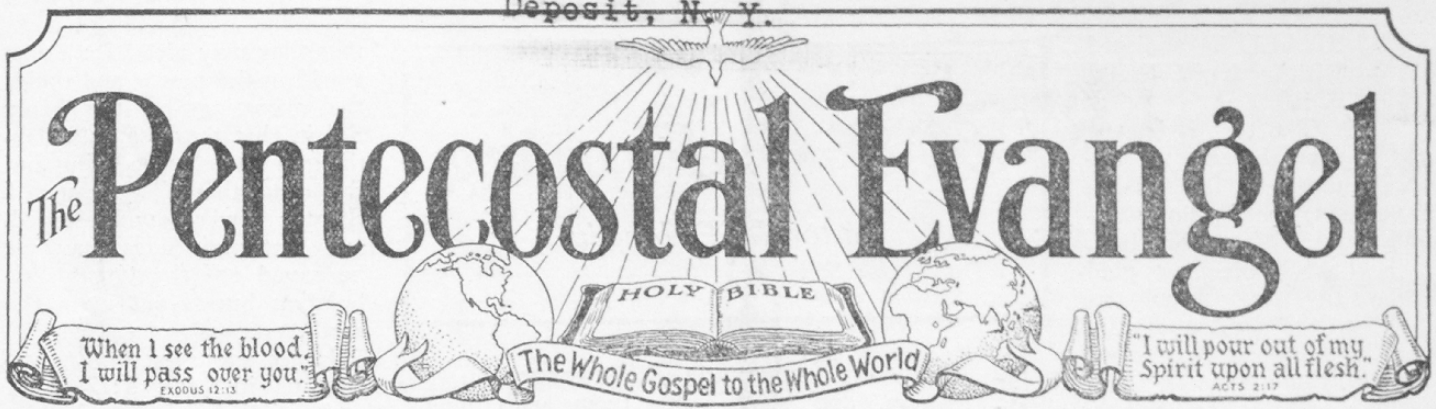


Mrs. O. O. Hunt  
57 Court St.,  
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SPRINGFIELD, MO., FEBRUARY 28, 1931

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# Among the Head Hunters of the Philippines

A True Story by Frank C. Laubach

**C**RISPINA said yes, and flung her glorious glossy raven-haired head on Juan's shoulder.

This is the way stories usually end, but it is the way this story begins.

Her father beamed when Juan told him. "We will build you the prettiest house in Bauang, and we will have the most gorgeous wedding ever seen in this province."

Juan's father slapped the lad on his back so hard he nearly fell over. "Magnificent!" cried he. "Don Arellano and I are able to make your wedding the biggest occasion ever seen in this end of the Philippines; but first we must build you a house. How do you want it planned?"

So Juan Leones and Crispina Arellano have heavenly hours together planning houses and weddings. As he looked into her black eyes he felt unworthy of her. For her sake he must be a far, far better man. He would stop gambling, he would read the best books in the town, he would pray.

As he passed a little mission he heard singing, led by an American, and walked into the place to hear more. A Filipino stood up and began to preach—it was Juan Abellera. He was telling the story of his life, how he had given up his position as teacher in the schools and taken a smaller salary in the ministry because he felt his country's need. As Juan Leones saw the light in the eyes of this great Filipino preacher he said to himself, "There is a man I want to be like."

They talked together for a few minutes at the end of the service, and Juan Leones went home carrying a booklet called "What Is True Christianity?" As the young man read it his whole soul filled with a mighty

*We have to thank Miss Blanche Appleby of China for sending us a copy of one of the best missionary books we have read in many years. This book, which tells of many triumphs of the gospel in the Philippines, is entitled "Seven Thousand Emeralds." By kind permission of the publishers, The Friendship Press of New York, we are enabled to print one or two of these stories in the Evangel. This new book will be carried in stock at the Gospel Publishing House. The price of the same is 75 cents in paper covers, and \$1.00 in cloth.*

determination. "Here is the kind of man I must be for Crispina's sake! And here is the kind of man I will be." He read the booklet through from cover to cover, and then read it through again.

One day Howard Widdoes was crossing the Bauang River on a big black horse. The recent rains had swollen the river very high. After a half hour of struggle with the current he reached the shore wet to the waist. Out from the crowd that had been watching stepped a young man. It was Juan Leones. He walked over to the missionary and said, "Pastor Widdoes, I want you to baptize me right now beside the river."

"Why, man," said the surprised missionary, "Can't you wait till tomorrow? I haven't my book of forms here, and there is none of the congregation here, and . . ."

"But didn't Philip baptize the Ethiopian without any of these things? I am ready, so what more is needed?"

"Juan, you surely are ready. And you have won the argument. Come along."

Juan Leones was baptized, and from that hour he became a mighty

force for his Master. He went home, called his brothers and his father together and said, "We are going to begin to have prayers in this house. We are going to stop this drinking and gambling and swearing, and live different lives. But first I will read to you from this Bible."

Bible? The father pricked up his ears. Although a thoroughly bad man, old Manuel Leones was bitter against heresy. "Let me see that book." And when he saw the name of it he tore it into pieces, rose to his feet in rage, pointed at Juan and shouted, "Out of my house before I kill you! You have damned your soul to the devil!"

And Juan went, followed by a volley of scorching oaths; for to protest to his father at that moment he well knew would have meant tragedy. The father promptly disinherited his son, cut off all his allowance, and warned him never to appear in his home again. From having been the richest youth in Bauang, Juan had become the poorest.

Crispina Arellano, while her father looked on, wrote Juan this note: "Our engagement is broken. Please stay away."

Juan came to the mission that night with a tense face. "For the sake of Christ I have lost my inheritance, my parents, and the girl I loved," he said. "Since I have paid so much for my faith, I want it to be worth all it cost. I have decided to resign from the government service and enter the ministry."

So the Seminary in Manila received a new student. At the end of a year, Juan presented himself before the church committee and said, "I have determined to do something which you have talked of for a long while but

(Continued on Page Eight)

**I** SHALL be anointed with fresh oil." Psalm 92:10.

The text is one of several notes of triumph in this Psalm. In verse 4, the Psalmist triumphantly sings, "For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands." In verse 9 he says, "For, lo, thine enemies, O Lord, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered." In verse 11 he says, "Mine eye also shall see my desire on mine enemies." In verse 12 he utters the familiar and striking words, "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon." And here in the text (verse 10) he joyfully exclaims, "I shall be anointed with fresh oil."

The Psalm is entitled, "A Psalm or Song for the Sabbath Day," and constitutes a "Psalm of praise for God's goodness."

In the text there is a clear note of exultation. "I shall be anointed with fresh oil." Facing as we do the tremendous issues that are before us, would that we might cry to God for new equipment; and with all confidence in His faithfulness, and with a full realization of our need, let us also cry exultingly with the Psalmist, "I shall be anointed with fresh oil."

In Bible times men were set apart or consecrated to some sacred office by the anointing with oil.

1. To the *prophetic* office.

In 1 Kings 19:15 we read, "And the Lord said unto him (Elijah), Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be *prophet* in thy room." And in Psalm 105:15 we have the warning, "Touch not mine *anointed*, and do my *prophets* no harm."

In Luke 4:18 Jesus read in the synagogue the prophecy concerning Himself. "The Spirit of the Lord is upon me, because he hath *anointed* me to preach the gospel to the poor."

It is reasonable to assume that all those whom God called to the prophetic office were anointed with oil, indicative of the fact that from that time forward the Spirit of God was to rest upon them for that particular work and calling.

2. To the *priestly* office.

In Ex. 29:4-7 we read, "And Aaron and his sons thou shalt bring unto the

## A Fresh Anointing

Pastor W. E. Moody

door of the tabernacle of the congregation, and shalt wash them with water. And thou shalt take the garments, and put upon Aaron the coat and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod: and thou shalt put the mitre upon his head, and put the holy crown upon the mitre. *Then* shalt thou take the anointing oil, and pour it upon his head, and anoint him." And in Ex. 30:30 we read, "And thou shalt anoint Aaron and his sons, and consecrate them that they may minister unto me in the priest's office."

Throughout the whole word of God we see that the priests were consecrated to the office of the priesthood by the anointing with oil—the symbol of the anointing of the Holy Spirit. 3. The *kingly* office. 1 Sam. 16:12, 13.

"And he (Jesse) sent, and brought him (David) in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look on. And the Lord said, Arise, anoint him: for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward." And in Psalm 89:20 God says, "I have found David my servant: with my holy oil have I anointed him."

We are now living in the dispensation of the Holy Spirit, and God is anointing His messengers and ambassadors with the Holy Ghost and with power. He anoints all who are called into His service, and that takes in *every believer*, for He has given "to every man his work." Mark 13:34. None other is really called of God, for when Jesus gave the command, "Go ye into all the world and preach the gospel to every creature," He followed it with another command, "Tarry ye . . . until ye be endued (clothed) with power from on high." The anointing constitutes the *normal* condition of a New Testament saint.

He is anointing *prophets*—preachers, teachers, evangelists, pastors, exhorters—that they may tell forth the message of the gospel with the Holy Ghost sent down from heaven.

He is anointing *priests* and is giving to them the "ministry of intercession"

that they may plead for a lost world in the power and under the anointing of the Holy Spirit, that they may stand in the gap between the living and the dead that the plague of Satanic power may be stayed, and that multitudes may yet be saved ere the Great Tribulation bursts out upon the earth.

He is anointing *kings*, and has assured us in Rom. 5:17, that "They that receive abundance of grace and of the gift of righteousness shall *reign in life* by one, Jesus Christ."

We each have our little kingdom in which we can reign in victory and triumph, ever remembering the word that God spake through Daniel the prophet to Nebuchadnezzar the king (Dan. 4:26), "Thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule." In Christ we can be master of every situation, and be led in triumph in every place, yea, be "more than conquerors."

The text points to a *definite anointing*. "I shall be anointed with fresh oil." An *initial* anointing is certainly our privilege and heritage. All believers may and *ought* to be anointed with the Spirit. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39. This is, I repeat, the *normal* condition of a New Testament saint.

Jesus was Himself anointed of the Holy Ghost ere He began His public ministry. Peter stated in his sermon in the house of Cornelius (Acts 10:38) that, "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil: for God was with him." If Jesus, as Man, needed the anointing of the Spirit, we surely need it.

But the text points us to a *fresh* anointing. "I shall be anointed with fresh oil." The disciples had such an experience. See Acts 4:23-31. Read the whole passage and particularly note verse 31. "And when they had prayed, the place was shaken where they were assembled together: and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

I am convinced that there is nothing that is more needed in the Pentecostal movement today—among both preachers and people—than a *fresh anointing of the Holy Ghost and power*. For lack of this, churches and assemblies are languishing and sinners, that should be reached, are trooping down

to hell. Surely we not only need the *initial* Baptism in the Spirit, but we also need *continuous* anointings and refillings. Here is where we have failed God, hence the stagnation that is so general today.

Paul in Eph. 5:18 rings out the command, "Be filled with Spirit," which literally reads, "Be *being* filled with the Spirit." Let us put in our claim *now* for a fresh anointing and refilling.

Whether anointed *once, twice, or twenty times*, it is always with *fresh oil*.

Eccles. 10:1 tells us that, "Dead flies cause the ointment of the apothecary to send forth a stinking savour," but there are no dead flies in this anointing oil of the Spirit.

There is always a fresh aroma with every fresh anointing, so that wherever we go—into church, cottage, sick-chamber, secret place of prayer, or elsewhere—"the house is filled with the odour of the ointment." John 12:3. When thus reanointed, barrenness gives place to freshness, fertility, and growth. There is a freshness in *prayer, praise, preaching—everything*.

Had we gone on as a people from the Baptism in the Holy Spirit—which is but the open door, the starting point of the real spiritual life—

on into "all the fulness of God," (Eph. 3:19) the devil would have been filled with alarm and the world have stood confounded before us. Let us repent before God in sackcloth and ashes, and cry mightily to Him that in this eleventh hour He may give us the needed equipment for the awful days we are yet to face.

Note the *confidence* and *exultation* of the Psalmist. He exultingly cries "I shall be anointed with fresh oil."

Let us come to God with the same confidence. God will meet us—He is waiting to be gracious. Let us hie away to our secret place of prayer and there cry:

Master, speak! thy servant heareth,  
Waiting for thy gracious word;  
Longing for the voice that cheereth.  
Master, let it now be heard.  
I am listening, Lord, for thee.  
Master, speak, O speak to me.

Master, speak! though least and lowest,  
Let me not unheard depart.  
Master, speak! for, O thou knowest  
All the yearnings of my heart.  
Knowest all its truest need.  
Speak and make me blest indeed.

Master, speak! and make me ready  
When thy voice is truly heard.  
With obedience glad and steady  
Thus to follow every word.  
I am listening, Lord, for thee.  
Master, speak, O speak to me.

## The Rejection of the Holy Spirit

The normal birth of a healthy child is announced by a cry, and sometimes by screaming, and that by the child itself. Christ's conception was supernatural, but His birth was natural and normal, and therefore would be accompanied by crying—possibly loud crying. Yet He was worshiped by the shepherds and the wise men. But He was not worshiped by the scribes, who never troubled to go near the place of His birth.

The Son of God, He who was Jesus the Saviour, He who was Emmanuel, God with us, coming into the world from the glory would announce His own arrival by crying. The coming of the Holy Ghost into the world on the day of Pentecost was announced by the rushing, mighty wind. The breath entering into the Holy Body, prepared by God Himself, would cause the infant Christ to cry and cry aloud, and the breath of the Holy Ghost, entering into the prepared bodies of those who had been redeemed and prepared by the blood of Christ, caused them to speak aloud, and so loud that the crowds were drawn together to hear and see for themselves.

Christ as a babe did not speak or praise the Father in a language, but the angels did it for Him: "Glory to God in the highest, and on earth peace, good will toward men." And on the day of Pentecost the new church was unable to adequately praise and worship God, but the Holy Spirit, using the vocal organs of its members, magnified the wonderful works of God, and gave praise, adoration and worship to Him for the salvation that Christ had accomplished.

Christ was despised and rejected of men. He was the song of the drunkards. Psal. 69:12. The Spirit-filled men on the day of Pentecost were ridiculed, and some mocking said, "These men are filled with new wine." Christ came to His own, and His own received Him not. The Holy Spirit comes to His own, and His own receive Him not. "For with stammering lips, and another tongue will He speak to this people." Isa. 28:11. The miraculous must be used to arouse interest, to draw attention to "the rest and refreshing." v. 12. "Yet they would not hear." A stammering lip and another tongue associated with

rest! Never, say some. The refreshing drink hidden away beneath the rough exterior of the cocoanut could never be dreamed of when the cocoanut is seen growing on the tall palm in the desert sand.

The religious people of Christ's day rejected their Messiah though the Scriptures were full of the promises of His coming, and even of the nature of His coming. So today people are despising the Holy Ghost, though the Scriptures plainly tell of the way He came and how He is to be received. Yet He is rejected. He, the Holy Spirit, came in a despised way, and because of such manner of coming He is being rejected. The common people heard Christ gladly, and so today the Holy Spirit has an audience of those whom the Father has chosen and to whom the Son has revealed Himself.

Cannot we have the Holy Spirit without tongues? The new-born babe that does not cry is a weakling. The Holy Ghost on the day of Pentecost would not, did not and could not come apart from noise and the speaking in tongues, for this was according to the Scriptures (Isa. 28:11, 12).

Herod sought to destroy the young child—Jesus, to silence forever the voice that later spoke as no man spoke. And men would silence the voice of the Holy Spirit today. "Out of the mouths of babes and sucklings hast Thou perfected praise!" Matt. 21:17. A suckling producing praise to God! Ridiculous, impossible, not to be thought of! Unintelligible infants producing perfected praise! Yes, God says that. The Holy Ghost also can and does produce supernatural praise from the voices of the children of God, unintelligible to men, to myself, but very acceptable unto Him who gives the body voice and language.

### A Correction

In the booklet, "Filled with the Fulness of God" which we have been sending out as a premium for the Evangel, the following paragraph, which should have been inserted just before the last paragraph on page 20, by an oversight was unfortunately omitted:

Now if you will turn to Acts 10:44 you will read there the record of the Spiritual Baptism of Cornelius and his household. As already noted, Peter in his explanation to the church at Jerusalem as to the reason he had baptized these Gentiles and received them into the church, was because they had received the Spirit *after they believed*.

We suggest that those who have copies of the book should cut out the above-given paragraph and insert the same in the book.

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**The PENTECOSTAL EVANGEL**STANLEY H. FRODSHAM, *Editor*

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*The Editor's Notebook**The Lord Reigneth*

Dan Crawford used to say, "God rules by overruling." The hearts of the rulers of nations are in His hands as the rivers of water; He turneth them whithersoever He will. Sometimes a Haman will arise with heart full of hatred against the people of God, but we have a God who never fails to keep watch over His own. When the wicked Haman was about to do his worst, arranging for a general massacre of the Jews, a simple thing happened: "On that night could not the king sleep!" Esther 6:1. Surely there is not much in a king having a sleepless night? But that night saw the beginning of the Jews' deliverance and of Haman's fall.

\* \* \*

*Good News for the Jews*

And so today God is ruling by overruling. A few months ago Lord Passfield, Great Britain's Colonial Secretary, issued a White Paper, limiting Jewish immigration to Palestine and limiting Jewish purchase of land there. There was a great outcry from Jews all over the world, for they protested that this was a complete annulling of the Balfour Declaration of 1917. But now, according to an Associated Press cable, the *London Jewish Chronicle* has published a statement that it has learned that in a few days the British government will publish a document which will practically set at naught Lord Passfield's White Paper. According to this paper this new document will contain the following: 1.—The Passfield restrictions on Jewish immigration are altogether removed. 2.—Land purchase limitations are practically abolished; and in addition, certain free state lands still vacant in Palestine will be placed at the disposal of Jews.

Possibly the Lord has given some of the rulers of Great Britain sleepless nights. Even though the paper be premature in its news, God will yet fulfill His purpose for Israel, for has

He not declared: "I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as before-time"? 2 Sam. 7:10.

\* \* \*

*A Sympathetic Premier*

Ramsay MacDonald, Great Britain's Premier, has expressed himself as fully sympathetic with Jewish ideals in Palestine. An article of his on "The Great Return" appeared in the *Palestine Weekly* of November 1, 1929. He wrote, "Israel, after many generations, has turned towards Palestine as migrating birds obey the call of the seasons. Physical necessity has also applied its spur, and so when we invited immigration to begin those who were most ready to respond were in Russia, the Ukraine, Poland, and Eastern Europe. Many of them were agriculturalists . . . a good proportion were college and university men; all were willing to work and to do heavy work, even to stone breaking, road making, swamp draining, and tree planting. I have seen them at such work. They were in rough garments, covered with mud and dust, tanned, unshaven, hard handed; but no disguise was thick enough to conceal a bearing, a tone of voice, a free expertness of action belonging to men whose heads have been trained before their muscles. Truly this is an immigration of the longing ones . . . *Palestine not only offers room for hundreds of thousands of Jews, it loudly cries out for more labor and more skill.*" Referring to the opposition of the Arabs, Mr. Ramsay MacDonald says, "Much of it is propaganda." He recognizes that the Jew, in bringing to the land both finance and ability, is the greatest help to the Arab laborer, even though he is a great offense to the Arab political agitator. When the Passfield White Paper was issued there were many declarations

that it was produced without the knowledge of Mr. Ramsay MacDonald. If this statement of the *Jewish Chronicle* is correct it would appear that this anti-Semitic White Paper has been overruled by God, who knows how to control the hearts of rulers.

\* \* \*

*United Jewry*

A few weeks ago it was the pleasure of the writer to attend a meeting at the Jewish synagogue in Springfield, Mo. It was in many ways a beautiful service as the leader and the congregation read in response so many familiar passages of Old Testament Scripture and many Psalms, including the 23rd. An address was given by Dr. J. J. Gould, a very enthusiastic Zionist, who stated that in the fulfilling of the dream of returning to Palestine, which Israel has cherished for eighteen hundred years, all Jewry is becoming a unit. He mentioned that Abraham's two sons, Isaac and Ishmael, were far from being united; Isaac's two sons, Esau and Jacob, were at loggerheads; that eleven of Jacob's sons sold their brother into captivity, and that this lack of unity has been Israel's handicap until today. But now all Israel is catching the vision of the revived nation in the land promised to their fathers, and there is springing up a new hope and at the same time a new unity of purpose.

\* \* \*

*Recognizing God*

The speaker said he recognized the hand of God in the American government's restricting immigration from Europe. It was to turn the eyes of Israel to their own land. He told with enthusiasm of waste lands of sand and swamp being reclaimed by men who gladly laid down their lives in the task. In the latter part of 1918 and the early part of 1919, 8000 Jewish pioneers landed in Palestine, 6000 of whom died of malaria and other diseases. They were willing to fertilize the land with their blood. He referred to one band of 300 who were told off to redeem one particularly unhealthy swamp land, 282 of whom laid down their lives in the task. The declaration of these men was this, "How

sweet to die for an ideal!" The speaker said that the nation was being purified by adversity, and declared his faith that despite every seeming setback (Lord Passfield's White Paper had then just been published) God would fulfill His promises to Abraham: "Lift up now thine eyes and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever."

\* \* \*

### To Restore the Whole Land

In the January issue of *The Dawn*, Mr. D. M. Panton tells of the formation in Great Britain of a League that is being backed by many of the foremost politicians of that land. It is known as the Seventh Dominion League. "The Promoters of this are recommending that a Jewish state be formed which shall be the seventh of Britain's 'Dominions,' which shall include Palestine, Transjordan (reaching to Egypt), and Iraq. These three separate states contain exactly the land which God promised to Abraham for an everlasting possession, 'Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates,' Gen. 15:18." Mr. Panton remarks, "This stretch of land, some 250,000 square miles, could accommodate Israel's 17,000,000 *even if increased four fold*, and without dispossessing a single Arab." And so once more it would seem as if God is beginning to move on the hearts of ruling powers to fulfill His purposes.

\* \* \*

### Looking for their Messiah

The following appeared in the *Jewish Chronicle* of Chicago on Nov. 4, 1927: "A new Messiah who will become king of the Jewish nation, and whose appearance will put an end to the next world war, is predicted by the orthodox Jews of Palestine. They declare that he will be a superman, and that his kingdom will be a great center from which will radiate peace and brotherhood extending throughout the entire world. The revelation of the Messiah will be preceded by the rebuilding of the Temple, they say, adding that this will cause the enmity of many nations, especially those of the Moslem world. The last world war will focus itself in Palestine, and, at the critical moment, when all appears lost, the Messiah, coming from heaven, will gain a decisive victory according to prediction. It is said he will immediately be proclaimed king, the first king of the Jewish nation for 20 centuries. Of the 150,000 Jews in Palestine, most of whom have returned there since the war, from the four cor-

ners of the earth, at least 50,000 are expecting developments to transpire rapidly until at any unexpected moment the Messiah will be revealed. 'The Jews are praying every day for the coming of the Messiah,' declared the President of the Town Council of Peta Tikva, the largest Jewish agricultural colony in Palestine."

\* \* \*

### History Repeated

The last four verses of 2 Kings and the last four verses of Jeremiah's prophecy are practically the same. They tell that on a certain day the king of Babylon "did lift up the head of Jehoiachin, king of Judah, out of prison; and set his throne above the throne of the kings that were with him in Babylon; and changed his prison garments; and he did eat bread continually before him all the days of his life." Why is this incident recorded at the end of these two books? We believe it is prophetic of what is to take place at the end of the age in the restoration of the Jewish people; for has not God declared, "Behold, at that time I will undo all that afflict thee. . . . At that time will I bring you again, even in the time that I gather you; for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord?" Zeph. 3:19, 20. But it will not be Jehoiachin who will be upon Israel's throne. It will be the one whom God calls the BRANCH, as it is written, "Thus speaketh the Lord of hosts, Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord . . . and shall sit and rule upon his throne; he shall be a priest upon his throne." Zech. 6:12, 13.

\* \* \*

### Their Rejected King

In the 12th chapter of John we read this statement of the Lord Jesus, "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die it abideth alone; but if it die, it bringeth forth much fruit." When He made this statement He knew that the leaders of Jewry were planning His death and that in a few days He was to be crucified. The Jews had been looking for an exalted Messiah but not for a crucified king. John makes a significant explanation of Israel's blindness by quoting from Isaiah 6, where the prophet declared, "He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. *These things said Esaias when he saw His glory, and*

*spake of Him.*" John 12:40, 41. Who was the corn of wheat who was to fall into the ground and die, and dying bring forth much fruit? None other than the one Isaiah saw high and lifted up upon the throne. The King was about to die, and dying bring forth a race of kings. For the redeemed in glory will exalt Him, crying, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."

\* \* \*

### Blind Eyes Opened

One day, however, just as the blinded Saul of Tarsus had his eyes opened on the road to Damascus, all Israel will have their eyes opened to see Him whom they pierced at Calvary. "Behold He cometh with clouds; and *every eye shall see Him*, and they also which pierced Him." Blinded eyes and hardened hearts will have to go from Israel for He will deal with the cause of the same. It is written, "There shall come out of Zion the Deliverer, *and shall turn away ungodliness from Jacob.*" Paul asks us, "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" Surely then we should pray for the peace of Jerusalem, and should give Him no rest until He make Jerusalem a praise in the earth.

### A Good Word from Nicaragua

From Matagalpa comes the news of the Lord's pouring out His Spirit on some of His hungry children, and showing His arm bared to heal the sick. There has been and is still a terrible epidemic of smallpox, but so far God has given the victory in every case. Bless His Name!

In Leon the Spirit is at work as well. We have seen some very precious healings. One dear brother who accepted the gospel this year had suffered in his body for many years, seventeen he said, and had not known what a day without pain was like. He had spent all he possessed on doctors and medicine, to get well, but to no avail. After having taken Jesus as his Lord, he came to the altar for prayer. That was about two months' ago. He is now a changed man—made new—joyous and glad and experiencing no more pain. Jesus has healed. Thus we are encouraged to press on in His name.—B. A. Shoeneich.

All who renew their subscriptions before February 28 will receive free book, "Filled with the Fullness of God."

## “Abstain from Fleshly Lusts”

An Urgent Word of Warning and Counsel

By Donald Gee

There come times when it is a matter of solemn responsibility to raise the voice like a trumpet in a note of urgent and grave warning. Such a time is the present—with regard to sexual immorality and looseness. The world is being invaded with a flood of licentiousness. Old standards of propriety have been scornfully hurled aside. Unrestrained gratification of the lust of the flesh is being advocated under a multitude of specious arguments and excuses. The slumbering fires of passion are being fed openly by novels and “movies” whose one declared aim is sex appeal: the very advertisement hoardings fan the flame: while the final touch is provided by the general immodesty of women’s dress.

In the midst of such a world condition the Christian is confronted by special temptation on every hand; and it MUST be met by redoubled watchfulness and prayer lest he “enter into temptation.”

### *Spiritual Believers Not Exempt*

There is a most dangerous and subtle fallacy among some Christians—it is a very lie of the devil—that a deep spiritual experience makes them less exposed to this form of temptation, or else that a place in the work of the ministry practically carries with it a certificate of exemption! Nothing could be farther from the truth.

The fact of having had a wonderful experience counts very little—Peter denied Christ after having been on the Mount of Transfiguration. The fact of having been used by the Holy Spirit is no guarantee of immunity from temptation to the vilest sin—David committed adultery and murder (2 Sam. 12:9) after composing some of the loveliest Psalms in the Bible! A recognized and high position in the work of the ministry allows no plea for taking liberties forbidden to others—Paul held the office of an Apostle, with every sign from heaven attesting his ministry, but he “buffeted” his body and kept it under subjection (1 Cor. 9:27), exercising the most rigid self-control and carefulness.

There is a special reason for purity in those who are indwelt by the Spirit of God. (1 Cor. 6:15-20). Their bodies have become a “temple.” Misuse involves an affront of an abominable nature to the One who dwells within. Such a sin is especially vile.

An aspect of this matter to be noted by all, but very specially by preachers

and those in prominent positions of Christian leadership, is that probably no class of sin so irretrievably ruins and besmirches the testimony of either an individual, an Assembly, a Society, a Movement, and ultimately the whole Body of Christ at large, as a lapse with regard to sexual morality and propriety. This may not be strictly fair; other sins are equally bad in the sight of God, (e. g. “covetousness”—Col. 3:5), but the fact remains. The world may sin itself, and mock at it, but it expects something very different, and rightly so, from professing Christians and especially Christian ministers. A minister almost invariably ruins not only his reputation, but also his usefulness, once he is convicted of immorality, however deeply he repents. For every conceivable reason a Christian worker should shun immorality like the very plague.

### *Some Definite Advice*

In view of the prevailing temptation to this form of sin we do not hesitate to give the following counsel—

(a) There must be redoubled vigilance by all believers on the line of personal watchfulness and prayer (Mark 14:38). This will include a close guard on all that the eyes look upon, all that the ears listen to, and all that the hands handle. The finest preventive against impure thought and desire is the positive filling of the mind with “whatsoever things are pure,” etc., Phil. 4:8; keeping busy and occupied with honest things. The very worst thing is the feeding of unlawful desire within by gloating over suggestion in any form. Desire (“lust”—Jas. 1:14) within is simply the devil’s bait. “But when a man is tempted it is his own passions that carry him away and serve as a bait.” Jas. 1:14, Weymouth. There is only one remedy—self-denial and the personal cross. We have to flee from the first advances into temptation, or anything that weakens our defence. The stakes at issue demand the utmost price for purity.

(b) We must help one another. Unhealthy and unclean conversation must be rigorously frowned upon and avoided. If the conduct of a fellow believer strikes us as being unwise towards a member, or members, of the opposite sex, we should seek an opportunity to lovingly drop a word of warning. (Heb. 10:24). The sisters

have a special duty to perform by avoiding suggestiveness through immodest dress, whatever desire there may be to be fashionable. They may be channels of temptation through sheer thoughtlessness. Moreover, seeing that such sin as we are considering almost invariably calls for two participants, then, even if one should tempt in a moment of weakness, yet the other should instantly spurn the suggestion and resist it by every means in their power. Only in the rarest instances is the blame entirely on one side.

(c) Ministers must be especially careful in all their dealings with the opposite sex even while discharging the duties of their high calling. It is always advisable to have personal interviews, even on “spiritual” matters, in some public place, in full view of others; and certainly never alone together if it can possibly be avoided. This can usually be arranged either before or after meetings, and in the public auditorium. The same applies to pastoral visitations: it is a wise general rule for sisters to visit sisters and brothers to visit brothers, a pastor and his wife do well to go visiting together, or else elders should go in company. Circumstances alter cases, as in the case of the sick or the aged, etc., but in view of the hour extra caution is justified.

Particularly in “laying on of hands,” and in altar work, there should be care to exercise the utmost propriety. In general the hands should, and need, only be laid either upon the head or the shoulders. In this ordinance the whole question is purely one of spiritual power, not of physical touch. If faith and comfort is specially ministered to the sick one by a hand laid upon the afflicted part then this should only be performed by one of the same sex unless it is a part of the body such as the hand or the foot which can be touched with no suggestion of improper intimacy. Leaders must not only watch themselves in these matters, but also keep an eye on any who may be working under their supervision.

(d) Preachers should watch their language carefully, and exercise a wholesome restraint in the language they use whenever they approach sexual matters. Too lurid and detailed parallels in public between such subjects as natural and spiritual birth, marriage, etc., are neither wise nor seemly for mixed audiences, even though containing real spiritual truth. The writer has shared with others on the same platform a positive embarrassment when certain brethren have been preaching! It is possible to com-

mand a morbid intensity of interest on the part of any average congregation by speaking rather "daringly" on such matters; but the harm done by suggesting trains of thought best left unroused cannot be measured. A preacher can use great "plainness of speech" in rebuking sin, without gloating over its details; and it is possible to use the strong parallels of Scripture between spiritual and physical sin with a chaste language suited to the time and place.

(e) Finally, we advocate continual and strong teaching concerning positive Holiness from all our platforms. There must be no suggestion that anything else can take its place. The very serious results of an unsanctified life in the believer must be taught faithfully in all our Assemblies. Any distorted presentation of a doctrine, or any supposed revelation from the Lord, that makes sin less sinful is to be treated with the abhorrence it deserves. We must be specially careful that none lean upon their "gifts" or "manifestations" or "experiences," instead of holiness before God. The error that success in the work of the ministry guarantees, or takes the place of, a life well-pleasing before God is to be specially deprecated. Those who shelter there will have a terrible awakening at the judgment. In view of the need of the hour there must be a renewed preaching, as an integral part of any Gospel which we desire to be "full," of positive actual sanctification.

#### *Dealing with Those Who Sin*

Where a believer has been guilty of sexual immorality, the attitude of the church must depend on whether they make a frank confession, and exhibit a real and deep repentance. If this is so, then we know that there is forgiveness with the Lord (1 John 1:9); as in the case of David (1 Sam. 12:13). If God forgives and restores to His divine favour, then the Church may safely do the same, and anything less will not manifest the Spirit of Christ. Those who restore might easily have been in the same position themselves had they been subjected to the same temptation (Gal. 6:1).

If the one who sins is unrepentant, then the Assembly must take definite and immediate action. The Scriptural precedent is clear before us in 1 Cor. 5. The wicked person is to be "put away" from among the company (verses 2 and 13); the remainder must have no fellowship with them (ver. 9); church discipline may go even further (ver. 5). Even in such a case however, there is to be forgiveness and restoration to fellowship should true repentance be ultimately and clearly proved; it is no part of the Spirit of

Christ to hound an erring member away; the attitude of the rest should be one of "mourning" (ver. 2), and the possibility of restoration should be eagerly striven for. (see 2 Cor. 2).

When the one who has sinned holds *an official position* in the church the matter becomes vastly more grave. Privilege brings responsibility, and failure in one who ought to be an example to the flock is most serious. Elders and overseers are only ordained in the first instance on the ground of being "blameless" (1 Tim. 3:1; and Titus 1:6), and of "having a good report of them that are without" (1 Tim. 3:7), and if they lose these qualifications at any time then they simultaneously forfeit their fitness for office.

Should they show every evidence of a sincere repentance then they can certainly be restored to fellowship AS A BROTHER; but it is an open question whether those who have been convicted of immorality should ever be restored again to any official position in the work of the ministry or oversight. We would not like to preclude all possibility of such a thing, in view of the precedent of David, and provided that the confession was as frank and the repentance as real as his. It will go far in such a case if the Lord obviously restores the anointing of His Spirit in service; but it must be remembered that even then *for official position* an "honest report" must be coupled with fulness of the Spirit (Acts 6:3). Only after much proving could restoration to office be considered.

Seeing the gravity of such cases, the apostle directs that especial care shall be taken to prove beyond all doubt whatever sin an elder may be accused of (1 Tim. 5:19). Once the guilt is proved however they are to be rebuked "before all" that others may fear, (ver. 20). There is to be no suggestion of covering up a serious moral delinquency in the case of a recognized leader—at least, not from the *church*. Had this plain commandment of Scripture been more literally obeyed we believe there would have resulted a correspondingly increased carefulness among all who hold office.

Those whose painful duty it has sometimes been to deal with such cases are sometimes accused of "lack of love" by interested parties. It must be remembered however that their task is one of the most painful and delicate that responsible leaders can ever be called upon to perform, and they deserve sympathetic prayer rather than criticism, even if their treatment sometimes betrays elements of human weakness. God seems never more unap-

proachably Divine than in His treatment of sinners. It must be remembered that even where *He* forgives sin He still allows the consequent suffering to follow in this life (see 2 Sam. 12:10-14). Those who sin **MUST** suffer, and they often inflict exquisite suffering also on the very ones who have to exercise necessary discipline in the church.

A "lack of love" for the honor of His Name, and for the flock over which God has given the oversight, may be far more serious than an apparent harshness with an individual, however beloved by the multitude, who has shockingly betrayed the confidence reposed in him by not abstaining from fleshly lusts. In times when sexual immorality is abounding on every hand there can be found sufficient reason for an increasingly drastic attitude being adopted towards those who transgress in this way. God grant in His mercy that a word of strong warning and counsel beforehand may preclude the necessity of stern discipline afterwards.

#### *God's Healing Power on the Foreign Field*

PURULIA, INDIA

A definite work of healing which God has performed in our midst has opened our eyes afresh to God's miraculous power. Our Indian preacher was suddenly taken ill and it was found, on examination, that he had tuberculosis. Naturally speaking, this would have ended his career as a preacher, but he was anointed and the prayer of faith proved so efficacious that now, after a few weeks' time, he has not one trace of the disease, and he is again engaged in his evangelistic work and able to address large audiences with less effort than ever before.—M. L. Ketcham.

BULGARIA

Just recently we have received a letter from a sister in which she thanks the Lord for healing her baby. We remember now that during the spring this year the mother came to Bourgas much discouraged and asked us to pray that God would heal her child from epileptic fits. We fulfilled the Lord's command in James 5 and committed the child into the hands of the Lord. The sister now tells us that God has touched her child, and since the prayer was offered it has not had a repetition of its illness. Glory be to God!—Nicholas Nikoloff.

Order now a pound of our new illustrated tracts. Only 50 cents.

## The Blessing of Quietness

Ida Blanche Hitchcock

This morning about 5:15 I was awakened out of a sound sleep with these words from Isa. 30:15, "In quietness and confidence shall be your strength." As I waited upon the Lord, the Holy Spirit began to give me the following message and I wrote it down that I might share it with others.

The quiet man hears from Heaven and "Faith cometh by hearing," hence the quiet one comes into the place of confidence toward God. The quiet one becomes acquainted with his God. "Be still and know that I am God." He is speaking stillness to all the flesh in us. "The Lord is in His holy temple: let all the earth keep silence before Him." Hab. 2:20.

First quietness; and then confidence. The silent one will hear wondrous things from his God that will inspire faith and bring him into the strong place of confidence toward the Lord.

The quiet man can say, "I have meat to eat that ye know not of." The one in the place of fleshly activity knows nothing of this heavenly manna. That is the reason he is not strong. Our strength cometh from the Lord; His Word makes us strong. 1 John 2:14.

"I have meat to eat that ye know not of," John 4:32, the meat of patience; the meat of peace; the meat of power to meet every need. Let the meat of patience "have her perfect work," that ye may be perfect and entire, wanting nothing." Jas. 1:4. "In your patience possess ye your souls." Luke 21:19. When everything about you is noise and tumult, in patience possess ye your souls. Be anxious for nothing. The patient man is never anxious. The one who is impatient gets all disturbed and troubled in spirit. The patient man can rest in the Lord and wait for Him. He waits patiently for Him. Psa. 37:7. No matter how long it may be before he sees anything done, his eyes are unto the Lord. He leans not to his own understanding. He sees God's hand in everything. He is kept in the center of God's will. He moves in divine order. He sees God work marvellously. "Be patient, therefore, brethren, unto the coming of the Lord," unto His coming to meet your need. He can meet every situation. He knows the end from the beginning. He can handle all your affairs with discretion, for He is our Wisdom.

The kingdom of God is not meat and drink. He leads in the paths of

righteousness, out of your own way into His way, which is the way of peace which passeth all human understanding. Peace that knows no ending.

The meat of peace is given to the one who is bent on doing His will. "Oh, that thou hadst hearkened to My commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18. Let the government be upon His shoulders, and of the increase of His government and peace there shall be no end. Isa. 9:6,7. He is the Prince of Peace, and when He reigns there is naught but peace.

"I have meat to eat that ye know not of." He ate of this meat of peace continually. He was known as the Man of Peace, hence He had power over every trying circumstance. The storm at sea had to cease its raging under His command, "Peace be still." Mark 4:39. The fever of Peter's wife's mother had to flee at His rebuke. Luke 4:39. The demons were cast out by His Word. Luke 4:33, 37. The lepers were cleansed, and the dead were raised. Luke 7:11-17. Where there is peace there is power. Power to fill an empty net with fish. Luke 5:4-6. Power to turn the water into wine. John 2:1-11. He could meet the need in every situation because He was never disturbed in His spirit.

He lived in the presence of His Father, and was not moved by trying circumstances, but was ever resting in the bosom of the Father. He could rest in the time of storm when the sea was most tumultuous. He was in the hinder part of the vessel asleep on a pillow while His disciples were filled with fear as they awakened Him with the cry, "Carest Thou not that we perish?" Mark 4:37-40. How little did the disciples know of quietness in spirit and of confidence in the One who sailed with them! They were more conscious of the raging sea than they were of the God-Man asleep in the vessel. Hast thou seen Him? Hast thou heard Him? They saw and heard strange things that day and they marveled at the change that took place when He spoke. They feared exceedingly, and said one to another, "What manner of man is this that even the wind and sea obey Him?" He it is that calleth you, who also will do it. 1 Thess. 5:24. He will bring you out of the tumult of the natural into the

peace and power of the supernatural. He can only use you powerfully as peace reigns in your heart. All human agitation must go—all distress of every kind until thy sea lies still before Him as a passive instrument to move at His bidding.

Be sober, be vigilant, for your adversary the devil, as a roaring lion walketh about seeking whom he may devour, whom resist steadfast in the faith. Fear cannot resist him, but faith can—faith that is born in the heart where peace reigns—faith that has heard from heaven in the quiet of the "secret place." Faith that can say in the midst of noise and tumult, "I believe God that it shall be even as it was told me." Acts 27:25. Believe and ye shall be established. The believing heart can praise God when there is no apparent change in the circumstances that so trouble them. 2 Chron. 20:21, 22. Faith sees God and trusts in His mighty arm to do what He has promised. "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength."

"Be anxious for nothing. In everything give thanks, for this is the will of God in Christ Jesus concerning you." "Be strong in the Lord and of good courage. Fight the good fight of faith, and lay hold of eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." 1 Tim. 6:12. Be strong to endure afflictions and adversities. Let not your heart be troubled. Be strengthened with all might by the Spirit in the inner man, and "the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." "In quietness and confidence shall be your strength."

Oakland, Calif.

### Among the Head Hunters

(Continued from Page One)

have never done. Send me back to the Igorots in the Baguio mountains."

The committee first caught its breath, and then the room shook with applause. The news spread through the province of Union. The churches took special subscriptions, and presently the salary was raised to send the first Filipino missionary to the *paganos*, as the Spanish called them. Juan Leones and two American missionaries started up the long narrow trail which leads to the Igorot villages.

High forest-clad mountains tower from most of the large islands of the Philippines. In remote fastnesses protected by canyons and cliffs and jungles, dwell tribes, twenty-two in all,



which have never been converted by either Mohammedans or Christians. The history of the last thousand years reveals these primitive people being gradually pushed from the coast to the mountains by the more highly civilized Filipinos of the plains, just as the American Indians have been pushed since America was discovered. The census-takers of 1918 were able to find four hundred thousand of these *paganos*, and there may have been one or two hundred thousand whom they did not find.

Religion for these people consists in trying to keep on friendly terms with the spirits which they suppose inhabit the trees, stones, rivers, mountains and clouds. A few of the tribes of Luzon had the custom of carrying off the heads of their dead enemies as trophies of their bravery. The men in these tribes who brought home heads had tattoos on their back as marks of distinction.

Juan Leones and his missionary friends made their way to Sigay, an Igorot village nearest to civilization. When they arrived the houses were deserted. Everybody had fled. "Perhaps," said Juan, "if you leave and they see me here alone, they will return. I know a few words, and I will do my best to be friendly."

So after a hard handclasp the two Americans departed. Juan waited until nightfall. Three old Igorots cautiously approached, holding their spears in readiness. Juan smiled and said in Igorot, "Friends, I like you; I love you; you look nice." That was nearly the end of his vocabulary, so he said it again.

The first Igorot said something he did not understand, so Juan repeated, "Friend, I love you; you look nice; how do you do?" They all laughed, and the rest of the tribe began to follow in closer. They thought this man must be crazy to come among them alone.

In the days that followed, Juan absorbed new words like a sponge. He was speaking Igorot in a month. Many of the words were like the Ilocano which he already knew. He worked as hard as he could to help gather sweet potatoes and corn. He taught the children to sing and told the village people marvelous stories. He improved the roads. To their amazement, he read out of books.

Two years passed. A church, the best building in the village, was built by the Igorots under Juan's supervision, and stood on a hill in the center of the place. There were two hundred members, and the Sunday school was crowded.

Then Juan Leones went down to the

lowlands to report his progress to the churches which were paying his salary. "That church is now well started," he reported. "I wish you would send somebody to take my place."

"What are you going to do?"

"I want you to raise enough money to support two Filipino missionaries, and then let me go back to the Kalingas."

"The Kalingas!" everybody cried, aghast. For that tribe had the reputation of being the most bloodthirsty in all the Philippines, and nobody ever went near them but the soldiers.

"Yes, the Kalingas. Don't you expect to carry the gospel to them sometime?"

"Of course, sometime!"

"Well, I want to do it now."

So a new movement was started, with greater enthusiasm than the churches had ever known, to send heroic Juan Leones to the Kalingas.

A little deaconess in San Fernando said, "I wish I could go to the Kalingas, too," and Juan Leones heard her say it. That evening he called upon her. Before he left, Lucia Estoista had said yes, and two weeks later she and Juan were married. Juan and Lucia started off with a company of soldiers on horseback, up mountains a mile high, along lofty cliffs, magnificent as they were perilous, down into canyons, across raging rivers, on and on for eight days to the land of the Kalingas.

As they came into the village they received nothing but hostile glares. These men did not run to the rocks. The Kalingas are often called the peacocks of the Philippines because they dress more gaudily and colorfully than any other tribe, and they look as fierce as they look picturesque. Two of the chiefs walked up to Juan and growled in Ilocano, "If we were not afraid of these soldiers, we would take your head."

"I have come to be your friend, and I have come to stay," answered Juan.

With marvelous patience and imagination the young couple worked their way into the affections of the Kalingas. Juan came to every house-building with his hammer and nails, and did more work than anybody else. Lucia went from house to house caring for the babies. When there was nothing more important to do, both of them taught the children. They became indispensable members of the tribe.

Ten years have passed. The two chiefs who expressed their eagerness for the heads of the young missionaries are now the chief officers of the Kalinga church. Eight hundred others

have been baptized. The whole tribe has changed. Nearly all have stopped head-hunting. The young people are learning to read and write English. Roads have been broken through so that automobiles may come to the land of the Kalingas in a day.

The most astonishing change is that which has come to the inner life of Kalinga Christians, who have read with fascination the story of the life of Jesus and are trying to be like Him. The government with its schools has of course helped bring this change to pass, but many Kalingas say that the finest people who ever came to their land were gentle Pastor and Pastora Leones.

Meanwhile, off in Bauang, the father of Juan nursed a bad conscience. At last he developed tuberculosis and lay on his deathbed. One day Juan received a letter saying, "Your father is dying and begs you to come home." The son hurried across the mountains, his heart full of a strange mixture of joy and sorrow. He rushed into his father's room after fifteen years of exile.

"Juan, my son, forgive me," a feeble voice was saying. "I have been wrong. I thought you had sold your soul to the devil, and I felt like killing you. But they have told me about you. You are the only son I have who does not gamble and drink and swear and have to do with vice. I have nothing to give you, Juan—your brothers have taken it all. But, Juan, try to make your brothers more like yourself. And forgive me, my son, before I die."

"Father," said Juan, "there is nothing to forgive. What seemed such great misfortune years ago has turned out well. If you had not sent me away I would never have gone to do my work among the Kalingas."

After his father was buried, Juan went to see his brother in Manila. "Juan," said the brother, "you were *loco* to resign from the Bureau of Lands. You were my chief and getting twice my salary. Now I am in the head office in Manila with six thousand a year. And look at this home, one of the best in this part of the city. How much are you getting now?"

"Fifty pesos a month."

"Exactly one tenth of my salary! What a fool you have been."

Juan put his hand on his brother's shoulder, looked straight into his eyes and said, "I am getting a larger salary than you are, brother, for my salary is coming from God."

Life is eternity's seed time.—Spaulding.

## .: The Gospel in Foreign Lands .:

### Dedication of Yako Mission, French Sudan

*Vivan and Florence Smith*

The past month has been a busy, but a happy one. After the Lord so graciously supplied the need so that the inside of our house could be finished, we began blackening and whitening up around here—putting tar on the floors (to protect from white ants), and lime on the walls.

October 5 was set for the first baptismal service in Yako. It was a precious sight as nineteen entered the water at the same time. As each was buried with Christ in baptism, and arose to walk in newness of life with Him, we could not restrain the praises of God that filled our hearts, although many townspeople looked on. Some later said they could not understand what the white men were doing.

Those who were baptized have been following the Lord for more than three years—from the beginning of the work here until now. A native Christian was in charge until we came, December, (1929). Since that time we have been endeavoring to expound to them the way of God more perfectly, and praying that the Holy Spirit would reveal Jesus to their hearts in greater measure. In a few months we hope to baptize some twelve more who have been saved since we came and are walking God's road straight.

Sunday morning Brother Chastagner dedicated the mission and Sunday night after the service we all partook of the Lord's Supper—those newly baptized and all the missionaries who came to help us with the services. The presence of the Lord was in our midst, and it was a time of refreshment for body, soul, and spirit for us all.

Please pray with us for the thrusting forth of laborers in Mossi-land and for the spread of the gospel among this people.

\* \* \*

A later letter states:

Last Sunday we held the second baptismal service in Yako. Fourteen were baptized. Following that service, we all came to the little native church to partake of the Lord's Supper together. How we praise God for every one of these souls who have arisen in newness of life to follow Jesus, and how we long for Him to be made known to them in greater measure. There are now thirty-four baptized Christians here. We wish you

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

might have heard their testimonies in a service following. How they praised God that they had been permitted to obey His Word and how happy they were since leaving their sins and walking with Jesus!

Recently the Mossi New Year was celebrated here. It is a time of feasting, drinking, and sinning among the people. We felt that we should provide something for the Christians as most of them are young men and are by no means free from the temptations that such a time brings. Mr. Chastagner had brought up their portable Victrola for us to enjoy for a while, so we asked all the Christians to come for an evening. Many others came too until the back veranda was crowded and many stood in the yard. First we sang a hymn, prayed, then turned on the music. Some in the yard fled in terror as they had never seen nor heard anything like that. We cannot describe the scene to you as it really was for we cannot make you see the expressions of surprise, awe, amusement, etc., nor can you hear the typical Mossi grunts and ejaculations that issued forth. As the hymns were played we explained the meaning so that some of the gospel went forth too. After an hour or so of music, we passed peanuts roasted the white man's way, of which they are very fond. Then another kind of noise began—crunching the peanuts between their fingers and each making much noise chewing, which is perfectly proper.

The following Sunday evening a great crowd came at service time, ex-

An urgent appeal has come to us for funds to bring Brother and Sister J. R. Hardt back from the Congo, owing to Brother Hardt's breakdown in health. Two thousand dollars is needed for this. This need cannot be met unless additional funds are forthcoming. Will our readers please pray and help as they are able?

pecting to again hear the music. Our houseboy was overjoyed as he said to me after service, "They came to hear the machine that sings but they heard God's Word instead. I told them that God is greater than a machine."

Last evening the wife of the native worker and I went into a nearby village to chat with the women while they were at the stones grinding grain for the evening meal. They do not come to service as we should like them to, and it is difficult for them to believe that we are as much interested in them as we are in the men and boys. They are so accustomed to being disregarded in everything. They received us well. However, the babes in arms clung more tightly to their mothers, while other little ones peeked out shyly from behind their mothers' backs. We were accompanied out of the village as far as the road by all the women. They formed a single file line in front of us. When I enquired why they went in front I was told that that was to show me that they wanted me to return. Had they followed behind that would have meant not to come back.

### A Letter from Poona, South India

To the friends abroad:

It is with joy unspeakable that we write to you of the common salvation that we all enjoy and of what it has done for us and through us; also to recount what great things the Lord has done. We have been two years in this present building, and truly it was a step of faith. When we came here, the expenses were so heavy and still are, the main items being rent and upkeep. Our own personal expenses we leave with Him who cares and they have all been met month by month, for which we thank our heavenly Father. We are trusting Him for the six hundred dollars rent for the ensuing year.

We began work among the soldiers many years ago when two were saved and baptized in the Spirit. These two have been like a rock ever since, and as a result of their testimony the numbers have steadily grown. Nearly all of our present company have received the Baptism in the Spirit and have advanced so encouragingly that we felt led of God to start a Christ's Ambassadors Band. Our practice is to send them in twos on a Thursday evening to take the services. These services have been very inspiring, nearly all of the young men showing signs

of becoming really good and effective preachers of the Word. Last Thursday one of them preached a beautiful sermon on sanctification. We preach holiness in this place. A Church of Scotland missionary present remarked how excellent it was. It has also been a joy to see the gifts of the Holy Ghost administered from time to time in real New Testament order, for this we all praise the Lord our God.

We have a special note of praise in that two young men who came from North India professedly to blot out Pentecost came to the meeting one night when God led me to speak of the promise of the Father. One of the men went out a changed man through the personal work of one of our boys who clinched the argument. The other went to Karachi and preached, "This is That" with the result that some of his hearers received the Baptism. We praise God that the spiritual influence of this house radiates all over India, and we have much to praise God for.

Our village work under Mr. and Mrs. Evans has gone on very beautifully. God has blessed them, and we have praised the Lord for their ministry to the farming community among whom they live.

Miss Harvey who lives next door to us conducts the Marathi services daily and on Sunday afternoon in the church. It is beautiful to hear the Marathi praise going up to God daily.

The Missionary Home under Sisters Lockhart and Colley is a blessing to the tired missionaries of the district. Miss Colley conducts the midweek Bible class.

We shall be glad of a continuation of your prayers and help in the work as in days past. The daily services of prayer and intercession still go on when we are praying for a revival of true holiness in the church, without which no man shall see the Lord. The church must have it.

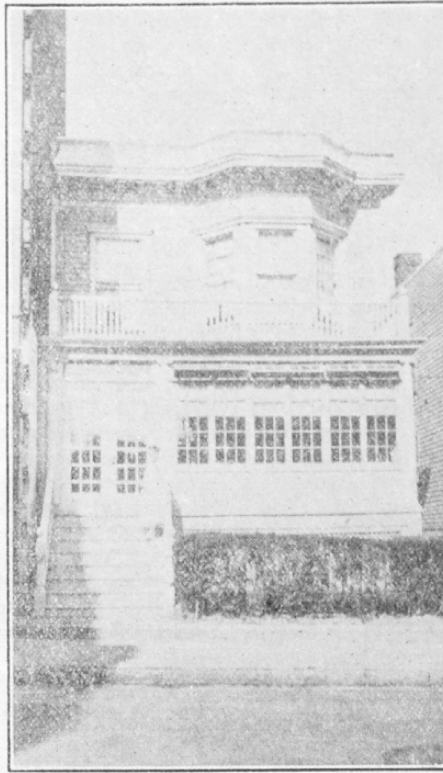
Yours in the Gospel,  
Thomas Stoddart

### Our New York Missionary Home

Only a person who has had to cut all home ties to go to a foreign country, can thoroughly appreciate the blessings of the Mizpah Missionary Rest Home. Why? Because it is HOME with a real "homey" spirit. This is not to be found in all places, but somehow one who would naturally feel lost feels so at home here.

Here the tired, worn out missionary finds a very helpful atmosphere—one of faith, prayer, and praise. Burdens need not be borne alone, for the family feel your burdens. At morning worship every one stands with you, and

you feel that God will hear and answer your prayers. His presence is so very evident. Not only do they have morning worship each day, but on Wednesday the entire morning is given to prayer. Then in the evening there is time for testimony and prayer. God has met so many of the needs of this home through the faithful prayers of its members.



Mizpah Missionary Rest Home,  
1003 Summit Avenue,  
New York City

The answers to prayer have been so remarkable that it is hard to know which to tell about. As you glance about the home you can see one thing after another that has been made possible in answer to prayer. Also many bodies have been healed, friends have received guidance, money has come to different missionaries, and God has wrought marvels.

You not only feel that spiritual uplift which comes from such fellowship, but there is also that social touch which means so much when you have no home. For instance, when your birthday rolls around, the mother in this home (like in all real homes) does not forget, but you will find a birthday cake with candles, and it has touched the hearts of missionaries when perhaps they may have been tempted to think that no one cares.

Such homes as the Mizpah Missionary Rest Home in New York are a real blessing to missionaries.—A Missionary.

### A Faithful Witness in French Sudan

Glenn Johnson

Our hearts are encouraged to press on in the Lord. The joy of missionary life, is seeing precious souls born into the kingdom. Recently, our gardener, who has been very sinful and has been resisting the Lord a long time, gave his heart to the Lord. One afternoon after we had finished prayer it was raining, and the gardener stayed inside on the veranda where our little houseboy, Vonago, was washing dishes. Vonago was saved recently, and has become a little missionary, and has been speaking to the gardener, Kouma, about the things of God, and suddenly I thought I heard someone praying. Stepping out, I saw the little fellow, with towel in hand, looking up to the Lord and praying so earnestly for Kouma's conversion. That afternoon the gardener came and gave his heart to the Lord and has been a changed boy ever since. Praise the Lord!

### School Work in Congo

Mary Marsh

It is not our aim to merely educate and civilize these natives, but our greatest desire is to reach their hearts with the gospel light. Besides an elementary foundation of reading, writing, and arithmetic, with a little French and geography as a means of enlightening their minds, the fundamentals of the gospel are impressed upon their minds as they learn to read the Bible. What more effective way is there to impress upon a heathen nation the living gospel of Christ than to patiently and constantly plant it in the hearts of the younger and coming generation? And so our medium of the school is one of vast importance. It is from these students we must expect our future Christian workers. After all, it is the native worker or evangelist who will be better able to give the gospel to his own people, for where missionaries need a retinue of porters to carry both them and their provisions, the native will roll up his mat and be off in no time, and will go to and stop at places probably not convenient for a white man or woman.

School work requires vision and patience upon the part of the missionary in charge. This work is upon my heart and I trust the prayers of the dear ones at home will be with me in this work, and for the salvation of these boys and women, that they will grasp a deeper sense of the Word of God and His power in their lives. As one boy said, "My children are many," and so I request your prayers for "my many children."

## ∴ In the Whitenened Harvest Field ∴

### HEAVENLY DEDICATION SERVICE

Pastor C. E. Thurmond, writes: "We recently held a glorious dedication service in our new church here. In less than ten minutes all our indebtedness was raised, on piano, stove, church, and all. Brother White, our District Superintendent, preached the dedication sermon. Our large building was packed, and never before was I in such a meeting. God's Spirit was poured out from morning until midnight until it seemed heaven had come down to this one little spot on earth. Praise Him for all."

### PENITENTIAL TEARS

Pastor W. E. Emanuel, Claremore, Okla., writes: "We are happy to report the good results of our recent revival. Brother J. A. McPhail, of Coffeyville, Kans., was with us the last 2 weeks of January giving out the Word in the power of Christ. A number came forward to find pardon, and the sacred altar was wet with penitential tears as the hungry seekers after truth wept their way through. Unfortunately Brother McPhail became afflicted before the close of the meeting and had to return to his home leaving the harvest of his labors to be gathered by others."

### OLD-TIME UNION MEETING

Pastor E. A. Schink, Bazine, Kans., writes of a remarkable campaign: "We have just closed a city-wide revival. The services had to be conducted in the auditorium, where between 400 and 500 attended every appointment. Nineteen found their way to the blessed cross, and 2 were baptized, as on the day of Pentecost, with the Holy Ghost. The community is stirred perceptibly. The last of the feast was the best, when all the churches of the city united with us in a real old-time union meeting, when the Evangelist, Brother H. B. Garlock, of Wichita, gave forth a soul-stirring message. We expect God's blessings to continue."

### BROKEN WAY AT BROKEN ARROW

Pastor George M. Patterson, writes from Broken Arrow, Okla.: "Our revival of 6 weeks' duration, conducted by Brother W. T. McMullan, of Mutual, Okla., closed with a high spiritual tide. For the past 3 weeks we have had great difficulty in accommodating the crowds which thronged the building, eager to hear the old-time Pentecostal message. Much interest was created among the many attendants from the different churches. Obstacles of opposition melted before the onward sweep of the Word of God, and the way into many hearts was broken by its mighty power. Between 40 and 50 found a new experience through Christ Jesus, either in the cleansing blood or in the mighty Baptism with the Holy Ghost. Some were definitely healed through faith and prayer; 20 names were added to the church roll. Truly this has been a great time of refreshing and many are yet seeking."

### A GRACIOUS GIFT

Pastor George A. Bullock, Correctionville, Ia., writes: "The manifestation of the Holy Spirit, with signs following, still remains the gracious gift of the Full Gospel Assembly at this place. God anointed with power the messages brought forth by the Steidle Sisters of Dorrance, Kans., in our campaign which closed Feb. 1. Thirteen found the power of the Blood in the cleansing of sin, and 5 received the blessed Holy Ghost. We are starting a revival in our Movable assembly this month with the Steidle Sisters in charge."

### "WHOSOEVER SHALL CALL"

Pastor Ralph M. Coon, Sapulpa, Okla., reports a glorious revival there: "Brother T. K. Davis, of Cyril, Okla., has just closed one of the best revivals we have had in the Full Gospel Tabernacle here. God was present in each service leaving a sweet benediction upon all. He seemed very near to whosoever called upon His name. Twenty-five were saved and 15 experienced the Baptism with the Holy Ghost, Acts 2:4. Twenty-five were buried with Christ in water baptism, and 7 were received into church membership; this brings the number on the roll of this young church to 70. We shall appreciate visits from brethren who may be passing through this District."

### MANY SHEAVES FROM GEORGIA

Pastor G. C. Courtney, Columbus, Ga., writes: "God has been gracious to send His blessings on this assembly and community. We have just closed a very blessed revival. A large number were saved and filled with the Holy Ghost, and many that were sick were made whole. Twenty-three united with the assembly and the blessing of the Lord was upon every effort put forth. Evangelists H. M. and Mrs. Clower, pastors of Oak Park church, Tampa, gave forth the Word without compromise, and their messages were fruitful according to the promise of God. Our assembly is continually growing and reaching forward to possess new ground, for which we give God thanks."

### PLAINVIEW C. A. RALLY

The Amarillo District has been blessed with a precious Christ's Ambassadors' rally, which convened at Plainview, Tex., Jan. 31-Feb. 1. On Saturday night was given the drama, "Rock of Ages," by the Plainview young people, from which all derived a blessing. On Sunday morning Sister Edna Smith, of Amarillo, gave a stirring message on, The Soon Coming of Our Lord, urging all to a deeper consecration; a blessed altar service followed. In the afternoon reports were given by the representatives of many different Bands. All appreciated the excellent lunch served by the Plainview assembly. Sister Edna Smith, who is a prospective missionary to French West Africa, is assisting in the work here this week, and some are finding the joy of pardon through the blood.—Pastor Oscar Jones.

### THE OLD GOSPEL WINS

Brother Harry White, Evangelist, writes from Edgerton, Wyo.: "God is putting on a great meeting here; it is now one week old. Every 'ism and schism' is at work, but praise God the old gospel wins. Two were saved last night; a delegation from the Sheridan church was with us. Sister Lichlyter is doing a great work at Sheridan. Several went to the fellowship meeting at Casper last Monday night; where was a fine crowd and spirit at both the afternoon and evening session. Four received the Holy Ghost and 6 were instantly healed. Praise our God; He is abundantly able. We begin a meeting in Casper soon."

### OVERWHELMING EAGERNESS

Pastor Roy F. Meredith, Decatur, Ill., writes: "We are very grateful to God for His special visitation to this city. Sunday, Feb. 1, will be long remembered because of the mighty movings of God in our midst. In their overwhelming eagerness to find God, people came rushing to the altar without waiting for either a sermon or a prayer, and for hours His Spirit held uninterrupted sway over those who were seeking His grace. Some were slain under His power, many were refilled, one received the Baptism of Acts 2:4, and others are still seeking God. Seven have since been gloriously saved and 2 have received the Holy Ghost. Interest and attendance are increasing. Any brethren passing this way, please visit us."

### GLIMPSES OF HOLLYWOOD

Brother Gustav Roness, Secretary, Seattle, Wash., sends the following yearly report: "God has been graciously blessing at Hollywood Temple (which derives its name from the section of the city in which it is located). The spiritual thermometer is continually rising, and men are finding their way into the kingdom. The first 4 months of the past year we were without a pastor, but the church enjoyed 2 glorious revivals, one held by the Van Gundy children and the other by Brother and Sister L. C. Hall, of Vancouver, B. C. Our present pastors, Cecil and Mollie Perks arrived in May and the record of the year is one of sweet fellowship and soul-saving power. The membership has also increased from 88 to 125, and our glorious Lord has been ever present in saving, healing, and Spirit-baptizing power. The year's budget was more than raised, including the support of a missionary in Russia, besides many offerings to visiting missionaries and the sum of more than \$1,000.00 for the fare and expenses of Sister Hammerberg, whom the Lord is calling from our midst to the Belgian Congo field. The Sunday school, Young People's Department, Home Missions, Bible Study, and all other branches of the work are progressing in the most thrifty manner. We thank God for the work our pastors have been enabled by His power and the unanimous co-operation of the church to accomplish."

WITH CHRIST

Pastor A. H. Jamieson writes us that Elder Samuel R. Waldron passed quietly away to be with his Lord, on February 2, after but a short illness. He would have been seventy-five years old in April. Brother Waldron left a wife and one son. We rejoice with our brother in the rich reward to which he has gone, and the glory into which he has entered; but we extend our deepest sympathy to the lonely ones left behind. May the God of all grace comfort their hearts with His own wonderful presence.

BRIEF MENTION

Evangelist W. O. McDonald has been holding a meeting in Van Buren, Ark., where God has met the people of the community in a blessed way; he expects soon to begin a revival in Oklahoma City at the assembly church, 1813 West 2nd Street.

Pastor Geo. J. Wise, of the Assembly of God at Willisville, Ill., has just closed a 15 days' meeting assisted by Brethren Theo. Kessel and Lynn Bonnwar; some were saved and reclaimed and conviction still rests upon the people.

Evangelist J. L. Brown and Sister Bessie Bell Pennelton held a meeting in Milligan, Fla., in which there were about 8 conversions and the church was materially benefited.

Sister J. Hart writes that they have returned to Soper, Okla., where she is now conducting a revival; some are finding their way to the cross, and the Lord is also healing the sick. Brother John Hart is now in Savanna in a revival with Brother Bice.

Brother E. E. Sutton, of Elmer, Mo., writes that God is working in their regular services; 5 have given their hearts to God this past week, and on Sunday night an elderly father, his son, and grandson were saved.

Brother W. H. Lutgen, Camden, Ill., writes that he is now in a revival at Denver, Ill., where large crowds are attending. Brother Chas. Carmichael and the saints of West Point are lending their assistance. They plan to hold a revival at Palaska soon.

Word from Pastor W. E. Davis, Corwin, Kans., tells of the recent meeting held there by Sister Matson and Sister Mahoney. Five came to the Lord for pardon, several were reclaimed, and 3 were immersed. The power of the Lord was especially in the watch service on New Year's Eve, when 3 surrendered themselves to Him.

Pastor H. J. Steil, Cleveland, O., writes: "Pastor Leonard Gittings, recently returned from the Belgian Congo Mission Field, has just closed a 2 weeks' campaign with the Pentecostal Church of Cleveland. We praise the Lord for the great spiritual benefit derived from these meetings; the saints were edified in the faith and in the Word, and a number were blessedly converted."

THE PINK WRAPPER

Did your **Evangel** come to you last week wrapped in a pink wrapper? If so, that was notice that your subscription expires with this issue. We trust that if you have not already renewed your subscription you will do so immediately, as we are sure you will not want to miss a single issue of this excellent magazine.

135 SAVED IN NEW FIELD

Sister R. B. Smith, Nebraska City, Nebr., writes: "God is pouring out His Spirit gloriously here; the revival has been going on for several weeks, and the interest still continues. Prayers had been rising for some time for the Lord to send the full gospel to this place; and they were answered when Evangelists Inez Ferrias and Marian Harrison, of Wichita, Kans., opened services Nov. 29. The lost and hungry have flocked to the altar for peace and pardon at the foot of Calvary, and 135 have found their Redeemer; 6 have received the precious Holy Spirit, and many others are seeking this fullness. Several have been healed through the promise of James 5:14, 15, and the community is stirred to its very heart. The Baptist church was opened for one week to take care of the crowds, and the work of salvation kept going forward. The meetings will be continued indefinitely."

Forthcoming Meetings

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

IBERIA, MO.—Fellowship meeting, Feb. 27-Mar. 1. All assemblies and ministers are urged to come if possible. Basket dinner.—Pastor J. F. Massey.

TAMPA, FLA.—Evangelist Stanley Cooke, of Frankstown, N. J. will conduct a campaign at the Foursquare Gospel Tabernacle, Feb. 25-Mar. 15.—Pastor J. L. Webb.

DALLAS, TEX.—Evangelist Harvey McAlister will conduct an old-time revival at the Full Gospel Church, corner Peak and Garland Sts., Mar. 6-23.—Albert Ott, Pastor.

KANSAS DISTRICT FELLOWSHIP MEETINGS—Arkansas City, March 3-5; Coffeyville, March 9-12. Three meetings daily. Free entertainment for ministers.—Fred Vogler, Dist. Supt.

TEXAS SECTIONAL CONVENTIONS—Houston Section, March 3, 4, at the Pasadena Church. Yoakum Section, March 14, 15, at the Cuero Church. Services begin each day at ten o'clock.—E. L. Newby, Dist. Supt.

BUCKLIN, KANS.—Evangelists Oda B. Teets, of Aurora, W. Va., and Brother and Sister Saleskey, of Westernport, Md., will conduct a revival campaign in the assembly of God church, Feb. 17-Mar. 15.—Chelsea Melvin.

MATTOON, ILL.—Evangelist Dolores Lee Dudley, will conduct an evangelistic campaign in the Assembly of God Church, corner 11th and Prairie, Mar. 1-15, every night. Good roads in all directions. Neighboring assemblies kindly assist.—Pastor W. E. Thurmond.

OKLAHOMA CITY, OKLA.—Brother Wm. B. McCafferty, of Roswell, N. Mex., will be in Faith Tabernacle for a Bible conference Mar. 1-15. This is to be a series of studies on the Book of Revelation and prophecy. We welcome both ministers and laymen to the conference.—William Kitchen, Pastor.

NEW ENGLAND DISTRICT COUNCIL—SPRINGFIELD, MASS.—The Council will convene in conjunction with a 3 days' convention at Bethany Pentecostal church, corner Springfield and Army Sts., Feb. 27-Mar. 1. First service Friday, 7:45 P. M. Business session, Saturday, at 2:30 P. M. Services all day Sunday. Ministers and delegates plan if possible to come. Accommodations will be made for as many as possible.—H. T. Carpenter, Secretary.



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LOS ANGELES, CALIF.—The temporary location of Bethel Temple is at 827 W. 3rd St. Take Yellow "C" car or Red Edendale car.—L. F. Turnbull.

SPRINGFIELD, MO.—Three weeks' revival campaign beginning March 8. Otto J. Klink, Evangelist. Meetings every night except Saturdays. J. R. Elsom, Pastor.

DUMONT, N. J.—Evangelist Claribel Lape Fries, of Cortland, N. Y., will conduct an evangelistic campaign Glad Tidings Mission, E. 45th Madison Ave., March 8-22, or perhaps longer.—Milton T. Wells, Westwood, N. J.

KNOXVILLE, TENN.—The Fellowship meeting of the Eastern section Tennessee District will be held at Meeds Query church, Feb. 27-Mar. 1. Special ordinance meeting on Saturday night.—John Rogers, Pastor, I. A. Smith, District Superintendent.

FARGO, N. DAK.—Evangelist and Mrs. Watson Argue will hold an evangelistic campaign in the new Fargo Gospel Tabernacle, Feb. 24 to Mar. 22. Service will be broadcast every Sunday, from 9:00 to 10:00 A.M. over WDAY.—Henry H. Ness, Pastor, 515 7th Ave., N.

NEWARK, N. J.—Evangelist Loren B. Staats, of Blue Rock, O., will conduct a campaign at Bethel Pentecostal Church, 4th and Dickerson Sts., Mar. 1-22. Services at 7:45 every night except Mondays. Sundays 3:00 and 7:30.—Ray S. Armstrong, Pastor, 51 Montgomery, Bloomfield, N. J.

DENVER, COLO.—Evangelist Wm. A. Cox and daughter Esther, of Wilmington, Del., will conduct an evangelistic campaign at the Radio Prayer League church, E. 37th Ave. and Gilpin St., Feb. 22-Mar. 15, every night except Saturdays. Furnished rooms near the church. Broadcast daily at 8:30 over KFXF.—S. H. Patterson, Pastor.

SOUTHEAST OKLA. DISTRICT MEETING  
McALISTER, OKLA.—The official sectional Council meeting for the Southeast section will convene at 401 S. Main, night of March 11, closing March 13. The official board will be present. Those wishing license or ordination please appear in person. Entertainment free to all.—Frank Postelle, Pastor.

CLAREMORE, OKLA.—The official fellowship meeting for the Northeastern section of Oklahoma will convene March 4-6, first service Wednesday, 10:00 A.M. Superintendent James Hutsell and Secretary Glenn Millard, are expected. We urge all ministers of this section to come. Free entertainment for all.—Pastor Billie Emanuel; Presbyter J. W. Hudson.

### ILLINOIS DISTRICT COUNCIL

EAST ST. LOUIS, ILL.—The 9th annual session of the Illinois District Council will convene at the Full Gospel Tabernacle 26th St., near State, March 24-27. All regular business will be transacted at this meeting. Those desiring license or ordination should be present with proper recommendations. The local church will provide free entertainment for ministers only. May write District Superintendent Arthur Bell, Box 133 Mattoon, or Pastor Guy Phillips, 1324 N. 40th St., East St. Louis.

### MISCELLANEOUS NOTICES

CALL FOR MEETING.—We should be glad to have any Council evangelist who feels led to come this way, hold a meeting in the Bethel Mission at Elko, Nev. Please write before coming, and give references.—Pastor S. W. Welch, Box 376.

SPECIAL NOTICE.—Council ministers passing by way of East Vaughn, N. Mex., are desired to stop over and help in a new work there.—Brother M. S. Starrick.

CHANGE OF ADDRESS.—The North Little Rock church, at 1205 W. 22nd St., has just called Elder E. L. Barnes, of Hot Springs, as pastor, succeeding Brother David Burris, who has resigned in order to take up his duties as Superintendent of the Arkansas-Louisiana District. Mail will reach Brother Burris at 718 N. Boston Ave., Russellville, Ark.

### OPEN FOR CALLS Evangelistic

Evangelists Earl W. and Beula O. Clark, 3911 E. Washington St., Indianapolis, Ind. Both play the piano, sing, and preach. Feel led to continue in evangelistic work indefinitely. Would like to communicate with any one desirous of holding meeting in the Tabernacle in Indianapolis.

Evangelists Norman and Mrs. Rhodes, 509 Erwin St., Paris, Ky., would like to get in touch with some of the assemblies in Tennessee and Kentucky, but will also answer calls farther away. Both are ministers and Sister Rhodes plays guitar and sings.

NOTICE.—To all ordained and licensed ministers of the Texas and New Mexico District Council of the Assemblies of God, residing west of the proposed dividing line which is known as the proposed Texico District. In accordance with a resolution passed at the last District Council held last June in Dallas, Tex., to the effect that the Executive Committee be authorized to call a meeting in the said proposed District for the purpose of settling the division question. (Read resolution on page 22 of the 1930 minutes of the District Council.) A meeting has been called to convene at Portales, New Mex., March 24-25. Meeting will open at 10 a. m. Mar. 24. We urge all ministers and delegates in the proposed District to be present, as the vote cast at this meeting will settle the question. The sections included in this territory are all of the state of New Mexico and 4 sections of West Texas; these sections are known as the Amarillo, Childress, Lamesa, and San Angelo sections, taking in all of the Pan Handle and straight south on county lines, to the south line of Texas. For further information write Pastor W. B. McCafferty, Box 634, Portales, N. M., or E. L. Newby, Grand Prairie, Tex. Meals will be furnished once each day on the free-will offering plan.—E. L. Newby, Dist. Supt.

### WORLD MISSIONS CONTRIBUTIONS

February 6 to 12 inclusive

- All personal offerings amount to \$1408.17.
- .69 Pentecostal Church Monette Ark
- .75 Pentecostal Assembly of God Holly Colo
- .85 Christ's Ambassadors Arcadia Kans
- 1.00 Assembly of God Great Bend Kans
- 1.00 Ladies' Missionary Prayer Band Pine Bluff Ark
- 1.05 Sagersville S S Glencoe Okla
- 1.12 Lighthouse Mission Springfield Mo
- 1.15 Pentecostal Sunbeam S S Palacios Tex
- 1.22 Assembly of God Greenville Tex
- 1.25 Christ's Ambassadors McCook Nebr
- 1.32 Assembly of God S S Turon Kans
- 1.40 Red Oak Flat Assembly Troup Tex
- 1.67 Assembly of God Church Cardin Okla
- 1.74 Assembly of God and S S Ottawa Kans.
- 1.80 Assembly of God Ilmo Mo
- 1.86 Assembly of God S S Humboldt Kans
- 2.00 Assembly of God Paris Ill
- 2.00 Curtis Assembly Curtis Okla
- 2.00 Assembly of God S S Chester Ill
- 2.00 Assembly of God S S Olive Branch Ill
- 2.10 Yale Assembly of God S S Yale Okla
- 2.20 Claremont Sunday School Columbia S Dak
- 2.25 Busy Bee Band San Jon N Mex
- 2.29 Mountain View S S Gillette Wyo
- 2.32 Blendville Assembly of God Joplin Mo
- 2.35 Assembly of God S S Florala Ala
- 2.42 Assembly Senath Mo
- 2.42 Sherman Assembly Kane Ill
- 2.45 Assembly of God Church Fredonia Kans
- 2.50 Women's Missionary Council Burkburnett Tex
- 2.55 Glad Tidings Mission Willows Calif
- 2.56 Assembly of God S S Bridgeport Tex
- 2.60 Pentecostal Assembly of God S S Moscow Ohio
- 2.61 Pentecostal Sunday School Seadrift Tex
- 2.91 Assembly of God Bandy Va
- 2.92 Hereford Full Gospel S S Hereford Tex
- 3.00 Christ's Ambassadors Class Meridian Miss
- 3.00 Assembly of God Uhrichville Ohio
- 3.00 Frankston and Pine Forest Assembly Frankston Tex
- 3.00 Assembly of God Galena Kans
- 3.00 Assembly of God S S New Castle Tex
- 3.00 Pentecostal Assembly Paoia Colo
- 3.00 Christ's Ambassadors Fort Collins Colo
- 3.00 Assembly of God Allemands La
- 3.00 Assembly of God S S Burkburnett Tex
- 3.05 Assembly of God S S Mannford Okla
- 3.35 Assembly of God Bucklin Kans
- 3.35 Harper Pentecostal S S Harper Kans
- 3.40 Faithful Followers Class Full Gospel Tab-Sacramento Calif
- 3.50 Sunbeam and Birthday offering Havelock Nebr
- 3.65 Congregational Church San Juan Bautista Calif
- 3.65 Glad Tidings Assembly Hanford Calif
- 3.75 Assembly of God S S Norton Kans
- 3.81 Assembly of God S S Percy Ill
- 3.85 Christ's Ambassadors Bethel Temple St. Louis Mo
- 4.00 Green Ridge Assembly Flintstone Md
- 4.00 Elmer Assembly Elmer Mo
- 4.00 Painter Assembly Swanton Md
- 4.00 Newark Missionary S S Amherst S Dak
- 4.00 Assembly of God McComb Miss
- 4.01 Assembly of God Mission Turon Kans
- 4.11 Fourfold Gospel Mission Wasco Calif
- 4.15 Pentecostal S S Earl Ark
- 4.15 First Pentecostal Church Union Gap Wash
- 4.16 Thelma Assembly Tribune Kans
- 4.32 Pentecostal S S Port Lavaca Tex
- 4.64 Lynden Pentecostal Church Lynden Wash
- 4.68 Assembly of God S S Bird City Kans
- 4.75 Pleasant Hill Assembly Mt Ayr Iowa
- 4.77 Tri City Park S S Granite City Ill
- 5.00 Irvington Christ's Ambassadors Irvington N J
- 5.00 Belair St Church Brockton Mass
- 5.00 Pentecostal S S St Petersburg Fla
- 5.00 Clarissa Pentecostal Assembly Clarissa Minn

- 5.00 Kitzmiller Assembly Kitzmiller Md
- 5.00 Assembly of God Mortonville Ky
- 5.00 Pentecostal Tabernacle Lansing Mich
- 5.00 Full Gospel Tabernacle Raymond Wash
- 5.00 Assembly of God Emerson Nebr
- 5.00 Calvary Tabernacle Waynesboro Pa
- 5.00 Willowbrook Assembly Willowbrook Calif
- 5.00 Mexican Women's Missionary Council San Antonio Tex
- 5.00 Full Gospel Tabernacle Washington D C
- 5.00 East Side Gospel Mission Davenport Iowa
- 5.00 Full Gospel Assembly Woodland Calif
- 5.00 Assembly of God Jasonville Ind
- 5.00 Pentecostal Pilgrim S S Smoke Run Pa
- 5.00 Full Gospel Church and S S North Hollywood Calif
- 5.06 Cushing Assembly of God S S Cushing Okla
- 5.11 Assembly of God Morland Kans
- 5.20 Pentecostal Assembly Bristol Va
- 5.23 Assembly of God Myrtle Point Ore
- 5.25 Busy Bee Band Honaker Va
- 5.30 Full Gospel Mission Ukiah Calif
- 5.32 Assembly of God S S Bridgeport Nebr
- 5.35 Assembly of God Havelock Nebr
- 5.49 Assembly Alton Kans
- 5.50 Old Fashioned Church Grand Island Nebr
- 5.63 Pentecostal Full Gospel Assembly Thomas-ton Me
- 5.66 Goose Creek S S Pelly Tex
- 5.66 Assembly of God Ash Grove Mo
- 5.69 Assembly of God Pratt Kans
- 5.78 Pentecostal Tabernacle Riverbank Calif
- 5.85 Women's Missionary Council and S S Beau-mont Texas
- 6.00 Miami Assembly Miami W Va
- 6.00 Pentecostal Mission S S Bakersfield Calif
- 6.00 De Vries Foreign Missionary Club Klamath Falls Ore
- 6.00 Assembly of God and C A Harlingen Tex
- 6.10 Full Gospel Tabernacle Los Angeles Calif
- 6.46 Pentecostal S S Grafton Ill
- 6.63 Full Gospel Assembly and S S Vacaville Calif
- 6.66 Busy Bee Band Grand Island Nebr
- 6.70 Pentecostal Assembly Pomeroy Wash
- 6.70 Assembly of God Vernon Tex
- 6.70 Community Church Seward Kans
- 6.75 Assembly of God Corwin Kans
- 6.78 Christ's Ambassadors of Oklahoma
- 6.79 Assembly of God Bazine Kans
- 7.00 Wildhorse Assembly Hominy Okla
- 7.00 Assembly of God Fort Madison Iowa
- 7.00 Assembly of God Thurston Nebr
- 7.00 Full Gospel S S Maricopa Calif
- 7.00 Assembly of God S S Childress Tex
- 7.00 Highway Church Garabaldi Ore
- 7.00 Gospel Tabernacle S S Aberdeen Wash
- 7.00 Farmers Mills Gospel Mission Stormville N Y
- 7.25 Sumas Pentecostal S S Sumas Wash
- 7.50 Assembly of God Altar Iowa
- 7.53 Assembly of God Cambridge Ohio
- 7.64 Lincoln Full Gospel Church Lincoln Calif
- 7.65 El Sereno Gospel Tabernacle and C A El Sereno Calif
- 8.00 Bethel Tabernacle Havre Mont
- 8.00 Assembly of God S S Robinson Ill
- 8.00 Assembly of God S S Amarillo Tex
- 8.00 Young People's Society First Pent'l Church Chelsea Mass
- 8.10 Bethel Full Gospel Church Stockton Calif
- 8.15 First Pentecostal Church Beaver Falls Pa
- 8.15 Assembly of God S S Newton Kans
- 8.45 Assembly of God Exeter Calif
- 8.52 Full Gospel Assembly Santa Ana Calif
- 8.61 Manhattan Assembly Manhattan Calif
- 8.90 Full Gospel Church and S S Montague Calif
- 8.90 Assembly of God Milford Nebr
- 8.98 Assembly of God S S Gerlane Kans
- 9.00 Assembly of God Knox City Mo
- 9.00 Assembly of God Tarkio Mo
- 9.00 Bethel Church Galesburg Ill
- 9.39 Selma Full Gospel Tabernacle Selma Calif
- 9.47 Bethel Temple Shelton Wash
- 9.50 Calvary Pentecostal Church Willits Calif
- 9.55 Crichton Assembly Crichton Ala
- 9.72 Pentecostal Tabernacle National City Calif
- 9.90 Assembly of God Collinsville Okla
- 9.99 Glad Tidings Tabernacle Association Rose-ville Calif
- 10.00 North Peoria and Haskell S S Tulsa Okla
- 10.00 Peniel Assembly of God Massillon Ohio
- 10.00 Assembly of God Grand Junction Colo
- 10.00 Gospel Tabernacle S S Newport News Va
- 10.00 Full Gospel Mission Lakewood N J
- 10.00 Full Gospel Assembly Inglewood Calif
- 10.00 Assembly of God Mission Pe Ell Wash
- 10.00 Assembly of God Rock Island Ill
- 10.00 Women's Missionary Council Peak & Gar-land Dallas Tex
- 10.00 Christ's Ambassadors Mansfield Ohio
- 10.00 Pentecostal S S Oxford Pa
- 10.00 N Utica Assembly of God Tulsa Okla
- 10.20 Chanute Assembly Chanute Kans
- 10.40 Oak Lawn Gospel Mission Oak Lawn Ill
- 10.65 Assembly of God St Joseph Mo
- 11.00 Gospel Tabernacle and S S Antler N Dak
- 11.00 Full Gospel Church Medford Ore
- 11.05 Pentecostal Church Peach Wash
- 11.14 Full Gospel Assembly Colfax Wash
- 11.30 Assembly Rainy River Ont Can
- 11.39 Glad Tidings Assembly E San Diego Calif
- 11.43 Assembly of God Church and S S Sorento Ill
- 11.58 Assembly of God West Point Ill
- 11.60 Church of the Full Gospel Paso Robles Calif
- 11.95 Full Gospel Assembly Dayton Ore

- 12.00 Pleasant Grove Assembly Durant Fla
- 12.00 United Pentecostal Church Bridgeport Conn
- 12.00 Pentecostal Church Harrisburg Pa
- 12.00 Assembly of God Torrington Wyo
- 12.19 Pentecostal Church Winchester Bay Ore
- 12.48 Church of God Malvern Ark
- 12.60 Meridian Pentecostal Assembly Meridian Calif
- 12.70 Gospel Tabernacle Oceanside Calif
- 12.71 Assembly of God Truesdale Iowa
- 12.80 Pentecostal Gospel Tabernacle East St Louis Ill
- 13.00 Sunday School Elizabeth N J
- 13.38 Assembly of God Gridley Calif
- 13.68 Des Arc S S Des Arc Mo
- 13.75 Dorrance Fellowship Meeting Dorrance Kans
- 13.88 Assembly of God Bayard Nebr
- 13.91 Bethel Full Gospel Church Hayward Calif
- 14.25 Assembly of God Santa Rosa Calif
- 15.00 Full Gospel Tabernacle Watertown N Y
- 15.00 Lettish Pentecostal Church Philadelphia Pa
- 15.00 Pentecostal Church Midland Pa
- 15.00 Assembly of God Edina Mo
- 15.00 First Baptist Church San Jose Calif
- 15.00 Assembly of God S S Coldwater Kans
- 15.21 Pentecostal Assembly Grenora N Dak
- 15.50 Bethel Chapel Assembly Bethel Mo
- 15.50 Assembly of God Nelsonville Mo
- 15.53 Full Gospel Tower Church Huntspoint Via Bellevue Wash
- 16.75 Girard Assembly Buffalo Okla
- 17.00 Assembly of God Mission Leavenworth Wash
- 17.50 German Pentecostal Church Benton Harbor Mich
- 17.88 Los Banos Assembly Los Banos Calif
- 18.00 Rosen Heights Assembly of God Fort Worth Tex
- 18.11 Four Fold S S Bellflower Calif
- 18.50 Full Gospel Assembly and S S Kingsburg Calif
- 19.10 Assembly of God S S Raceland Ky
- 19.38 Full Gospel Tabernacle Crosby N Dak
- 20.00 Full Gospel Tabernacle Bakersfield Calif
- 20.00 Assembly of God S S Bad Axe Mich
- 20.05 Full Gospel Tabernacle Big Spring Nebr
- 20.60 Assembly of God Fort Collins Colo
- 20.20 Full Gospel Church Redlands Calif
- 21.17 Full Gospel S S and C A Tulare Calif
- 21.59 Pentecostal Tabernacle Seattle Wash
- 21.70 Assembly of God S S Enid Okla
- 22.36 Faith Temple Kansas City Mo
- 22.78 Gospel Tabernacle New Kensington Pa
- 23.75 Assembly of God Church Bartlesville Okla
- 25.00 Assembly of God S S Miles City Mont
- 25.00 Glad Tidings Assembly Newburgh N Y
- 25.00 Pentecostal Tabernacle S S Puyallup Wash
- 25.03 Assembly of God Newton Iowa
- 25.00 Pentecostal Tabernacle Puyallup Wash
- 26.00 Tabernacle Mission Concord Calif
- 27.50 A Group of Pledgers Los Angeles Calif
- 28.29 Pentecostal Tabernacle Madera Calif
- 30.00 Assembly of God Noonan N Dak
- 30.00 Sunday School Lynden Wash
- 30.00 Grace Pentecostal Church Johnstown Pa
- 30.00 Bible Hall Assembly Washington D C
- 31.00 The Pentecostal Church Medina Ohio
- 32.38 Evangelistic Tabernacle Salem Ore
- 32.50 Sherburn Gospel Tabernacle Sherburn Minn
- 32.73 Assembly of God and S S Coffeyville Kans
- 35.00 Fourfold Gospel Mission Wasco Calif
- 36.27 Pentecostal Assembly of God Denver Colo
- 36.52 Dunsuir Pentecostal S S Dunsuir Calif
- 37.51 Pentecostal Church Miami Fla
- 37.73 Bethel Pentecostal Church Hagerstown Md
- 39.60 Assembly of God Alexandria Minn
- 40.59 Trinity Full Gospel Church and S S East St Louis Ill
- 42.81 Assembly of God Sioux City Iowa
- 43.46 Klamath Temple Klamath Falls Ore
- 44.00 Assembly of God North Hollywood Calif
- 45.00 Glad Tidings Assembly Long Island N Y
- 50.00 Bethel Tabernacle Canton Ohio
- 50.00 Free Gospel Church Corona N Y
- 50.00 Bethel Temple Dayton Ohio
- 51.00 First Pentecostal Church Warren Ohio
- 51.00 Bethel Church Modesto Calif
- 55.05 Pentecostal Assembly of God and S S Spo-kane Wash
- 60.00 Full Gospel Tabernacle Association Fresno Calif
- 61.13 Full Gospel Assembly Granite City Ill
- 76.50 Ohio Christ's Ambassadors
- 76.70 Bethany Pentecostal Church Springfield Mass
- 94.11 Assembly of God and S S Topeka Kans
- 100.00 Bible Class Work Oklahoma City Okla
- 100.00 Pentecostal Mission Turlock Calif
- 124.00 Christian Assembly Zion Ill
- 150.00 First Pentecostal Church Wilkes-Barre Pa
- 180.00 Pentecostal Assembly of God Scranton Pa
- 216.46 First Pentecostal Church Oakland Calif
- Total amount reported .....\$5,637.90
- Home missions fund .....\$170.45
- Office expense fund ..... 47.63
- Deputational expense fund ..... 27.10
- Reported as given direct to mission-aries ..... 129.64
- Reported as given direct to home missions ..... 2.70 377.52
- Total for foreign missions .....\$5,260.38
- Amount previously reported ..... 4,440.73
- Total amount to date .....\$9,701.11

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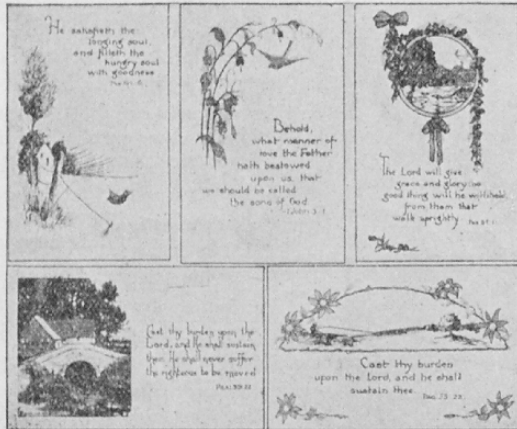
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