or faster than, anyone else. She grasped some lessons while others were only just beginning to listen. She kept her teacher busy. She was seven. Our Sunday classes enjoyed their Bible Lessons with lovely pictures. A beautiful Eastern woman study by a well, a Wonderful Traveller talking to her and then the question, "If you go to the well and draw water and then drink, will you never be thirsty again?"

And the children look in amazement at the stupid questioner. Of course, they cry with one voice, "We can drink very much water every day."

But here is the picture of One Who says "Whosoever drinketh of the Water that I shall give shall never thirst," and their eyes opened wider and wider as they run forward to see the picture.

Then there is the talk about that thirst in the heart that even little children have, something always there wanting, wanting, wanting, and they don't know what they want, so the One who talked with the woman that day sent those who belong to Him to tell little children as well as grown up people that "*Whosoever*"—whosoever, means little children, big children, and anybody else—"Whosoever drinketh of the water that I shall give shall never thirst," and eager little hands stretch out and eyes ask the question, "How?" and when it is explained as far as human lips can explain such profound truths, we go down before Him to ask that His hands carry the water that He giveth right into our hearts, for there is a feeling all through that we must drink, drink now, of the life-giving waters, and when we had prayed, we sang a hymn and went out.

It was about a month after when Mussijie and I were busy in the children's realm, the door being closed because a hot wind was blowing, a little hand knocked at the door. We opened and let our little widow in. She looked about her, walked round the room, and then pointed to the picture of the Traveller talking to the woman at the well. "Shall I tell you that story?" she questioned to Mussijie, and almost indifferently she said, "Yes, if you can"—and the child began.

"Once upon a time, a Traveller, a very Wonderful Traveller, was walking down the road in the village and He saw a woman drawing water from a well. He was very thirsty and so He said, 'Will you please give me a drink of that water?' The woman was so surprised that she forgot He was thirsty because, you see, she was low-caste and she began to talk to Him about His caste.

"Then He said to her, 'If you only knew who I am, you wouldn't talk like that, for I can give water that satisfies the heart.'" We stopped to listen. "What do you mean?" I asked, to see what she knew and understood, and I began to talk about the well we could see, and the water they were drawing, while we looked through the window.

"Ah," she answered, "it isn't *that* water—the water I am talking about is for the heart." "How do you know?" I asked, and in an astonished voice she answered me, "Mamijie, have you forgotten? Did we not all drink that Sunday afternoon, and I am satisfied." I looked at Mussijie; tears rolled down her cheeks, and there, just there, with the little child widow between us, and all about us clothes and boxes, we knelt and thanked the Lord of Glory for traveling down right into our hearts and bringing us to such a place with Himself that even the little children may come to Him and drink.

The Editor's Notebook

No Peace

The great concern of mankind at this time is peace—world peace. It is the subject under discussion at great conclaves of the nations' statesmen. Those considered great in the pulpits speak much on this theme, but they do not quote the Scripture, "There is no peace, saith my God, to the wicked." They want a mantle of peace cast over lands abounding in iniquity. God, looking down and seeing man's iniquity, declares "There shall be no peace," but wars and rumors of wars until the end. And when man boasts that by his own devices he has at last brought about "peace and safety," then "sudden destruction cometh upon them . . . and they shall not escape." 1 Thess. 5:3.

The Spirit of Covetousness

The whole land of Israel was filled with iniquity, with Ahab the king and Jezebel the queen foremost in it. They were not content with what they had but wanted that which was another's. Ahab coveted Naboth's vineyard. That is the spirit of the nations. They are not content with the land they have. They covet that which belongs to others. They fain would make excuses that they consider just excuses for war that they may obtain by carnal means that which is another's. Ahab coveted and Jezebel obtained by wicked means the vineyard that belonged to Naboth. But when Ahab went to possess this vineyard the prophet Elijah was there with a word from the Lord: "In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine." And when Ahab was slain and one washed his chariot, the dogs licked up the blood according to the word of the Lord.

"Is It Peace?"

Elijah was commissioned at Horeb to anoint Jehu to be king of Israel. He was charged to smite the house of Ahab and avenge the blood that Jezebel had shed. The day Jehu was anointed he went forth to execute judgment on the house of Ahab. At that time Ahaziah, king of Judah, was having a conference with Joram, Ahab's son, who was king of Israel. National rulers who confer together with the view to world peace do not count on God's judgments. The watchman on the tower of Jezreel saw in the distance a company coming. What was this? Joram sent out a messenger to inquire, "Is it peace?" But the man called

upon to execute God's judgments knew there was no peace for the wicked, and Joram's ambassadors brought back no peace message. A second messenger was sent forth to inquire, "Is it peace?" But he, too, was not able to bring back any tidings of peace. Then Joram and Ahaziah set forth to hold a peace conference with Jehu, but that was not in the mind of God, for a holy God was about to bring judgment upon unholy deeds and upon unholy lives.

The Judgments of God

Jehu drew his bow at full strength and his arrow penetrated the heart of Joram, and on the very plot of ground where the blood of Naboth and his sons was shed, the body of Joram was cast—to be the portion of dogs. Jehu also brought judgment upon the king of Judah, who was smitten in his chariot and died at Megiddo. But that was not all. He rode into the city to bring judgment upon the wicked Jezebel. As he came to the house where she dwelt and she put her painted face out of the window, Jehu commanded the eunuchs to throw her down, and they did. He trod her under foot. The word of the Lord through Elijah was fulfilled. In the portion of Jezreel the dogs ate the flesh of Jezebel. And then in Jezreel where the plot against Naboth had been fully consummated seventy of the sons of Ahab were destroyed.

Judgment of the Nations

The world is full of covetousness, of sin, of wickedness, of idolatry, of witchcraft. And a holy God looks down. Through the mouth of His holy prophets He has foretold judgments. Judgments are coming. Judgment will not be placed in the hands of a mere man, but the sword of judgment is going to be put into the hands of the Son of God. Men have coveted the land which God gave to the children of Israel for an eternal inheritance. In days to come the armies of the nations which covet that land will be assembled in that land. They will be assembled in the valley of Megiddo, or, as it is called in the New Testament, Armageddon. When Jehu executed judgment upon Ahaziah, king of Judah, he died in the valley of Megiddo, or Armageddon, on the very field where the nations will meet their judgment. Filled with hatred of Israel, the nations will covet an evil coveting. But God will bring judgment upon them for their covetousness, and the covetous nations will meet with the sore

judgments of God. The judgments of Jehu were great, but the judgments of the Son of God will be much greater. And a false church, filled with the spirit of Jezebel, shall also meet her judgment. The harlot shall be destroyed and will become the portion of dogs.

Preserving His Own

In the 22nd Psalm we have a revelation of Calvary. In this revelation we see the prayer that was upon Christ's heart, a prayer for His own, His beloved. He loved His church and gave Himself for her, and as He was crucified He thought of His own and prayed for His darling that she might be saved from the dogs. He saw the dogs without who would devour her. He desired that she should be preserved, that she should not have the fate of Jezebel, to be eaten of dogs, and so He prayed for her. When He was on earth He said to His Father, "I know that Thou hearest Me always." His prayer for Lazarus was heard, and Lazarus, although in the grasp of death, was released. And think you not that He who is in heaven ever interceding for His own, will not be heard of His Father as He prays for His darling that she might be preserved from the dogs, the dogs of war, of famine, and judgment that are coming upon the earth? Yea, she shall be preserved, and those of His own who are in the grasp of death shall come forth from their graves, and they that are alive and remain shall be preserved and caught up to be forever with Him. Thus shall His darling be preserved.

The Reign of Christ

But the harlot who has deceived the nations shall be the portion of dogs. And the nations, filled with fury, recognizing the evil of this harlot who has deceived them, shall be undeceived. God will put it in the heart of ten kings to destroy that harlot, that Babylon, that has been full of covetousness and has sought to have the rule over the nations. Judgment shall come upon the nations. Judgment shall come upon the great whore. And the One who executed judgment shall reign. Jehu reigned, then he fell. But the One who is coming to execute judgment is none other than the Son of God, and He will not fail. He will not be discouraged until the whole earth shall be filled with His righteous rule. He shall rule with His righteous ones and then there shall be peace. All iniquity shall stop her mouth; and the very dragon that has caused the earth's iniquities shall be cast down to the pit.

Purged by Fire

Iniquity arose in Israel after Jehu's judgments. And iniquity will appear once more at the end of the thousand

years of peace, and judgment will once more be seen. Satan will be released for a short season. Then he and those who follow him will have permanent judgment. They shall be cast into the lake of fire. Then there shall be eternal peace. The whole world on which the wickedness of men has been seen, and the very heavens where the wicked spirits have been, shall be purified by fire. God will bring in eternal righteousness and He shall reign forever and ever. Of His kingdom there shall be no end.

Eternal Peace

The Lord Jesus Christ is the Prince of peace, and there is only peace through

Him. There is peace through the blood of His cross. In the world there shall be tribulation, there shall be war, there shall be evil, but through Him there is peace. And men can have peace in Him. He says, "My peace I give unto you." He gives it to His own disciples who follow Him, to those who take His yoke, His burden. "My peace I give unto you: not as the world giveth, give I unto you"—for there is no peace to the wicked. But His own will have His righteousness, a righteousness which is by faith. And they shall have peace like a river, peace through His precious blood, grace and peace throughout all time and throughout all eternity. Amen.

The Passing and the Permanent

A Review of Current Life and Thought in the Light of Scripture

Famine in Russia

The *China Fundamentalist* states that "according to the *Record of the Church of Scotland*, they had an accumulation of 100,000 letters bearing on this famine, and it was estimated that hundreds of thousands, more probably millions, especially in Southern Russia and the Caucasus will die of hunger this winter."

Languages

When Brother John G. Warton of Persia was at Headquarters he counted over on his fingers as he named them, ten languages spoken by friend, a doctor in Teheran. What an appalling amount of work that man must have done to master ten languages. Brother Warton himself preaches in three languages. All the labor, uncertainty, and bother arising from people's speaking various languages result from man's letting his pride overcome him, so that God, to check man's mad career, had to come down and confuse his speech.

Jewish Suffering

The *Jewish Chronicle* presents the following appeal: "No words can describe the tragedy of our brethren in Poland. One million Jews are in the throes of starvation. Their daily lives are one long struggle for food. Children are left on doorsteps in the hope that kindly housewives will give them a meal, and fathers worn out by the hopeless fight to save their families are committing suicide in ever-growing numbers. In Russia a half million declassed Jews are slowly perishing (our note: how does this harmonize with the theory that communism is part of a Jewish plot?). They have no place in modern Russia; they are without hope, without help, other than relief from abroad."

"Pray for the peace of Jerusalem," and for her dispersed suffering children.

Revival in Russia

The *Gospel Message* quotes from a Mennonite this statement: "The Soviet power tried to quench this revival fire and do away with all religious influence; yet God has manifested His greater power over the enemy. Never before has there been such a general awakening that I know of among the people."

Revival in Bulgaria

"Bulgaria is on the verge of a great spiritual awakening," states a writer in *European Harvest Field*. "In Roumania, Mr. and Mrs. Hill write us that in almost every village where the gospel has been preached, a revival is taking place at present. For a long time, God has been working in power among the Russians who came out into Europe when the Soviet border moved back—in the Baltic States, Eastern Poland, and Bessarabia. After the recent revolution in Austria, word reached us that thousands who had drifted from the church were returning to it."

Whither Methodism?

According to the *Pentecostal Herald* (a Methodist paper) the following statement was made by a speaker before a gathering of a thousand young Methodists: Jesus was not a teacher who answered all the issues of life. Jesus cannot solve your problems for you. This is a new world with new social situations and personal dilemmas which men were never called upon to meet before. Jesus was not an example of the fourfold development of life. He was not a 'balanced personality.' To be sure, Jesus showed a spirit which all of us should emulate, but He was not the 'model Christian,' nor an 'example' for any one."

One of the unfortunate events that must precede Christ's coming is the great "falling away."

Fearful Signs

The Lord Jesus predicted that fearful sights and great signs should precede His coming. The *United Press* reports the following occurrence in Laheria Sarai, India. "Waves of dark smoke issuing from the ground was the strange sight witnessed by people walking along the road. Though no fissure was visible, the road suddenly became very hot and waves of black smoke rose from the ground. The heat on the surface of the road was so intense that it scorched the feet of many persons. The phenomenon lasted for ten minutes."

Hebrew Christian Colony

"Surveys have been completed for the Hebrew Christian colony near Gaza in Palestine, and the title deeds are ready," writes Ernest Gordon in the *Sunday School Times*. "Half of the cost of the establishment of the colony has come from the sale of the property already owned in Jerusalem and two thousand pounds (\$10,000) has been provided for a church. The management says, 'We intend to take great care that only Hebrew Christians of outstanding Christian character and imbued with zeal to be witnesses for Christ shall be chosen.' So here we have promise of a powerful missionary center in Palestine."

Palestine and the Jews

"The modernization of Palestine proceeds rapidly. Jerusalem is more than a little Westernized. Haifa harbor can berth the largest vessels afloat, is far superior to Beirut, and little inferior to Marseilles," says *World Dominion*. "The Jewish population is now about one-quarter of a million. During 1933 to the present date they have taken some 17,000,000 pounds (\$85,000,000) into the country. Their development of education is noteworthy. Besides the University there are 270 educational institutions, with 900 teachers and 30,000 pupils. Hebrew as a national spoken language is now an accomplished fact, and is one of the pillars of the new nationalism as expressed by the Zionist's slogan, *Aretz Israel li Am Israel* (The Land of Israel for the People of Israel). The land question is still acute. Sheikh Faruqui, in the *Islamic Review*, says that twenty per cent of the cultivable land is now owned by Jews, whereas, in 1919, they only held five per cent. They have, however, made good use of their holdings, and have been generous to Arab cultivators, employing them at good pay in at least one half of their colonies. In 1,044 orange groves owned by Jews, 6,800 Jews and 4,548 Arabs are at work. Jewish enterprise and ability is creating wealth and work, and the Government surplus of 3,000,000 pounds (\$15,000,000) could not have been otherwise gathered."



A Vision of Calvary



By Olav Meyer

I had long felt the Lord calling me to witness for Him, but I did not want to. Then one day at a prayer meeting in a fisherman's cabin in Lofoten I had the following vision. It broke my stubborn will and changed the rest of my life.

During the prayer meeting I seemed to be caught away in spirit and found myself in a great hall which was prepared for supper. Some men were sitting at the table and I understood at once who they were. One of them seemed to carry the burdens of all humanity. The wonderful luster from His majestic eyes and peaceful countenance revealed to me who He was.

I saw the men rise from the table and leave the hall. All of them (they were twelve in number) went forth through the streets in the dim twilight of the late evening, passed through the city, and went over a creek. Oh what a walk that was! He was carrying the misery of all the world on His shoulders. What a night of anguish and horror! My hands seem almost paralyzed in trying to write it down.

When they entered the garden, which was wrapped in darkness, He told His disciples to stay behind. He took three of them—who they were I did not know, but it is told in Matt. 26:37—a little farther into that dark and dismal garden, then He said to them, "Tarry ye here, watch and pray with me. My soul is exceedingly sorrowful, even unto death."

He went alone farther into the garden, staggering under the tremendous burden. Finally He could go no farther, He sank down with His face to the ground. And the voice in my heart said, "This was for thee." Oh, how I wept. The Master's face seemed lighted so that I could plainly see it. It expressed the utmost anguish, agony and extreme suffering, which brought out perspiration from His holy brow. No earthly pen is able to describe the change suffering had wrought. Isaiah prophesied, "Many were astonished at thee."

I saw then how He arose and went to the three disciples, but they slept. He went back and fell on His face and prayed. His face had now changed to a reddish color; it got more and more red until it had the color of blood. Oh horror! It was blood that oozed out from His face where sweat had flowed before!

Again He arose and went to the three disciples, but now a change had taken place in His appearance. His movements expressed firm determination. Now came

a great multitude armed with lances, spears and swords, as if it was a malefactor they were coming to take. In my vision I saw myself in that crowd, the Judas crowd. I wept and cried out to Jesus, "Is there yet mercy for me?" But I received no answer.

The Master's face was now so changed that the crowd did not recognize Him. But He stepped forward and asked, "Whom seek ye?" They answered, "Je-

Questions and Answers

Can the Baptism with the Holy Ghost be called a "work of grace" or is it rightly a "gift"?

The Baptism with the Spirit is a gift. "And ye shall receive the gift of the Holy Ghost." Acts 2:38; 10:45. It is also a grace, seeing it comes from the favor and kindness of God. The Baptism with the Holy Ghost is not a second definite instantaneous work of grace whereby man is purified from sin. Instead of being a work of grace it is the coming of the Spirit of grace. When the Spirit came "great grace was upon them all" (Acts 4:33), and when the Spirit is insulted it is spoken of as doing "despite unto the Spirit of grace." Heb. 10:29.

Can one be baptized with the Holy Ghost before all carnality is removed from one's heart?

This requires an interpretation of one's meaning of "carnality." The Corinthian believers enjoyed the Baptism with the Spirit and came behind in no gift. Moreover they are the one church to which most is written about Spiritual gifts. Yet they were carnal. Cruden gives the following definition of "carnal": "Belonging to the flesh in distinction from the spirit. It does not necessarily infer sin, although when definitely contrasted with spirit it sometimes is so intended. It comes from the Latin *carnis*, flesh." The trouble with the Corinthians was that they lived too much in their flesh nature instead of living in the Spirit and through the Spirit mortifying the deeds of the body. In all Christians there is possibility of living in one's flesh nature instead of living in the Spirit and when this is done such an one is carnal. It is only as we walk in the Spirit that we shall not fulfill the lusts, or desires, of the flesh. The secret of Scriptural holiness is living in the Spirit. See Gal. 5:15-25.—E. S. W.

sus of Nazareth." And He said, "It is I." As soon as Jesus had said those words the crowd staggered backward and fell to the ground. But now something terrible happened. I saw myself walk up to the Master and tie His hands together with a rope which cut deep into His wrists and caused Him great pain. Thus I saw myself, and cried, "Is there still mercy for me?" No answer.

The whole multitude, and I with them, started out for the city, bringing the Master before us. If He went too slowly I pushed and hit Him. The sabbath was near, and what we intended to do must be done before. Then I saw us before the council, and I with the others hit Him and spit on Him. I saw myself do all this, and cried out, "Is there yet mercy for me?" Still no answer.

From there we led Him away to Pilate and there the sentence was passed. To me was given a scourge braided of some sort of material and studded with iron pricks. With this I scourged Him who took on Himself all the sins and sorrows of the world. I saw how those iron pricks tore out skin and pieces of flesh every time the scourge struck Him. Oh how terrible! Then I got the crown of thorns to put on His head. I got hold of the reed which He held in His hand, and struck the crown, so the thorns stabbed deep into His whole head. How He suffered! His body was now one bloody mass; no one could recognize Him.

The sentence was passed that He should be crucified. Instead of the cross we usually see in pictures of the crucifixion, I saw two rough logs tied together with a coarse rope. By this rope, which cut deep into His shoulder, He carried His cross under great pain.

We started for Golgotha, a hill with a level top, and when we got there a hole was dug for the cross. Somebody gave me a hammer and nails and I started to nail the cross together. When this was done—O my God!—Jesus was laid down on it. I went first to one hand, nailed it to the cross, then to the other hand, then to His feet. How terrible! We raised the cross and fastened it to the ground. I was the last one to leave the crucified One and join the mockers, but then I saw a man riding on a beautifully decked horse—he was the high priest—who said, "See what a man!" I turned to look, and what did I see? A look from Jesus, so full of tender love and mercy. That was too much for me. I could not abuse and mock Him any longer. I turned my back to the scoffers and ran to the cross; there I fell down with my arms around it, and cried, "Jesus, is there yet mercy for me?" Just then a drop of blood fell into my mouth and a voice said, "His blood cleanses you from all sins."—Translated from the Swedish paper, *Evangelie Harold* by Aug. Hellquist.

The Way of Salvation

"A Good Run, Sir—A Very Good Run"

Railroad Men, a trainmen's publication, recently carried the story of Bennie Locke, veteran engineer of "The Easton Mail" on the Lackawanna Railroad, who, having reached the age of 70, has been pensioned. The story of this Christian engineer is most remarkable.

During the greater part of his long term of service, it was always Mr. Locke's custom, when he stepped into the cab of his engine, to remove his cap and utter a whispered prayer for divine protection for the crew and passengers on each day's run. He was and is one of the finest characters that the railroad world has produced.

Mr. Locke has the most remarkable record in the annals of railroad engineering. He has served 57 years of continuous service, has never received a mark, blemish, or personal injury and has never had a wreck in his years of service. He has never received a mark of demerit from his superior officers and he is held in high esteem by his fellow-workers, towermen, trackbosses, as well as commuters, bankers and school children and all who have come to know him.

Here is one of Bennie Locke's characteristic stories:

"Number Six was twenty-five minutes late out of Scranton one day, and I had my little prayer as usual, when I stepped into the cab. After I had asked for the safety of our train, I said, 'Lord, help me to bring her in on time.'

"It was a stiff climb up the Pocono Mountains for the first part of the trip and it never seems so steep as when you are late. I couldn't gain a second on the way up, but after we dipped over the summit, things began to break just right for me.

"It was a beautiful day with the air perfectly clear, and we almost flew down the mountain. I just held her steady and let her go.

"When we struck the level again, I eased her into the last notch and looked at my watch. We were coming nicely and gaining right along.

"At last the old train shed at Hoboken loomed ahead, and as we pulled under the edge of it, I looked at my watch again, and we were just on the dot.

"As I stood wiping the sweat off my face, there was a tap of a cane on the outside of my cab, and when I looked out of the window, there stood the president of the road, all smiles, and he said to me, 'A good run, sir! A very good run!' That meant more to me than any-

thing that could have happened in this world.

"And, brother, when I make my last run and pull into the Great Terminal, if I can just hear Him say, 'A good run, sir! A very good run!' the toil and the struggle down here won't matter."

You can not however make a good ending unless you make a good beginning. Bennie Locke began his run with prayer. And there is a simple prayer for the beginning of the Christian life, "God be merciful to me a sinner." Have you prayed this prayer?

Seed Thoughts

Gathered by Alice E. Luce

"When a soul is ready to do God's will and to submit cheerfully to God's discipline, and to receive such fullness of supply as only God is willing to bestow, that soul may be truly said to be waiting upon the Lord." Psalm 27:14.

We are told to wait on Him *patiently* (Psalm 37:7), *quietly* (Lam. 3:26), and *continually*. Hos. 12:6.

There is a special blessing promised to the waiting ones; and they are those who understand the reason of the Lord's waiting in sending the answer to their prayers—that He is only testing their faith, and waiting that He may pack some extra mercies and graciousness into their waiting time. Isa. 30:18.

There are two places designated for waiting on God: first, at the posts of His doors, or the last place we saw Him, the spot where we know He resides, even if He is now hidden from our view. Prov. 8:34.

This reminds us that God's House is the place of prayer, the gathering ground of His children; and especially in the "last days" we are not to forsake the assembling of ourselves there. Heb. 10:25.

The other place we are to wait on God is *in the way of His judgments*—so that if we accept aright His chastisements we shall find *there* the blessing for which He sends them—"the end of the Lord." Isa. 26:8; Jas. 5:11.

"As we wait upon Him we become possessed of a calm confidence and a cheerful courage which will prepare us for every change and challenging situation that comes our way. Then we shall find in all the fever of life the Lord's tranquillity; in all its sorrows, His comfort; in all its loneliness, His companionship; in all its pain, His longsuffering; to all its unkindness, His silence; to all its strain, His patience; to all its weariness, His strength; and to all men His love, which never fails."

A Three Minute Sermon

Greater Things Ahead

There is no limit to what God will do for those who will not limit Him.

When Philip was willing to go down to the desert, even if it was only to meet one soul, God gave him a touch of the supernatural he had never had before. This was a reward for his obedience, and is only an earnest of what God can do for those who render unwavering yield- edness to His perfect will.

Paul and Silas prayed when they were put into the lower dungeon, and God opened up the lower parts of the earth, and the heart of the jailer was broken at the same time. God can cause an earthquake when it is needed.

Peter was put into prison, but prayer was made without ceasing of the church unto God for him, and God sent a special angel, before whom the iron bolts melted like wax. Just one touch and the chains fell off his wrists and Peter walked out free.

"And what shall I say more? for the time would fail to tell." This is written of the Old Testament record, and the New Testament has a bigger list. These individual cases in the Acts are just fingerposts, and there is a whole host between each fingerpost of unrecorded workings of the Spirit in the supernatural. If so many wonderful things took place in the Old Testament with a partial manifestation of the Spirit, are we not to expect an increased, a mightier outpouring of the Spirit in these last days as we cry to God for rain in the time of the later rain?

Compare Hebrews 11 and the Acts of the Apostles. The one is the supplement of the other. Compare the present day results with the Acts of the Apostles and see where we stand. God wants these times to be Hebrews 11, plus the Acts of the Apostles, plus the days of the latter rain. There is as great need in the world today as there was on the day of Pentecost, and if He can get a people free in the Spirit, God is willing to work through them. Look for the supernatural in the flesh; be yielded, be pliable to Him, and He can repeat the signs and wonders of Pentecostal days, and greater works. The arm of Him we serve has not shortened, neither is His ear heavy that He cannot hear us, nor has His power diminished that He cannot do these things.

Lines Found in J. N. Darby's Bible
That Thou should'st have delight in me,
And be the God Thou art,
Is darkness to my intellect,
But sunlight to my heart.

Our New Missionaries, 1934



Miss Pauline Cox
Gold Coast, W. Africa



Mr. and Mrs. A. J. Princic
Liberia, W. Africa



Mr. and Mrs. G. K. Johansen and
daughters. North China



Mr. and Mrs. Carl D. Holleman
South India



Miss Henrietta Tieleman
North China



Miss Louise Hackert
Gold Coast, W. Africa



Miss Eva L. Bloom
Central China



Miss Pansy Blossom
North China



Miss Ruth Melching
North China



Miss Helen Gustavson
North China



Mr. and Mrs. Dewey Crabb, Sierra Leone, W. Africa



Hugh Jeter
Peru, South America



Mrs. Hugh Jeter
Peru, South America



Miss Elsie Reese
Southwest China



Miss Sylvie Ward
Southwest China



Miss Mabel Davis
North India

IT is with gratitude to God that we are able to report the sailing of twenty new missionaries during the past year, and we are grouping their pictures so that our readers may be able to appreciate something of what God has wrought for our missionary work in one year. In addition there has been an increase in missionary offerings in 1934 of \$30,256.02 over the year 1933. Unfortunately there is not yet sufficient to bring our missionary force back to the normal allowance and all who are dependent upon our undesignated funds are still having to work with allowances that are 20% below what we consider the normal standard. The new missionaries have invariably had their support pledged and we do not believe their going forth has affected the allowances of older missionaries in any way. You will note that nine of the new missionaries have gone to China, six to Africa, three to India, and two to Peru, South America.

There are now under regular missionary appointment 253 missionaries and 32 others who are affiliated with the General Council engaged in missionary work but not under regular appointment. These last mentioned missionaries hold General Council ministerial papers but we have not assumed financial responsibility for them in any way. They do however come under

the supervision of our Missions Department so that our total General Council missionary representation consists of 285 missionaries. These fine men and women are working in the following countries:—AFRICA: Belgian Congo, Egypt, Gold Coast, Ivory Coast (Mossiland), Liberia, Sierra Leone, Transvaal; CHINA: including the provinces of Mongolia and Manchuria and along the Tibetan Border; INDIA: North and South, including the island of Ceylon; Japan, Palestine, Transjordan, Syria, Persia; CENTRAL AMERICA: El Salvador, Guatemala, Nicaragua; SOUTH AMERICA: Argentina, Peru, Venezuela; EUROPE: Bulgaria, Greece, Poland, Spain, Yugoslavia; MISCELLANEOUS COUNTRIES: Straits Settlements, Fiji Islands, Hawaiian Islands, Philippine Islands, Canary Islands, Porto Rico, San Domingo, British West Indies, and Cuba in addition to extensive work among our Latin American brethren in the United States and along the Mexican Border. Praise the Lord!

If you wish to correspond with a missionary, let us know when sending in your offering, and we shall be glad to arrange this for you, giving the missionary your name and address so that in due time you will receive a letter from the foreign field.

Briefs from the New Members of the Missionary Family

SIERRA LEONE, WEST AFRICA

Mr. and Mrs. Dewey Crabb

This young couple from the Northwest District left New York City January 12, arriving at the mission station in Freetown January 31. In a very short time they were left to take over the work which had been carried on by Brother and Sister I. G. Shakeley, who found it necessary to return to America because of ill health.

Soon after assuming responsibility of the Freetown work, Brother and Sister Crabb reported a number saved, and some wonderfully healed by the power of God. In a more recent letter they report a baptismal service when twenty-four openly declared their decision to follow the Lord Jesus.

GOLD COAST, WEST AFRICA

Miss Pauline Cox

Miss Cox is one of our more recent recruits, having arrived in Yendi late in October. She writes: "My first month in Africa has been one that I have enjoyed very much. We have just returned from a short itinerary to the Konkomba villages. We went through many villages which had never heard the gospel; neither have they been touched by Mohammedan teachings, which will, of course, make them more receptive to our message. There was real response to the message everywhere and the people sat until late at night, going without food, that they might hear the Word of God. I hope to work among these people, for I feel the Lord has laid them upon my heart. Miss Hackert and I are now studying their language."

Miss Louise Hackert

This young lady has been sent forth to Africa by the Highway Mission Tabernacle of Philadelphia. She arrived in Yendi late in October, having made the trip with Miss Cox and Mr. and Mrs. Eric Johnson and baby, who are also taking up their work in Gold Coast. She writes: "The first service after arriving in Yendi was a communion service. It was a very precious time and, although we couldn't understand a word, we could feel the presence of the Lord. As the missionaries and the native Christians gathered around the table of the Lord, one was reminded of the time when some from every tribe and nation will be gathered around the throne of God, regardless of color or nationality."

Miss Hackert is now engaged in language study, preparatory to taking up her work on the field.

LIBERIA, WEST AFRICA

Mr. and Mrs. A. J. Princic

This young couple from the Northwest District were sent out to Africa just at the time a special need arose because of the death of our brother, John Torta. Already they have won the hearts of the natives, and God is blessing their work so that the chapel is being packed out with hungry souls. Miss Lois Shelton, who has been taking care of the work at Cape Palmas, reports that she remained with Brother and Sister Princic at the coast station, helping them to become acquainted with the people and the work until she felt definitely led to return to her work in the interior. Now these

new missionaries have taken over the responsibility at Cape Palmas, though they have been there only a few months.

CENTRAL CHINA

Miss Eva Louise Bloom

Although new as far as General Council appointment and fellowship are concerned, Miss Bloom is not new to her work in China, having spent one term there prior to her furlough. Because of the splendid recommendations from those associated with her in China, the Missions Committee was happy to grant her regular appointment when she returned to Ningpo last July. There she was joyously welcomed back by her Chinese friends as well as the missionaries and immediately stepped into the work of winning souls among the people she had already learned to love. Of her ministry Mrs. Nettie Nichols, who has charge of the Ningpo work, comments: "What a help and blessing she is to our many young people in their various activities for spreading the gospel."

NORTH CHINA

Miss Pansy Blossom

This young lady is one of the four who sailed from the west coast in October, arriving in China a few weeks later. Upon reaching Shanghai, she and Miss Ruth Melching received an invitation from the Superintendent of the North China District, Mr. H. E. Hansen, to take up their work in that district. Feeling definitely led of the Lord in this way, these two young ladies journeyed on to take up their residence with Brother and Sister Baltau in Tientsin.

Miss Ruth Melching

As has been stated Miss Melching has accepted the invitation of the North China District to labor for the Lord in that district. She and Miss Blossom are now engaged in the study of the language, and report that they are very nicely situated and happy to be in China.

Mr. and Mrs. G. K. Johansen

These young people are the representatives of the Christ's Ambassadors of the Southern California and Arizona District, and are the newest members of our missionary family, having sailed from Los Angeles in December with their two small daughters. We have heard from them only once since the time of their sailing, and that letter was written from Honolulu, but they stated that they expected to reach Shanghai by January 6. We trust they have reached their destination safely and are becoming accustomed to their new field of service.

Miss Helen Gustavson

Our Sister Gustavson is not really a new missionary, neither is she entirely new to our fellowship. However, this is her first term under regular appointment of the Missions Department of the General Council. She has recently returned to resume her duties at Pu Chi with Miss Grace Nicholson where she also spent her first term in China. Many of her former friends of China enthusiastically welcomed her back to work for the Lord among them.

Miss Henrietta Tieleman

Like the above mentioned missionary, Miss Tieleman has returned to her former field of labor with Miss Marie Stephany in Shansi Province, but this time in fellowship with the General Council and under regular appointment. We have not heard from our sister since her arrival in China, but a letter written on board the M. S. Selandia stated that they should be arriving in Shanghai that day and they were praising the Lord for a safe and pleasant journey. Miss Tieleman was one of the party of four young ladies who sailed late in October.

SOUTHWEST CHINA

Miss Elsie Reese

It has been nearly a year since Miss Reese, together with her coworker, Miss Sylvie Ward, left the United States for Southwest China, the land of their calling. Since arriving in China their time has been largely taken with the study of the language in Yunnan Fu. The latest correspondence from these ladies is that they have now gone on in to Lan Ping, where Mr. and Mrs. J. C. Morrison are stationed.

Miss Sylvie Ward

In their letter a few days ago Miss Ward and Miss Reese mentioned that they were busy repacking in Lan Ping, preparatory to crossing the mountains into the Salwin Valley. They write: "Two Lisu runners came in this week from there and they told us that snow is waist deep in the pass we must cross. We indeed covet the prayers of God's children at home as we enter upon this part of the enemy's territory where there is still some trouble being caused by those who burned the Morrison's out last fall."

NORTH INDIA

Miss Mabel Davis

Almost a year has passed since Miss Davis said good bye to her friends and loved ones in America and launched forth in response to the call of the Lord to help take the light of the gospel to India. After a number of months in language school, our sister has located with Mrs. V. Schoonmaker in Chapra to enter fully into missionary work. She asks that we stand with her in faith believing for a real visitation of the Spirit of the living God to meet the hunger that may have been awakened in the hearts of the millions of India by the great earthquake and the more recent flood.

SOUTH INDIA

Mr. and Mrs. Carl D. Holleman

At the time of this writing no word has been received from these young people since their sailing from New York late in November. However, they have probably landed in Bombay before this and we shall receive word from them soon. They will be working in South India under the supervision of the South India District Council.

PERU, SOUTH AMERICA

Mr. and Mrs. Hugh P. Jeter

Like a few others mentioned above, Mr. and (Continued on Page Eleven)

The Sunday School Lesson

Peter Preaches at Pentecost

Lesson 6, Feb. 10; Acts 2:22-28, 36-41.

The day of Pentecost was a happy "graduation" day for Peter, marking the close of his three-year course in the apostolic college with Jesus and the beginning of his ministry in the church of the ascended Christ. We shall now study what may be described as Peter's graduation message, the subject of which was: Jesus of Nazareth is Lord and Messiah.

I. CHRIST'S CREDENTIALS. Acts 2:22.

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves know."

Peter was speaking to prejudiced Jews who would have stopped their ears the moment he mentioned the Deity of the crucified One. Inspired with the wisdom of the Spirit he begins with a statement with which they will agree, and thus he gains their attention. He begins by describing Jesus as "a man approved of God," and then leads up to the conclusion that the MAN they knew was the LORD AND MESSIAH Peter knew.

Notice that his reference to miracles would carry weight with Jewish listeners who knew from the Old Testament that miracles were divine credentials. We may describe miracles as the sign-language of God. They are the divine seal put upon a man and a mission, stamping them as true. When a king sets his seal on a document, it signifies royal approval of its contents. When a government sends an ambassador to a foreign court, it puts its seal on his credentials to signify that his mission has government confirmation. The benevolent spirit and supernatural power that characterized the works of Jesus declare Him to be God's personally appointed messenger and ambassador to mankind; in other words, the Messiah.

II. CHRIST CRUCIFIED. Acts 2:23.

"Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." In these words Peter tells the Jews something else they know, namely, that this man Jesus was crucified by their leaders, but in the same statement he declares a truth they do not realize.

They imagined that the fact that God permitted Jesus to be crucified like a common criminal was a contradiction of His claims to Messiahship. But by the expression "determinate counsel and foreknowledge of God" Peter told them that Christ's death was actually part of the divine plan. Peter was saying to them what Joseph said to his repentant brothers: "But as for you, ye thought evil against me, but God meant it unto good, to bring to pass, as it is this day, to save much people alive." Gen. 50:20. And it is possible also that the Spirit brought to the minds of many of the hearers the prophecy of Isaiah 53 in which the prophet describes a good Man who is despised and rejected by Israel, delivered over to judgment and put to death; but concerning whom he says, "YET IT PLEASED THE LORD TO BRUISE HIM." Though the death of the

Messiah was part of the divine plan, that fact does not excuse His rejectors who with "wicked hands" crucified Him. God did not compel their wicked deed; He simply foresaw it and wove it into His plan.

III. CHRIST RISEN. Acts 2:24-28.

The Resurrection Declared. "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." The resurrection is the answer to the crucifixion. By the crucifixion the leaders as much as said: "He is an impostor and a blasphemer"; by the resurrection God answered, "He is the Messiah and My Son"; by the crucifixion they as much as said, "We are through with Him"; by the resurrection God answered, "He is not through with you"; by the crucifixion they said, "We are His judges"; God answers, "He is your Judge"; by the crucifixion they said, "We reject Him"; by the resurrection God said, "I endorse Him"; by the crucifixion the leaders said, "This Nazarene movement is all over"; by the resurrection God answers, "It has only just begun."

The Resurrection Predicted. It has been said that the average Jew needs a twofold conversion: a head conversion and a heart conversion—the first through the study of the Messianic scriptures, the second through the working of the Spirit. Therefore Peter proceeds to show that Messiah's resurrection was predicted in the Old Testament. He quotes Psalm 16:8-10: For David speaketh concerning him, I foresaw the Lord always before my face, for he is at my right hand that I should not be moved; therefore did my heart rejoice . . . because thou wilt not leave my soul in hell ("Sheol," or "hades," the spirit-world) neither wilt thou suffer thine holy One to see corruption." Peter's argument is as follows: David is not speaking of himself, because his body did lay in the grave and saw corrup-

tion, and consequently his soul did remain in the spirit-world. Being a prophet he is describing the experience of his great descendant, the Messiah. He predicts that Messiah shall die the death of men, His body entering the grave and his soul entering the world of spirits (compare Luke 23:43 and Eph. 4:9); but that body should be raised and united to His divine spirit before the body saw corruption.

IV. CHRIST ACCEPTED Acts 2:36-41.

Conviction. As a cyclonic wind drives a straw through a hard board so the Spirit drove Peter's words through the hard casing of ignorance and prejudice. "They were pricked in their heart and said unto Peter, and the rest of the apostles, Men and brethren, What shall we do?" Let us put ourselves in their places and imagine their feelings: here is a group of people who know and feel that they have brutally murdered an ambassador sent direct from the seat of heavenly government (Jesus had forewarned them. See Matt. 21:33-41), and that can only mean a heavenly declaration of war against them—in other words, divine judgment. Their question means: "How shall we be forgiven of our great sin and what shall we do to be accepted in the kingdom of Messiah?"

Instruction. Peter points out the way of salvation: (1) "Repent." What repentance is to us so it was to them, namely, a godly sorrow for sin followed by a forsaking of it. It means being sorry enough to quit. (2) "Be baptized every one of you in the name of Jesus Christ for the remission of sins." On the surface these words appear to teach that water precedes and is in some ways necessary for the forgiveness of sins. But according to the use of language in those days the words would convey the following meaning to the Jews: "Repent, and you shall receive the pardon of sins, as a public testimony and sign of which you must be baptized in water." For example, part of the ceremony admitting Gentiles to Judaism was immersion in water as a sign of their cleansing from the defilements of heathenism. But no Jew imagined for a moment that the water purified the convert, whose separation from paganism had already taken place in his heart. (3) Why is not faith mentioned here as a condition of salvation? It is implied in the water baptism and in the words "in the name of Jesus." Water baptism pictures outwardly the faith possessed inwardly by the convert. Sinking beneath the water he is testifying in effect: "I believe that Jesus died for me"; rising from the water he is saying in effect, "I believe that Jesus rose from the dead." (4) "And ye shall receive the gift of the Holy Ghost." After the purification of human life, through repentance and pardon, comes the impartation of divine life through the Holy Spirit.

Conversion. "Then they that gladly received his word were baptized: and the same day there were added to them about three thousand souls." On the day of Pentecost Peter received a number of "graduation presents" in the form of the fulfillment of some promises that the Lord had made unto him. For example, after a miraculous catch of fish (Luke 5:1-9) Jesus said, "Fear not; from henceforth thou shalt catch men"; on the day of Pentecost the one-time fisherman, with the gospel net, hauled 3,000 people from the sea of sin and wickedness!—Myer Pearlman.

Half pound packet of assorted tracts—25 cents.



Stanley Howard Frodsham, Editor
Chas. E. Robinson, Myer Pearlman,
Associate Editors; Noel Perkin,
Missionary Editor.

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At Central Bible Institute

SEVEN THOUSAND MILES WITH THE GOSPEL

The Practical Work Department of Central Bible Institute is not just a "practice" work department, but is an organized activity through which the Gospel is being preached to hundreds of people each week. One of the finest things in the life of the school is the genuine Christian work which our young men and women are doing for God. Many of the young men are bearing full pastoral responsibility, assisted by other students as helpers. We praise the Lord for the souls already won for Him.

Since the beginning of the school year last October first, these student evangelistic groups have traveled more than 7,000 miles in their work for God. Church services, evangelistic meetings, factory meetings, street services, Sunday schools, institutional services, jail services, personal work, house-to-house visitation—all these are as important a part of school life as the lessons learned in class. The time when these young folks will be working for the Lord is not in the future—it is now. By the time they are graduated they will have already been active in Christian service, learning to love and understand the hearts of the lost, and fulfilling the call which has come to them from Heaven.

The Apostle Paul speaks of our fellowship "in the Gospel" and that fellowship is a precious part of Central Bible Institute. Will you not unite in prayer with these young Christian workers who are sacrificing everything to become "able ministers of the New Testament"? Thank God for this center from which the glorious Gospel is going forth daily, and from which another consecrated group of young men and women will soon go to take their places in the front of the battle for the salvation of souls around the world.—Arthur H. Graves, Superintendent of Men.

WORK-A-DAY PLAY

Ting-aling-ling-ting! The eight o'clock bell calls "All hands this way for work or play." In quick response a troupe of young men and women appear on the campus of C. B. I. The girls have donned aprons and carry paring knives and kettles. The young men are in work clothes and are armed with picks, shovels, saws, axes, or paint brushes.

It is outdoor day for the students of Central Bible Institute. Classes are suspended while lessons of service and industry are learned. There are thirty-seven bushels of apples to peel and can, a storage cellar for fruits and vegetables to be completed, the campus to be cleaned of leaves and twigs, and, as is always true here in the Ozarks, a crop of stones to be harvested and disposed of.

In shorter time than it takes to relate it each has found his place and the work is on. If work is measured by accomplishment then this is real work; but if we measure it by the energy expended and the sighs of the laborers, this is not work. Here is a

group playing a Bible game while the knives slip over the apples. There a song bursts forth from happy hearts. The praises of God come from another squad. Isn't it wonderful to work as unto Him? To the rat-a-tat-tat of the hammer a young man is singing, "O, to be like Thee. O, to be like Thee." And judging by the way he works we believe he is becoming like Him.

Ting-a-ling-ling! Another bell rings. This time, though, it rings "All hearts this way. 'Tis time to pray." Is it really twelve o'clock? How time flies! Sticky, stained fingers are hurriedly washed for the missionaries must be remembered in prayer.

The next call is to dinner—dinner on the campus. Hunter's stew, escalloped potatoes, and of course, apple pie made the meal complete. A short time of recreation, then back they hurry to apples, picks, and shovels. In a few hours the apples are finished, 375 gallons sealed in shining cans, the campus cleaned, and the other work closed down for the day. Fingers are cut, stained, and blistered; faces and clothes are soiled; but hearts are light and faces smiling when the supper bell rings out, "Come now this way with thanks and say, 'Oh, happy day, for work was play.'" —Ida M. Hamilton, class of 1934.

OSAGE, WYO.—Evangelist and Mrs. Leland Faith, of Colorado, recently closed a revival in Gospel Tabernacle. Several were definitely converted. Brother Joe Newton, formerly a Wesleyan Methodist and then a Nazarene minister, received the Baptism while he and Brother Faith were praying in a snow bank. After the meeting Sister Newton received the Pentecostal experience. This was one of the best revivals we have had. Jan. 8-9 the Black Hills fellowship meeting convened here for 6 services. About 20 preachers and workers, with saints of surrounding assemblies met together for spiritual feasts and fellowship.—Paul V. Jones, Pastor.

Our Premium Book Offer

We are continuing to send out the premium book entitled *Wholly for God*, written by the editor of the *Evangel*, with all new subscriptions and renewals for the *Pentecostal Evangel*. We are already receiving many letters of appreciation of this book, and our Latin American brethren are translating it into Spanish.

We printed 20,000 copies of the book but they are all gone and we are reprinting another 10,000 copies. It may be a week or two before these are ready to mail, so we ask all our brethren to be patient with us if they have to wait awhile before receiving their premium book. We assure you it will come in due time.

Why not subscribe for a friend to receive the *Evangel* for a year, and they will get not only the *Evangel* but the premium book in addition?

PERU, SOUTH AMERICA (Continued from Page Nine)

Mrs. Jeter have already proven their ministry in the land of their calling, but are new missionaries as far as appointment by the Missions Committee of the General Council is concerned. Along with suffering many privations these chosen young people have also won many victories for the gospel in Peru. We know they will appreciate the prayers of God's children in the home land for a definite touch in their bodies at this time.

BRAWLEY, CALIF.—God has been wonderfully blessing in our work at 124 W. A St., souls being saved, backsliders returning to God, and believers being filled with the Holy Ghost. In one home in the past week the parents and 5 children came into touch with God. Robert Perryman has been called as pastor. We are grateful for the help of God with our new building as we step out in faith. It is still incomplete but we are holding services in it. A welcome is extended to Council ministers to stop when passing this way.—Bertha Bamford, Secretary.

OXFORD, FLA.—We have just closed a glorious revival, Mayme E. Williams, Evangelist, assisted by her sister Gladys. The first two weeks of the meeting were greatly hindered by cold weather and Christmas activities, but after we had formed a prayer chain God began moving among the people. On New Year's night the fire fell and continued until 4:00 A. M., and for nearly 2 weeks the altar was filled to overflowing every night. About 35 prayed through to a real experience of salvation, 20 were baptized with the Holy Ghost, 21 received Christian baptism, and 21 were received into the church. We organized an Ambassador's class of 28 members. Nearly all of these young people were saved in the revival.—Blanche E. Howard, Pastor.

GRAND JUNCTION, COLO.—We have just closed a wonderful city-wide Bible conference, conducted by Evangelist J. N. Hoover, of Santa Cruz, Calif., assisted by Tasker and Claire Brooks, students from Central Bible Institute, Springfield, Mo., and Hiram Brooks, Jr., the evangelist's secretary and song director. Hundreds attended each afternoon Bible lecture and the church auditorium was filled each evening. It was an old time revival attended by members of all churches in the city, and many came also from neighboring towns as far as 75 miles distant. The meeting was outstanding for its far-reaching and uplifting influence. Scores were saved, backsliders were reclaimed, some received the Baptism in the Holy Spirit, and the membership in general was greatly revived. Some 40 came forward on the last Sunday to unite with the church, and a large number have asked to be baptized.—J. E. Austell, Pastor.

SPECIAL NOTICE

We have a few foreign language Scripture Text calendars left which we are closing out at 25c each. We have 26 German, 23 Spanish, and 11 Norwegian.

GOSPEL PUBLISHING HOUSE

Springfield, Mo.

In the Whiten'd Harvest Field

EDINBURG, TEXAS.—We are now in a revival and God is blessing the Word to the deliverance of souls. Four were saved Sunday night. We shall be working in this vicinity until the last of February.—Evangelist and Mrs. Jim Sawyers.

EDWARDSVILLE, ILL.—We have just started a revival. In the first service God blessed our efforts by saving one soul. We extend a warm welcome to neighboring assemblies and invite them to "Come over to Edwardsville and help us."—A. W. Davis, Pastor, 1230 Edwardsville Rd., Granite City.

PINEVILLE, MO.—God has laid it on our hearts to start a mission here. There are many hungering for the bread of life who have had no opportunity to hear the full gospel. We now have a building in sight and are trusting that God may help us to get the work started.—Evangelist and Mrs. Walter F. Bradley.

OILTON, OKLA.—For about 5 months we have been having a wonderful revival which is still continuing. About 40 have been saved, 30 or more have received the Holy Ghost Baptism, and God is still working. The writer has conducted this special series of meetings.—Mrs. Virginia Shackelford, Pastor.

(Near) TALLAHASSEE, FLA.—We have just closed a 2 weeks' revival with Pastor R. A. Greene, 18 miles south of Tallahassee. A large number sought the Lord and received from Him their soul's need. The saints were wonderfully revived.—J. L. Brown, C. A. President, and Mrs. Brown.

SANTA ANNA, TEXAS.—We accepted the pastorate here Nov. 4. Dec. 19 J. J. Land started a revival, closing Jan. 7. About 30 were saved and 22 were filled with the Holy Ghost. In all about 30 have received the Baptism in the past 2 months, and 13 have been received into our fellowship. The old year was finished with shouting and the New Year was ushered in in the same manner. Council ministers who pass this way will be welcomed—Pastor and Mrs. C. B. Cox.

ARVIN, CALIF.—The writer has just conducted a precious 4 weeks' meeting at the Full Gospel Church, B. C. Wesley, Pastor. The power of God was upon these services from the beginning to the close. About 75 wept their way through to salvation and 25 or 30 were baptized with the Holy Ghost, according to Acts 2:4. On the evening of the closing day, fathers, mothers, young men and young women were baptized in the presence of a large audience and arose from the water shouting praises to God. Many times during the meeting the building was crowded, and many were standing. On the closing night the altar was filled with those seeking rest for their souls, and some came through shouting the praises of the Lord.—J. Con Medley, Evangelist, Route 1, Box 156, Bakersfield, Calif.

FAIRFIELD, TEXAS.—We have just closed a 10 days' revival, Richard L. Day, from Houston, Evangelist. Souls were saved, believers were filled with the Holy Ghost, and the saints were revived. Nine new names were added to the church roll. I have resigned the pastorate and the church has called Brother Day as pastor.—N. K. Bigham, Evangelist.

TRINIDAD, WASH.—We entered into a campaign Dec. 5, Evangelists Mark Weirman and George Minnick in charge. The meeting closed Dec. 30. Three received the Baptism in the Spirit, and one was reclaimed and refilled with the Holy Ghost. Council brethren, will find a hearty welcome in our assembly.—Oliver E. Davis, Pastor.

OHIO FELLOWSHIP MEETINGS

The monthly fellowship meetings of the northeastern sections of the state, conducted chiefly for ministers and Christian workers, are increasing in attendance and interest. The presence of God is being mightily felt and the fellowship is blessed. Special features of the services are: messages from the Word of God, round table conferences, inspirational singing, instrumental music, and the special evening evangelistic service.—Marvin L. Smith, Secretary, 925 Garden St., Warren, O.

WRIGHT CITY, OKLA.—I praise the Lord for His wonderful workings in this place. We came here one year ago Christmas. In that time 190 have been saved and more than 100 filled with the Holy Ghost, as in Acts 2:4. The year closed with a good fifth Sunday fellowship meeting. Many saints of other places enjoyed the day and the last night was enjoyed by many of the people of Wright City when all the churches met together and sang, prayed, and shouted the old year out and the New Year in. L. A. Toller is pastor.—Nelson Park, Secretary.

PEORIA, ILL.—Oct. 1 we took the pastorate here. The work, which is about 2 years old, for a time had been without a shepherd. We gathered together and reorganized the church, the Sunday school, and the young people's work. Early in December the Illinois District fellowship meeting convened here. It proved a great blessing in introducing the old-fashioned gospel to many who had not heard. On the closing night Evangelist and Mrs. P. T. King (King's Musical Messengers) began a 4 weeks' meeting. The saints prayed earnestly, and in spite of unfavorable weather, Christmas season, and poor location, God broke through and gave us a gracious time. Some of the relatives of those who had been praying wept their way through to full salvation, and many of them had an outstanding deliverance from sin. The saints were revived and the Sunday school was increased. A watch night service was marked by the presence of the Lord, and the testimonies given on this, the closing night of the revival, rang true.—W. E. Wood, Pastor.

OAKLAND, CALIF.—The Lord has blessed at First Pentecostal Church with a gracious revival. A number have been saved, some backsliders have been reclaimed, and several have been baptized in the Spirit. The meetings continued 6 weeks. A number met in the prayer room each morning and sometimes remained in prayer until 1:00 p. m., or later. Loren B. Staats, the evangelist, brought many deep messages from the Word. Mrs. Staats and their daughter accompanied him.—J. Narver Gortner, 3035 Deakin St., Berkeley, Calif.

POCOMOKE CITY, MD.—God has been blessing our work in an unusual way. In December 6 persons prayed through to salvation in our regular services. On Christmas Day we had an early morning service. The Lord met with us and brought 3 souls to Himself, all of whom are now seeking the Baptism. Evangelist and Mrs. O. E. Campbell have been with us in a week of special services, and are remaining as our pastors. Brother W. C. Morton will again enter the evangelistic field. Our Sunday school and our missionary interest are both increasing.—Myrtle Vincent, Secretary.

EAST LIVERPOOL, O.—The monthly fellowship meeting, Jan. 7, proved a real blessing to all who attended. The topic of the day was "The Power of Prayer in the Life and Work of the Church." R. A. Miller gave an inspiring message on prayer at the morning service. The afternoon meeting was a season of refreshing from the Lord. An exhortation to prayer came also through the interpretation of tongues. Chairman Alvin Branch spoke at this service, urging that attention be paid to the essential thing in the work of the church—prayer. Alex Clattenburge presided at the evening service which was opened with songs and testimony by visiting ministers and missionaries. The evangelistic message was delivered by Evangelist Minna Seaholm.—John W. Roush, Pastor, 926 W. Eighth St.

SHADY POINT, OKLA.—About August, 1933, Pentecost came to Shady Point. Brother and Sister Evans conducted a revival in which about 140 were saved and around 50 received the Baptism in the Holy Spirit, speaking in "other tongues as the Spirit gave them utterance," and about 85 received Christian baptism. The church was organized and was later set in order by Brother Hudson. Since then souls have been added to the number saved, and the work has been constantly increasing. Claude Minnick, of Holdenville, conducted a revival last summer in which about 60 were saved and 30 were baptized in the Spirit. Brother Minnick was then chosen pastor. Since then the church has continued to grow. We have built a church house and have it paid for. We have organized a Woman's Missionary Council and young people's meeting. The presence of God is so plainly felt that His joy overruns the soul at almost every service. We invite all within reach to visit our services.—Ida Lee Butcher.

ST. LOUIS, MO.—December 31 Henry Hoar, Pastor Bethel Temple, preached the dedication message in our new location, 8658 S. Broadway. This was followed by a fellowship meeting, well attended by ministers and members from many of the local churches. Our new meeting place is a beautiful brick tabernacle, 50x100, with full basement for Sunday school. The building is modern, with hard wood floors, and steam heat, and the auditorium will seat about 1000. Visiting Council brethren are invited.—E. L. Hance, Pastor, 8311 S. Broadway.

MODESTO, CALIF.—The Christmas season brought a melting to the hearts of many young people. At Pentecostal assembly, 610 Sixth St., there is now a continuous revival going on. After one young man experienced salvation such a hunger sprang up in the hearts of others that they also began to seek God. Since then nine have received the promised Holy Ghost. On Christmas morning at sunrise about 60 gathered to worship the Lord God in one accord and God put His approval on the meeting by baptizing a young woman with the Holy Ghost. At the watch night service New Year's eve, all encumbrances on the building were cleared and we began the new year free from all debt. Large crowds are now attending.—Betty A. Morrison, Route 2, Box 284.

DON'T FORGET we are depending on your freewill offering for the maintenance of the Missions Department. This should be designated "FOR THE EXPENSE OF MISSIONS DEPARTMENT."

Forthcoming Meetings

KENNETT, MO.—510 Kennett St.; Feb. 10; J. N. Hoover, Evangelist.—H. E. Waddle, Pastor.

PARADISE, PA.—Calvary Monument Church; Feb. 3; Earl W. Winand, Evangelist.—Clarence L. Lefever, Pastor.

BARNSDALL, OKLA.—Feb. 17, for 4 weeks or longer; A. J. Willcox, Speaker.—S. M. Padgett, Pastor.

NORFOLK, VA.—Evangelist H. C. McKinney, 122 W. Thirteenth St.; Feb. 10-Mar. 3.—Charles B. Peters, Pastor, 113 W. Thirteenth St.

BALD HILL, OKLA.—Feb. 5, all day; basket lunch; Stark Murrel, forenoon Speaker.—A. P. Bryan is pastor.—W. C. Shackelford, Sectional Secretary.

LEWISTON, PA.—Full Gospel Tabernacle, 108-110 Logan St.; Feb. 3-24; Mary Louise Paige, Evangelist.—H. A. Christopher, Pastor, 74 Central Ave.

DEDICATION SERVICE

MUSCATINE, IOWA.—Feb. 1, Three services.—Arthur A. Buntinbach, Pastor, 125 Kindler Ave.

TOPEKA, KANSAS—610 Lime St.; Feb. 3;—Evangelist and Mrs. Robert L. Hillegas.—Claude J. Utley, Pastor, 426 Scotland Ave.

YORK, PA.—Duke and South Streets, Jan. 16-March 10. Speakers, E. W. Winand, Ralph M. Jeffrey, and others.—Robert T. McGlasson, Pastor, 728 S. Pershing Ave.

INDIANA FELLOWSHIP MEETINGS AND C. A. RALLIES

Clay City, Feb. 18; Elkhart, 1128 Johnson St., Feb. 25. No Meals furnished. Bring basket dinner. Services all day, starting 10:00 A. M. Ministers from neighboring states invited.—Herman R. Rose, C. A. President.

STATE FELLOWSHIP MEETING

BATTLE CREEK, MICH.—Church of the Fourfold Gospel, 303 Capital Ave., N. E.; Feb. 6; E. S. Williams, General Superintendent, Speaker; three services.—Chas. W. H. Scott, Secretary, 1321 Mabel Ave., Flint, Mich.

WETMORE, KANSAS—Feb. 3;—Hannah Nelson and Leah Snow, Evangelists.—Marthel E. Whelchel, and Eva M. Welton, Pastors.

PASADENA, CALIF.—Trinity Full Gospel Church, 27 Mary St.; Jan. 27, for 3 weeks; Meyer and Alice Tan Ditter, Evangelists.—L. R. Keys, Pastor, 450 S. Ave. 64.

SALEM, N. J.—Salem Pentecostal Church, 192 Grant St.; Feb. 3, for 2 weeks or longer; J. Grayson Jones, Freeland, Pa., Evangelist.—Thos. H. P. Cairns, Pastor.

MINNEAPOLIS, MINN.—Full Gospel Tabernacle, 3015 Thirteenth Ave., S., at Lake Street; in progress;—A. H. and Zelma Argue, Evangelists.—F. J. Lindquist, Pastor.

DECATUR, ILL.—Gospel Tabernacle; Feb. 4, for 2 weeks or longer; Finis Jennings Dake, Evangelist, will speak from chart on prophetic themes.—K. A. Auten, 1777 E. Cantrell St.

VANDERGRIFT, PA.—Free Gospel Mission, Sherman Ave., Jan. 27, for 2 weeks or longer. H. E. Hardt, Evangelist; M. Glunt, 101 Columbia Ave., Pastor.—H. E. H.

QUARTERLY CONFERENCE

(For ministers only)

MERIDIAN, MISS.—Eighth Street Church; Feb. 5-7; free entertainment.—H. M. Sandlin, Secretary.

FELLOWSHIP MEETING

ASHTABULA, O.—4021 Main Ave.; Feb. 4, all day; meals served; Leon Frank, Pastor; Alvin L. Branch, chairman.—Marvin L. Smith, Secretary, 925 Garden St., Warren, O.

SECTIONAL FELLOWSHIP MEETING

DECATUR, ILL.—Feb. 4-5, Opening 2:30 p. m., Finis Dake will give chart talks; H. E. Bowley, Bible Teacher; K. A. Auten, Pastor.—Arthur Bell, District Superintendent.

BIBLE CONFERENCE

WARREN, ARK.—York St.; Feb. 3-8; District Superintendent David Burris in charge; all day fellowship meeting Feb. 4; basket lunch. All ministers and workers of this section are expected to attend.—J. C. Snyder, Pastor.

SECTIONAL MEETINGS FOR OKLAHOMA

S. C. Section, Ardmore, 519 Master St., S. E., Feb. 11-12; address W. S. Bragg, Presbyter, Asher, or Ed Bice, Pastor, Ardmore. N. W. Section, Geary, Feb. 25-26, Free Pentecostal Church; E. E. Baker, Presbyter, Sweetwater, C. J. Brown, Pastor, Geary; first meeting 7:30 p. m. Those wishing license or ordination must appear in person, recommended by an ordained minister of our faith. Rooms furnished to ministers as far as possible.—James Hutsell, District Superintendent.

ROCKY MOUNTAIN DISTRICT CONVENTION AND C. A. RALLY

DENVER, COLO.—1447 Lawrence St., Feb. 11-15; three services daily; bed and breakfast free to ministers, pastors, and one delegate from each church. Write O. L. Mabry, Secretary, Delta, Colo., about credentials. General Superintendent E. S. Williams, Main Speaker. C. A. rally Feb. 15, afternoon and evening. Paul L. Ferguson, of Longmont, President. Address H. J. Ketner, 3100 Wyandotte St., or Floyd C. Woodworth, District Superintendent, 2648 S. Lincoln St.

OPEN FOR CALLS

Evangelistic

Evangelist and Mrs. Jim Sawyers, Edinburg, Texas. "Will answer call anywhere in Texas. We have our own living quarters. Each plays, sings, and preaches."

The Blood of Christ

O for a new value to be placed on that Blood! O for a new appreciation of that infinite gift of God—the Blood which has loosed us from our sins and saved us from our judgments! O the blood, the precious Blood! Let your ministry, O preacher, be a Calvary one! Preach Christ and Preach His Cross! His Blood Redeems, Remits, Recovers and Restores!

Hallelujah! for the Cross

N. H. Rhodes, 600 N. Fifth St., Blytheville, Ark.

Nellie R. Cox, 3008 Dean Ave., Des Moines, Iowa. "I have been in the ministry in this faith 17 years. I am accompanied by Mr. Cox."

Pastoral

Benedict Betsch, Granger, Wash., Box 3. "Prefer to pastor among the German people. Preach in German or English."

Evangelistic or Pastoral

E. L. Terry, Route 4, Box 18, Wichita Falls, Texas. "Reference, E. L. Newby, District Superintendent, 2621 E. 26th St., Ft. Worth, Texas, or E. B. Crump, Electra, Texas."

W. H. Norris, 1522 Gould Ave., Ft. Worth, Texas. "Have recently received the Baptism in the Spirit. Formerly a Nazarene minister. Would appreciate the co-operation of brethren in the faith. References."

Evangelistic or Bible Teaching

Louis Draper, 320 Relief St., Poplar Bluff, Mo. "I teach prophetic subjects along with evangelism. References, S. L. Johnson, Dexter, Mo., or Arthur Bell, Belleville, Ill., Box 133. I have been in this ministry 10 years."

MISCELLANEOUS NOTICES

NOTICE—We publish an Italian Pentecostal Paper—"Fede-Speranza-Carita" (Faith-Hope-Charity); published by faith—no subscription price stated.—Rocco R. Santamaria, 1025 Main Ave., Clifton, N. J.

WANTED—A good tent, on terms, that will seat about 30 or 400. A. W. Davis, Pastor, 1230 Edwardsville Rd., Granite City, Ill.

NEW ADDRESS—Wausau, Wisc. F. F. Snyder has taken up the pastorate of the Christian Assembly here.—Frances Trittin, Secretary.

NEW ADDRESS—O. L. Bost, Pastor, Beecher City, Ill.

NEW ADDRESS—Quincy, Ill., 839 S. 12th St., "I have accepted the pastorate here."—V. R. Jackson.

WORLD MISSIONS CONTRIBUTIONS

January 10-16 Inclusive

ALABAMA. Personal Offerings	\$ 2.13
Andalusia Assembly of God	8.05
Birmingham Assembly of God S S	15.60
Clanton Pinedale Assembly	1.00
Enterprise Batans Cross Roads C A's	1.70
Floral Assembly of God Church	5.46
Glenwood Assembly of God	2.31
Megargel Assembly of God	1.85
Montgomery Assembly of God S S	2.50
Oak Dale Assembly of God	2.91
ARIZONA. Flagstaff Full Gospel Mission	2.25
Wickenburg First Pent'l Tabernacle S S	1.00
ARKANSAS. Blytheville Assembly of God	1.50
Clarendon Sunday School	1.46
El Dorado Sunday School	4.00
Eureka Springs Assembly of God S S S	2.31
Flippin Assembly of God S S	1.00
Harrison Assembly of God	1.00
Malvern Assembly of God	5.00
Monticello Assembly of God	5.00
Smackover Assembly of God S S	3.00
CALIFORNIA. Personal Offerings	218.23
Alameda Glad Tidings Assembly	6.42
Alturas Bethel Tabernacle	2.00
Arvin Pent'l Assembly of God	1.54
Arvin Christ Ambassadors	2.00
Atwater-Winton Church	19.37
Auburn Full Gospel Tabernacle	20.00
Blue Lake Pent'l Mission	3.00
Burbank Full Gospel Church	5.53
Campbell Pent'l Mission	5.00
Cer s Glad Tidings Church	5.00
Compton Christ Ambassadors	3.00
Corcoran Full Gospel Mission S S	19.00
Dinuba First Pent'l Church	14.77
Dunsmuir Pent'l S S	37.52
E San Diego Glad Tidings Assembly	5.08
El Cerrito Pent'l Assembly	4.25
Elkhorn Union S S	5.00
Exeter Full Gospel S S	5.70
Eureka Pent'l Tabernacle	16.00
Fortana Pent'l Assembly of God	16.00
Half Moon Bay Full Gospel Church	2.25
Hanford Glad Tidings Sunday School	5.00
Healdsburg Full Gospel Mission	3.99
Highbrook Assembly of God	10.00
Kingsburg Christ Ambassadors	5.05
Li coli Full Gospel Church	8.35
Lindsay Full Gospel Tabernacle	19.27
Lodi Glad Tidings Temple	26.96
Lomita Calvary Missionary Fund	5.00
Los Angeles Bethel Temple	225.00
Los Angeles Full Gospel Assembly	9.00
Los Angeles Trinity Assembly of God	12.00
Manhattan Beach Assembly of God	3.27
Merced Glad Tidings Mission	13.89
Modesto Pent'l Assembly	6.00
Monterey Seaside Pent'l Church	2.00
Napa Full Gospel Tabernacle	45.00
National City Pent'l Tabernacle	8.50
Oakland Bethel Tabernacle	96.14
Oakland First Pent'l Church	189.05
Oakland Havenscourt Tabernacle	7.00
Oildale First Pent'l Church & S S	9.50

The House Across the Hedge

Grace Livingston Hill

This is a very interesting short story by the well known author, Grace Livingston Hill. She presents in a very touching way the necessity of the Blood Covenant, also of a separated life. Paper bound.

Price 25c postpaid

Her Wedding Garment

Grace Livingston Hill

This is another short interesting story by Mrs. Hill. As its title indicates it refers to the Second Coming of Jesus and will be an inspiration to all those who already have that blessed hope of meeting Jesus in the skies, and to those who do not know of this blessed and glorious hope, it will so fascinate them that it can also bring them into the light of this wonderful truth. Paper bound.

Price 25c postpaid

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Reported as given direct to Home Mis-	
sions	13.87
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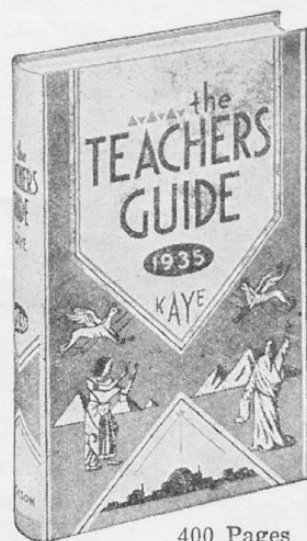
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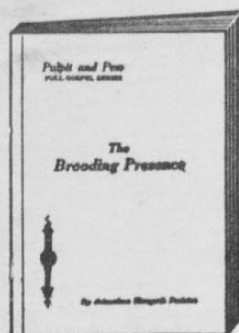
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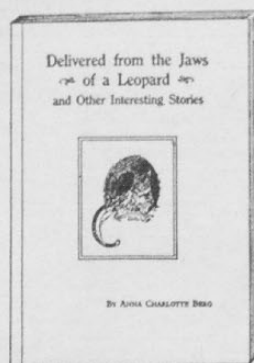
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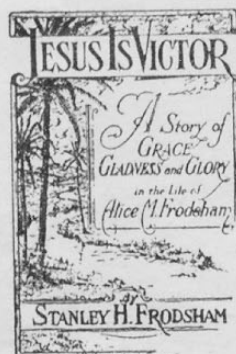
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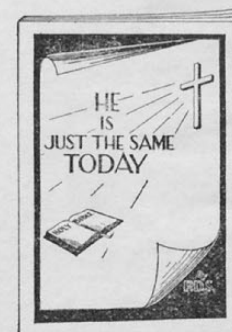


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