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## When the Greeks Came to Jesus -- and Also the Indians

By L. L. Legters



LATIN-AMERICAN INDIANS

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## When the Greeks Came to Jesus —and Also the Indians

By L. L. Legters

"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." John 12:24.

The statement in this text is a fact. I desire to talk about the doctrine the Lord Jesus deduced from this fact. But before we go into it, we must remember the strange things that had happened. On the Sabbath the Lord Jesus had come into Jerusalem in the triumphal procession. The people had cast before Him their clothing. They had waved the palm leaves. They had cried their hosannas. The Pharisees had come to Him in anger, demanding that He stop the children as they sang, their praises, and He, turning, said, "If these should hold their peace the stones would immediately cry out." It would be necessary for some one or some thing to cry out. He stayed about Jerusalem that afternoon. In the evening He went out to Bethany and spent the night. Early the next morning He came back to Jerusalem. As they were coming up the slopes He saw the fig tree, and being hungry sought for figs. You remember there was nothing but leaves. After the cursing of the fig tree, they went on to the temple, and I suppose that as He was going into the precincts of the temple the Greeks came to Him.

### Why Did Those Greeks Come?

I wonder whether it is possible that these Greeks came from Decapolis at the southern part of the Sea of Galilee, in the neighborhood where Jesus had cast out the demons and the herd of swine had rushed into the sea? If so perhaps these Galileans had heard the story of the Gadarene who had been possessed by demons and to whom Jesus had said, "Return to thine own house, and show how great things God hath done unto thee."

We wonder why these Greeks came to see Jesus. They may have wanted to look at Him, and find out, if they could, whether He was really divine. Was He really God? The Greeks had the tradition that the gods came down to live in human form. This was nothing new to them. They no doubt said, "Is it true that the gods have come down to live with us?" It may have been that they came to see what part they, the Greeks, were to play. But I rather think they came to the Lord Jesus with this thought: The Jews have tried to kill you. They

tried to run you out of your own town. You yourself know how the leaders of these Jews were angered when you rode triumphantly into Jerusalem. So come with us and live with us. We offer you an asylum. They came to Philip. Philip had a Greek name. Philip went to Andrew, and Philip and Andrew came to Jesus.

Then Jesus gave them this answer, which seems as if it was not an answer. He said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit." Jesus gave a natural law and deduced from it a marvelous spiritual teaching. He said, "If I save my life and go with them I shall remain just one man, I abide alone; but if I die, as I purpose to die, I shall be able to reach all men."

### Three Things You Can Do with Wheat

There are only *three things that you can do with wheat*. First, you can store it; second, you can eat it, and third, you can sow it. If you store it it remains one kernel of wheat. If you eat it that is the end of it. If you plant it you have a harvest. Some people seem to think that wheat was made only to eat. It was not. It was also made to sow and to reproduce. All seeds were made, not alone to eat, but for reproduction, and they are given to us for food. For instance, the apple tree was not only made to produce fruit for us to eat, but in the heart of the apple there are seeds hidden. As you eat the apple you throw away the core that contains the seed. By the time you have eaten your apple you are far from the tree, the core is cast away to the ground and the seeds produce other trees. And Jesus said, "I can do with my life exactly what you can do with the kernel of wheat. I can spend my life for myself or I can die and reach the world and have a marvelous harvest." Jesus knew that if He died He could be with each one of us everywhere, so He followed the law of the grain and died. During His life He reached twelve men, and one was bad. But one of that twelve, Peter, preached one sermon after the grain of wheat had fallen into the ground, and there was a harvest of three thousand souls.

### Three Things with Your Life

So Jesus turns to us and says, "Your life is like Mine. There are *three things you can do with your life*. You can keep it for yourself (you can store it); you can eat your life, which

many Christians are doing. Everything is for me and for my house. They are eating their own lives, and there is nothing more. Or you can lose your life and bring forth an abundant harvest. Here and there in the Christian world to-day you find one or two people who say, "I will follow the pattern of the Lord Jesus. I will lose my life." Others say, "My, that would be awful. I would have to die. It is a giving up of my life." You can try to keep Jesus for yourself, but sharing Him with others is the only way you can keep Him. I want to give you a few illustrations of how it has been done.

### The Illiterate Mam Indian and His Nephew

There was an ignorant Mam Indian in Mexico who went into Guatemala on business and there he heard a man tell about the glorious Saviour, Jesus. This Indian went to the man who was speaking and said, "Senor, where can I hear more about this Saviour?" The man sat down and told him about Jesus, and he took this Jesus for his Saviour, and he bought the Book from which this story had been given him. The old Indian could not read, but he had a nephew, twelve years of age, who had gone to school and could read a bit of Spanish. He took this nephew and said, "My son, come here." The old man sat down and the boy read to him. It was astounding. He took the boy by the hand and went to a neighbor and again the story was read. They sat discussing it and said, "This is the most wonderful thing we have ever heard." Whenever the old man had a little time he had the boy read to him, and the old man would go to another neighbor and they would sit down while the boy read to them the story. The old man hardly had time to work. This book contained such a marvelous story, and the things that he heard were such glorious things that he kept going, day after day, to the neighbors that they might share with him the wonders he had found.

Nine years after this I happened to be in the town. I was the first missionary who had ever been there. I found here over 350 believers who had never seen a missionary. They had built their own church building. Three times they had torn out the end because the building was too small. I shall not soon forget the first time that I spoke. I had heard about that group of Indians, and I wanted to go there, but of course you cannot go where you are not invited, especially with Indians. One night we were preaching in another place, nine miles distant. That night I saw some Indians in the con-

gregation, but this was nothing unusual. Early the next morning there was a knock at our door. Three men stood there and said, "We have heard you desire to come and visit our people. Last night we came to hear you preach. What you said was all right, and if you preach like that we invite you to come and preach to our people." Men carried our bags. We had John Mark, the mule, carrying our Testaments and Bibles and tracts.

#### *A Planting of Indian Wheat*

When we arrived at the edge of the village three hundred people came to meet us, and we had the usual time of embracing and greeting. Then they led us back to the town. They took care of our mule and unpacked him; gave us a place where we could wash up, then they took us to the chapel for a prayer meeting, and then we sat down and ate. After the supper we went to the meeting. When I got through preaching I said, "Is there any one here who would like to accept Jesus as his Saviour?" One man raised his hand. The leader arose and said, "You did that two weeks ago. You cannot receive Him twice." But there were eight that evening who did receive Jesus, and the Indian by my side said that everybody else in the building was a believer. Then I told those eight in a very special way the plan of salvation.

#### *The Finest Thanksgiving*

When we were ready to leave the village we packed our bags and as I was about to put the boxes on the mule, John Mark, one of the Indians came and took the boxes out of my hands and said, "No, no, that little mule cannot carry that to-day. The little one brought us these Gospels and we are going to carry them on our own backs and let the mule go free to-day." That was the finest thanksgiving I ever saw in my life,—a man carrying a mule's load. I said in my own heart, "O God, I wish I were able to show gratitude to you like that." When we got to the river they wanted us to return with them, but we said, "No, we cannot; we must go on." They said, "Won't you pray?" so Mr. Burgess, one of our companions, prayed. After we had gone a bit farther they said, "Will you not go back with us?" We said, "No, we cannot." They said, "Then let us have another prayer," and so we prayed. They said again, "Won't you go back with us?" We said, "No, we must go on." Then they said, "Well, let's sing." We were standing by the bank of the Rio Blanco, the "White River," and one of the Indians, in a quavering voice, raised the tune.

"Shall we gather at the river,  
The beautiful, the beautiful river?"

It was the last time I saw all those Indians. The next time we will meet at the river that flows by the throne of God.

#### *A Harvest from Wheat Planting*

This year when I was in Mexico I met one of these men and he told me that their membership to-day was more than 375, and that *there are twenty-five organizations which have sprung up through this one congregation, and through the efforts of this one man.* It is the biggest thing in all Mexico, and perhaps the second largest Protestant organization in Latin America. I know of but one larger and that is in Rio de Janeiro, where there is one congregation of 1500 members, but this organization is larger than any other Protestant organization in Mexico. All done through one Indian whose heart Jesus captured. But he said in his heart, "O God, my people must know this story." He kept Jesus by giving Him to some one else. Beloved, would you also keep Jesus? Then go and give Him to some one else. Follow the law of the grain of wheat.

#### *Marcelino, an Indian Nicodemus*

Another Indian, Marcelino, was more than forty years old when he became a Christian. He was unable to read the Bible because he could not see very well, but how he delighted to hear the Word of God. I had in my pocket an extra pair of glasses which I was not using very much. I said, "Try these." When he tried on the glasses he said, "Ah, Senor, sell them to me. They are so soft and gentle to my eyes." When this man, Marcelino, was younger he was in the Guatemalan army. An old Indian had been arrested because his neighbors said that when Mr. Burgess, the Presbyterian missionary, visited this old Indian he killed the neighbors' chickens and fed them to Mr. Burgess. He was in prison for some three weeks, and Marcelino, the younger Indian, was made his guard. Marcelino was very devout and clung to his own religion very tenaciously, but the old man began to talk to him about his wonderful Saviour, Jesus. Marcelino put his fingers in his ears so he could not hear, but, being a guard, he could not leave his prisoner. Marcelino became interested. Once this old man was out of prison he sent word to Mr. Burgess that the Indian, Marcelino, was interested, and asked Mr. Burgess to go to see him. Mr. Burgess made arrangements to visit the younger man. He met Mr. Burgess outside of his village and took him to his house by a round-about way so

that no one else would see that the foreign missionary was with him.

#### *How Marcelino Made His Confession*

After the first visit the Indian said, "I wish that you would come again," and Mr. Burgess went again, and then a third time. As Mr. Burgess was talking to the old man and his two wives, Mr. Burgess quoted that text Matthew 10:32, "Whosoever, therefore, shall confess Me before men, him will I confess before My Father which is in heaven." Marcelino said, "I believe in Him but I cannot go and tell others. They would drive me out of the town." Mr. Burgess went home. One week after that he heard a sharp knock at his door. When he went to open it there stood Marcelino, who had come thirty-six miles. His first greeting was, "I have done it! I have done it!" Mr. Burgess said, "Done what?" The Indian's face fell. He said, "Ah, Senor, I have done it! I have done it!" He thought Mr. Burgess would be thinking of the same thing of which he had been thinking all the past week, and again he said, "I have done it!"

After Mr. Burgess invited him into the house the Indian said, "I have confessed Jesus to men," and he told the story. He said, "You know I belong to the City Council." (The towns where Indians live are governed by the Indians themselves; they elect their own mayors and aldermen.) Marcelino went on to say that one day as he was sitting with the other counsellors a soldier came in and began to talk about Christians, saying they are the most sensuous and voluptuous people in the world. They celebrate the Lord's Supper, at which time they have the worst drunken orgies. One man will grab another man's wife. They take out the eyes of children, making a stew and giving it to other Indians to drink, thus making new believers, that they may bewitch them. The soldier told some of the vilest things imaginable that were done in these Protestant gatherings. Marcelino said, "I stood there and heard him tell these vile things, and then I said, 'It is a lie! These Christians do not do these things.'" The man turned and said, "How do you know; are you one of them?" And Marcelino said, "Thank God, I am." He said, "When I said I was one of them, my soul overflowed with the greatest joy I have known in my life, and then and there I told the story of this marvelous Saviour who had come down to this world, who had died, and who could save men from their sins; I told them how I myself had come to know this Saviour and how He filled my life with peace and joy."

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## POSTAL ENTRY

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## RESOLUTION

"Behold, God is my salvation; I will trust and not be afraid." Endurance calls for resolution, determination. There is the passive side of our Christian experience in which we realize that without Christ we can do nothing. But there is also an active side in which we determine with all our strength to trust the Lord and to walk in the light of His truth. In this we place our will on the side of God's will, to do or die. Spiritual resolution is not bravado, nor that spirit of swelling ego that feels and declares itself sufficient for all things. Spiritual resolution is faith towering above all our human weakness, finding its center in God, and then holding fast to His unchanging hand.

"I will trust and not be afraid." Fear is the chief enemy of resolution. It is not so much a fear of outside influences that breaks down our determination, as it is a fear of our own inherent weaknesses. Something stirs our hearts; we see greater possibilities for our lives; we resolve to follow the vision, we make a brave start, confidently we step out toward the goal. Presently we find the road getting rough, things we had not taken into consideration crop up here and there, which call for our reserve strength, and we find we have not as much as we thought we had. Then comes the question, "Can we make the grade?" Like the ten spies in Canaan our heart grows faint as we compare our weaknesses with our tasks. Our trials bring out our weakness, and with these two giants in the land we break and run for cover—all our resolution gone. How miserable we feel when defeated thus. We get under self-condemnation and feel we can never make another start. "Surely," we say to ourselves, "God can never do anything with me. How can He love or respect such weakness." But He does. He giveth power to the faint, and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength."

God is not discouraged by our failures. On the contrary, it is when we are down that He moves for us and in us if we but call on Him. "My grace is sufficient for thee, for My strength is made perfect in weakness." Our weaknesses, our faintings are not sinful in themselves; they only become sin when we recognize them and yield to them as being above the grace and strength which God gives to us even in our dire strait. Then when we have gone through our valley of weakness, and received from God His strength, we shall know how, with an understanding sympathy and love, to "strengthen the weak hands and confirm the feeble knees, and say to them that are of a fearful heart, Be strong, fear not, behold your God will come with vengeance, even God with a recompense; He will come and save you." "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

## THE SWEETNESS OF THE LIPS

A. B. Simpson

Spiritual conditions are inseparably connected with our physical life. The flow of the divine life currents may be interrupted by a little clot of blood; the vital current may leak out through

a very trifling wound. If you want to keep the health of Christ, keep from all spiritual sores, from all heart wounds and irritations. One hour of fretting will wear out more vitality than a week of work; and one minute of malignity or rankling jealousy and envy will hurt more than a drink of

poison. Sweetness of spirit and joyousness of heart are essential to full health. Quietness of spirit, gentleness, tranquillity, and the peace of God that passes all understanding, are worth all the sleeping draughts in the country. We do not wonder that some people have poor health when we hear them talk for half an hour.

They have enough dislikes, prejudices, doubts, and fears to exhaust the strongest constitutions. Beloved, if you keep God's life and strength, keep out of the things which kill it. Keep it for Him and for His work, and you will find enough and to spare.

## ANNUITY BONDS

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The General Council Assemblies of God, 336 W. Pacific St., Springfield, Mo.

## WARNING!!!

We feel the necessity of again warning our assemblies against "Free Lance" preachers who may visit them. It is suggested that no one be accepted unless he can give a good account of himself and show credentials from some reputable society.

If you are in doubt as to the standing of strangers we will appreciate your writing to our office, and we will be glad to advise you if the parties are known. Reports have recently reached us of such parties causing serious trouble where they have been.

J. R. Evans, Secretary.

"There is probably a commotion in heaven whenever angels are told that God has found a cheerful giver."



### Giving His Life

"The good shepherd giveth His life for the sheep." John 10:11. With these tremendously strong words involving as they do the supreme sacrifice if need be, our Lord defines the character of the sort of shepherd His sheep will ever need. True, He spoke to them in the first place concerning Himself; but His words lay down a principle for all good shepherding, and a principle which all godly pastors in every age have followed. No light calling this: no easy-going task for one to take up or relinquish unthinkingly!

On the surface the New Testament seems to have little to say about "pastors." The word "pastor" only occurs once—in Eph. 4:11. Of course it is a translation of the Greek *poimen* ("shepherd, feeder"—Young), and while only rendered "pastor" in one passage, the same word actually occurs in seventeen other passages, where it is invariably translated "shepherd." Our Lord is described as the "Good Shepherd" in John 10:14; the "Great Shepherd" in Heb. 13:20; and the "Chief Shepherd" in 1 Peter 5:4. If we were to substitute "Good Pastor," "Great Pastor," and "Chief Pastor," we should see how close is the relationship between the Master and His servants in this matter of caring for the Flock of God.

It is this matter of the high calling involved in the pastoral office which we wish to emphasize in this study. Especially the *sacrificial element*. Nothing is more absolutely foreign and abhorrent to the spirit of true shepherding than any taint of commercialism. "Not for filthy lucre," says Peter. We have met a few regrettable cases where our Lord's principle set forth in our text appeared to be directly reversed—where the sheep seemed expected to give their lives for the shepherd. God forbid!

But it is not only in the matter of money that the true shepherd must be sacrificial: the principle goes right down to the roots of all his life and

ministry. He has to "give his life" daily; his hours of ease, frequently his delights in home and family life, his strength, his gifts, sometimes his reputation—in almost every sphere a "good shepherd" will find his calling one of ceaseless self-sacrifice.

It is true that the flock should value such a pastor, and seek in every way to relieve his burdens wherever they can; but in the midst of it all there will be secret sacrifices of which the assembly will never know, and in the heart of the true pastor it will always be the sheep first and himself last. He follows his Master absolutely here; right to that wonderful point in Gethsemane where the Great Shepherd and Pastor of us all said to those who came to take Him: "If ye seek Me, let these go their way." The hireling flees, looks after his own skin, secures his own comfort, and cares not that the sheep may be "scattered," and perhaps worse.

### Pastor Hsi's Sacrifice

Mrs. Howard Taylor, in her life story of Pastor Hsi of North China, relates an incident which powerfully illustrates this sacrificial principle in a real pastor. Two Christian brothers named Chang had violently quarreled in one of the villages; in a paroxysm of rage the younger had thrown a chopper at the elder brother's head. Fortunately it missed its mark, but struck an enquirer of the name of Koh, wounding him severely in the knee. The whole community, Christian and heathen alike, were in a ferment. Hsi was sent for. On his arrival, and it was bitterly cold wintry weather, he first of all amazed them by saying nothing, taking no refreshment after his journey, but seeking a place alone where he could pray. When he re-appeared he made no attempt to address the disputants, or pacify the relatives of Koh, but made his way to where the wounded man was sitting, neglected in the general excitement, and asked to be allowed to do something for the suffering limb.

The effect was electric, and so changed the whole current of feeling that little by little Hsi was able to appeal to the disputants, and allay the anger of the crowd. By associating himself as a Christian with the fault of the Changs he won the hearts of the heathen by his humility, and shamed the disputants entirely, meanwhile presenting the true principles of Christianity. The climax was reached, however, when Hsi, realizing that something more than words was needed, went off to the nearest pawnshop, and came back without his fur-lined gown, thus being able to hand a substantial sum of money to the wounded man. This action broke every one down entirely. They could not make up to him what he had sacrificed, and were compelled to see him start on the long journey home unprotected from the bitter weather. From that time the work flourished there in "quite a special way." Another "good shepherd" had sacrificed himself for the sheep.

### Passionate Love for the Flock

Oh, the passionate love for the flock of God which the office of pastor demands. We have heard much of a "passion for souls": we sometimes think an equally needed and priceless gift is a passion *over* souls: that godly care that yearns and pleads and agonizes that every man may be presented perfect in Christ Jesus.

How this burns in the great apostle, who was more than an evangelist, and more than a pastor, and seemed (as perhaps every true apostle should) to combine every other office in the one. His concern for his new converts, his "little children of whom I travail in birth again" (Gal. 4:19) is eloquent of nothing less than a passionate love watching over their souls. He touches the very keynote of the true pastor's heart when he says, "Though ye have ten thousand instructors in Christ, yet have ye not many fathers." 1 Cor. 4:15. Incidentally this passage also reveals the fact that a teacher is not always also a pastor. While some teachers are as illuminating as electric light—they are nearly as cold! But after all, this is a matter of gift.

### Need for Spiritual Fathers

It is these spiritual fathers that the assemblies need so much, and which they so sadly lack in many places. Something more is required than leaders; something more than preachers; something more than nominal figure-heads: every flock of God needs *fathering*. A vital element is lacking where there is not a personal caring for individual souls, and an interest in them that is prepared to go to the point of sacrifice if need arise. We have rejoiced to meet such true pas-

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## On the Level

Walter Isaiah Palmer

"All night!" Stars blinking—moon climbing up and sliding down again—soft darkness all around Him filled with the rustle of leaves moved by the sighing of the wind, or with the bleating of sheep on the slope across the valley—the people around the countryside asleep, but He continued all night in prayer. The next day He was to choose His twelve disciples, and such decisions could only be wrought out in the white heat of fervent prayer. And besides that, there would be a multitude of sick awaiting the touch of this Man who had come to be God's demonstration of a perfect man. As God He was able. All power was given to Him in heaven and in earth, but as a man he had humbled Himself and had become of no reputation, being found in fashion as a man. He had to be born, he was circumcised, he grew in wisdom and stature and in favor with God and man; He wept, hungered, thirsted, slept, was weary, and finally died. As a man then He well knew that He could not do the miracles awaiting Him on the morrow, only as God would enable Him.

At last the long night of prayer was past. The first sun's rays bejeweled the dew-damp grasses, and even caught at the tiny particles of night dampness on the hair of the Man alone on the hillside. Morning! A new day! New lives to be touched and in the touching to be transformed! New works waited to be done.

Fresh from such a night of fellowship with His Father, Christ stepped down the hill to the multitude of people who would follow Him as disciples, each for his own reason. Who knows what thoughts were in His mind as He looked upon that mass of humanity gathered from cities and towns all over Judea, from Jerusalem down to the smallest village, and even from a hundred miles up the coast? Out from the multitude, one by one He called the men who as disciples were through the days to come to be with Him as His own inner circle—those whom He had chosen when alone with God.

What might have been the thoughts of the fortunate twelve as they heard their names called out and, separating themselves from their fellows, stepped light-heartedly up the slight rise of the hillside to take their stand beside this Man upon whom all eyes were fixed! Not yet were they instructed in the plans of the kingdom which this

Prophet had declared to be at hand. Not yet did they enjoy that degree of grace that later led them to martyrs' graves. Not yet had they seen the acted parable of the Lord washing His disciples' feet, nor heard the words, "He that is greatest among you shall be your servant."

Perhaps in this moment of prominence was born that seed in those sons of Thunder, John and James, which later had issue in the well-pondered request that one might sit on His right hand and the other on His left, in His glory. Perhaps here may even have started a thought in good Peter's heart, that though all the others might fail Him, *he* would stand true. Who knows but what Judas' alert mind already was considering the possibility of being made the minister of the treasury in the new kingdom!

Such is poor man! As we ponder the varying results of pride which the inspired record enables us to see in the lives of the apostles, we know that man has not changed. Jesus knew what was in man, and needed not that any one should tell Him. When these men stepped out from among the multitude and stood by Him He knew the contrast that to the eye of God was plain. Let one of us draw nigh to God, and as soon as we enter the white light of His holiness, even our dull vision can detect the vast superiority over us of the Man of Galilee.

But read the words in Luke 6:17, R. V., "He came *down* with them and stood *on a level* place and a great multitude of His disciples, and a great multitude of the people."

After He had called them, chosen and ordained them, He brought them *down* with Him on the *level*. On the same level as all the other disciples, both weak and strong, both spiritually-minded and fleshly-minded, those who had been with Him for some time and those who had just joined the company! And more than that—on a level with "the people"! Some Christians wish to find fellowship with Christ by seeking the higher places, but if you want to know Christ, and the power of His resurrection, and the fellowship of His suffering, you'll find Him down on the level where the rest of the people live—down with the rest of us that are struggling along—down where sinners that can be made over into saints live—down on the level with John Smith and Tom Jones. And if you'll follow Christ,

you'll find that He will lead you down from the place of prominence to the place where identity is merged in the crowds just as He did here. Down here where the rest of us live, there are real, hard problems to meet, heavy burdens to be borne, sins to be overcome, sick bodies to be healed, demon-possessed sufferers to be freed, and much work to be done before the night comes when no man can work!

Here on the level Christ met not a mass of people as such, for to Him, thank God, every multitude is made up of individuals, each one of whom is a precious jewel worth the price of His own life. His lonely hours with God did not put him beyond the touch of ordinary man! His spiritual life was not of the variety that could thrive for its own self, without regard to the crying need of the lost world all around Him. Here was no Hindu sage seeking some Nirvana! Here was a Man who loved human beings in all their unloveliness, and who could see a Peter in a Simon, and faith in a military officer of the hated Roman regime!

Here on the level, Christ found a multitude of persons, and each person representing a need. They came, it says, first, to hear Him and then, to be healed of their diseases. Let some sufferer note this—first there was the hearing of His Word—for faith comes by hearing with an obedient heart the Word of God—and *then* came the healing. Let some servant of Christ learn from this and let the one he would help first hear the Word of God flowing out of his own heart mixed with his own faith, and then get the sick one to Jesus to be healed. What a lie the enemy of men's souls has implanted in so many human hearts, that God *can* heal them, but He *won't*!

Hear Christ: "I will!"

"And He healed them all!"

All who? "All the multitude" who "sought to touch Him." The miracles were wrought in great numbers because great multitudes were bent on getting to Jesus. *Faith is an act!* They acted in faith and sought to touch Him, "for power came forth from Him."

Some one says, "Couldn't they have been healed if they had not been so anxious, and had patiently sat by the wayside waiting for Him to heal them in His own good time and way. So far as we know they *could* have been

healed that way. That is, the ability of God in such a matter would be ample, since He is almighty. Similarly any sinner could be saved without his seeking the Lord, through the gratuitous exercise of God's sovereignty. But God's plan is to have the sinner seek for salvation. If the sinner fails to do this, so far as we know, he is lost. It appears to be the same way as regards healing. Those sick people who came to Him for healing were healed, every one; but we infer that He healed only one of the many who lay at the pool of Bethesda. He did not heal the man who later was healed by Peter and John at the Beautiful Gate of the temple, although we understand he had been at that stand begging all during Christ's ministry. He must have seen Jesus many times.

It is true the man at the pool of Bethesda who was healed did not seek for healing, as neither did the man at the Beautiful Gate, but their cases are strictly exceptional. The all but universal rule was that those who were healed were those of the poor sick and afflicted ones who overcame all obstacles and reached through to touch Christ—faithfully did their share.

All were on a level in this matter. The blind beggar received, just as truly as did those with many friends, or those who were supplied with plenty of this world's goods. We are warned against showing respect of persons, and we may be well assured that the immaculate Lord Jesus will never show more favor toward one than He does toward another who seeks Him in faith.

lieve that God hears you and expects to do for you "exceeding abundantly" above all that you ask or think. Eph. 3:20.

*"When Ye Pray, Believe" That the Holy Spirit Hears You. Rom. 8:26*

Every child of God has received the witness of the Holy Spirit, the third person of the Godhead. Gal. 4:6. If any one has not received this witness of the Holy Spirit, he is not a child of God. Rom. 8:9. Just as the Christian life is impossible without the Holy Spirit, so we cannot pray effectually without His enabling. He helpeth our infirmity. We know not how to pray, or what to pray for as we ought. It is only as we recognize this blessed, comforting, strengthening and helping Person within us, that we are able to really pray. This is one of the great lessons we need to learn. Jude 20. "He maketh intercession for the saints according to the will of God." Rely upon the Holy Spirit when you pray.



## When Ye Pray, Believe



By Great Commission Prayer League

One of the great dangers in the Christian life is formal religion without spiritual power. This is especially true in the matter of prayer. We are so liable to be like the heathen or the Pharisees, employing vain repetitions, and making long, meaningless, unbelieving prayers, which are not heard. Thus we prevent the mighty God from doing anything for us or through us.

We are warned in the epistle to the Hebrews, that "without faith it is impossible to please God." There is no exception to this rule in the matter of prayer. Prayer without faith is an insult to God. It is mockery. It is questioning His love, His goodness, His promises and His ability to abundantly answer prayer. It is limiting the Holy One of Israel. It is a sin which needs to be definitely confessed and forsaken.

Jesus tells why His prayers were answered, "Have faith in God" was His reply, and then He warns against the sin of unbelief. A little doubt will spoil all the faith we have, for He declared: "Whosoever shall say . . . and shall not doubt in his heart . . . he shall have." Mark 11:23. And then the Lord adds this blessed promise, "Therefore I say unto you, *What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.*"

*"When Ye Pray, Believe" That God Is. Heb. 11:6*

The professing Christian who has any question as to the existence of a living, loving, personal, almighty God, the Creator of all things, who hears and answers the prayers of His be-

lieving people, might just as well quit praying for others until by repentance and faith he gets to God himself. There are a thousand, yea, a million reasons for believing that "God is," and not one for doubting it. Every star in the heavens, every flower on the earth, every chapter in the Bible, every transformed, Spirit-filled Christian is a testimony that "God is."

*"When Ye Pray, Believe" That God Is Near. James 4:8*

Because we are made nigh to God by the precious blood of Christ, we are to "draw near with a true heart in full assurance of faith" when we pray, and believe that God draws nigh to us.

"Near, so very near to God,  
Nearer I cannot be;  
For in the person of His Son,  
I am as near as He."

When you pray, do not think of God as "far off." Wait in His presence, and make your requests known with confidence and thanksgiving.

*"When Ye Pray, Believe" That God Hears You. 1 John 5:14, 15.*

Our God is no respecter of persons. Every believer has access unto the Father by one Spirit on the ground of the shed blood of Christ. He bids us come boldly to the throne of grace and make our requests known. Phil. 4:6. He does not mock us. He delights to hear His children when they pray. "Cast not away therefore your confidence, which hath great recompense of reward." Heb. 10:35. Be-

*"When Ye Pray, Believe" That Christ Intercedes for You. Rom. 8:34*

We have an Advocate with the Father, Jesus Christ, the risen, righteous One. Who shall separate us from His love? He ever liveth to make intercession for us, Heb. 7:25. Our prayers reach the Father through the One at His right hand. He is a merciful, unchangeable High Priest, who is faithfully pleading His merits for all those who believe on Him, however imperfect they may be. He never faileth. He pleads for His own blood-bought possession. Rely upon His intercession for you and with you as you pray.

Therefore, *"When Ye Pray, Believe without Doubting*

And keep on praying for all saints, for all of God's servants, and for a revival in the entire body of Christ—the church of the living God. Eph. 6:18.

In the strife of the battle of life,  
It's easy to fight when you're winning;  
It's easy to slave, and starve and be brave  
When the dawn of success is beginning.  
But the man who can meet despair and defeat  
With a cheer, there's a man of God's choosing,  
The man who can fight to Heaven's own height,  
Is the man who can fight when he's losing.

—Robert Service.

## When the Greeks Came to Jesus —and Also the Indians

(Continued from Page Three)

### *Fifty Churches from One Man's Testimony*

The first time I was there I saw Marcelino. He had been a Christian six years. Seven years after that I was there and went over this same field where Marcelino lived. *To-day there are more than fifty organized churches among the Indians and principally through the work of one man, Marcelino.* Beloved, Jesus caught the imagination of Marcelino. He filled his heart with joy. Marcelino said, "My people have no comfort, have no peace, have no joy. I will tell them of my Saviour." When Marcelino was past forty years he began to learn Spanish and to read it—a task which some missionaries find great difficulty in doing.

### *The Man with a Lantern*

Let me tell you the story of Anselmo. I shall not forget the old man—most of his lower teeth gone, a weak old man. I can see him walking along. In his right hand he carried a little Dietz lantern. In one pocket of his coat a bottle of oil, and in a little sack his Bible and Testament. I said, "Anselmo, why do you carry that lantern?" He said to me, "I am getting old; I cannot sleep well at night, and when I awaken I light my lantern and I can read my Bible and sing praises to my Saviour."

### *Anselmo's Grief Over the Small Number of His Converts!*

On one of my trips to Guatemala Mr. Burgess asked me whether I would give a few Indian men special lessons in soul-winning. Just imagine trying to teach this man when you know the story. The Indians do not sit side by side as we do, but one behind the other, according to rank—the chief first and lesser man back of him. Anselmo was sitting fourth seat back. While speaking I turned to the old man and said, "Tell me, Anselmo, how many have you led to Jesus this year?" (this was about the twelfth of February). The old man's face fell. He said, "Ah, Senor, very few." I said, "Tell me, how many?" He said, "There are not more than thirty, Senor." Say, beloved, how many have you led to Jesus this year? Early in July of that year I received a letter from the old man and it contained a list of 144 whom he had led to Jesus before the first of July. That would be a life work for most Christians in America, and you know that there are many unsaved in the United States as well as down there.

After the meeting Anselmo asked me to go with him to a place where he had been working among the Mam Indians. He had a group of young folks he had been teaching and they had never had an opportunity to make confession of their faith to any one who it seemed to them had authority, and Mr. Burgess had authority. The old man had them come to us individually, and while standing before us they made their profession of faith and they said, after telling the things that they believed, "I have received the Lord Jesus Christ as my personal Saviour." Have each one of you done that? Do you know that you have a personal Saviour? Anselmo was a wonderful Indian—never taught in his life, but he knew that Jesus had come in and that it was a matter of having received a Person who saved him.

### *The Group that Glided through the Banana Trees*

Then I went back farther into the lowlands, and there we met another group of Indians one evening. He said to us that the youngest one was not more than two weeks old and the oldest one not more than two years old. They had made a clearing and had laid logs out upon which they sat. There was a new moon in the sky. I counted the Indians as they came through the shadows of the banana and coffee trees, 153. There they sat. I began to preach to them. I told them what I could of the marvelous Saviour. At the end of the talk it came to me that these Indians were a small group of a tribe of 200,000 and that this old Indian was the only witness among them. I said to them, "The Lord said, 'You go into all the world and carry the gospel.' Here are 200,000 of your people. Will you go?" Then I added, "Some of you could not go because you are slaves. Some of you are old men and you could not go. Some of you are women and could not go. Some of you are mothers with your children and you could not go. But there are some of you young men who are strong. You can get your freedom. You can earn enough money for that. You can go." I asked each man and woman who would say, "God, I give myself to you to carry the message to my people," to stand, and those who could not go far out, if they were willing, that they should stand and say, "I will take the gospel to the people who are on this plantation." Then I sat down. After a short time one young man arose and said, "I give myself,"

and another, "I give myself," and another until *all but three were standing, and these were mothers who had babes in their arms.*

When I passed by the same place the other day, on this trip, I said to Mr. Burgess, "What was the result of that meeting; do you know?" He said, "Some of those young men that took their stand that night are our finest evangelists and they are still carrying the gospel to their own people." Beloved, Jesus satisfies them and they go out giving Him to others. *What will you do?* Perhaps by opening your home, inviting some of the boys and girls of your town to come in, having a Bible class of your own, you too will be used of God.

### *Soul-Winning Peripatetics*

On the first visit for one meeting, the late Howard Dinwiddie and I were together with a group of Indians in Central America. About seventy had come together from various parts of Guatemala to have a conference. It was on a Friday night just before Christmas. At the close of the meeting I asked them, "How many of you will put yourselves in the hands of the Lord Jesus Christ, you who know Him, and will say, 'God, I go to carry the gospel to my people.'"  
*Sixty of these seventy stood and said, "I give myself."* Then we took up a collection. Not any of them were earning more than six pesos, which are worth ten cents, but we took the collection and when we counted it there were 120 pesos in the collection box, and there were sixteen of the young men whom we could send out two by two. Some said, "We can give two days," some said, "five days" and the longest was thirty. They were furnished with money so that they could live on the journey, but they were not paid for the work, they only received enough for their food. Among them was one boy of sixteen and with him a man of about thirty was sent. They went to a distant village. Three months afterwards I passed through this same town where these two men had preached and there I found three families and ten believers who had accepted the Lord Jesus when these two workers visited them. These Indians walked nine miles each Sunday to another village where there were believers, where they might pray and worship together, in all walking eighteen miles each Sunday to have somebody to pray with. Say, folks, if Jesus were as precious to you as He is to them, *how far would you walk?* Would you to-day walk far to have fellowship with another believer? Day before yesterday I received a letter that Mr. Townsend had translated and forwarded to me. It was from the six-



## Questions and Answers

Conducted by Ernest S. Williams

In sending your question for this column address your letter: Question and Answer Editor, 336 W. Pacific St., Springfield, Mo.

35. Please explain Paul's instruction to Timothy, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Does this not forbid women preaching?

Since several have sent in the above question I answer it, not as the voice of the Assemblies of God, but for our brotherly consideration. To teach and to preach are not the same. According to Young's Concordance to preach is "To tell good news or tidings, to proclaim as a herald." It was women on whom Jesus bestowed the honor of being the first to herald the good tidings of His resurrection. Luke 24: 22, 23. God gave the promise through Joel that both the servants and handmaids should prophesy, which (according to Young's Concordance again) in Acts 2:17 and 21:9 means "to publicly expound." If this be correct, the four daughters of Philip were preachers, and women are to have a public ministry. This same authority also gives the meaning of prophethood as "a female preacher." Paul commended Tryphena and Tryphosa "who labor in the Lord" (Rom. 16:12), and Priscilla assisted Aquila in expounding unto Apollos the way of the Lord more perfectly. Acts 18:26. The Romans were bidden to assist Deaconess Phoebe in "whatsoever business she hath." Rom. 16:1, 2. The statement in Psalms 68:11 (R. V.), "The women that publish the tidings are a great host," meaning, I suppose, those who preached the Word, also bears directly on this question.

But women are not to usurp author-

teen year old boy, and he said, "Tell Mr. Legters that while I live I shall never forget that day when I presented my body to the Lord Jesus, and my purpose is to live and carry the gospel of our blessed Saviour, that marvelous Saviour, to the Indian people."

The Lord Jesus captures the imaginations and the hearts of men, and He is saying to every one of us, "Give Me a chance to show My love through you." Marcelino, the Indian, gave Jesus a chance; Anselmo gave Jesus a chance; Brigido gave Jesus a chance. Beloved, will you give Jesus a chance? I do not know how He will work it out, but He will show you. He will show you if you give Him a chance.—*Christ Life.*

ity over the man, which (to refer again to this same lexicographer) means, "to exercise power of one's self," and, according to the dictionary, "to seize or keep by force, without right." To be Scriptural women must ever remember, "The head of the woman is the man." 1 Cor. 11:3. But that women may work in co-operation with men in the ministry is not usurping authority. Moreover, if one will carefully read the verses which follow 1 Tim. 2:12, he will find that Paul is there giving general instructions relative to women, which include home and family life as well as the church. See also Eph. 5: 22-24; 1 Peter 3:1-6. Women who undertake to lord it over their husbands, and those women who seek to dictate to the pastor, and "run" the church, come under Paul's prohibition even though they be not preachers.

36. Is it Scriptural for a woman to be a pastor?

The Scriptures do not record any women appointed to the eldership.

37. Should the work of a woman pastor be just along evangelistic lines, or would it be Scriptural for her to perform other pastoral duties?

I do not know of any scripture which would forbid any pastor from performing all duties connected with such office. But, should a woman be a pastor, I should advise that in such duties as ministering the Communion, baptizing converts, burial of the dead, and performing marriages, it were better if she could engage the services of a brother minister or, if this be not convenient, to have qualified officers who could officiate for her. She should be free, however, to oversee such services and preach the Word. I believe that the modest women, who duly regard their womanly instincts, would not wish to officiate at such services if they had men available to officiate for them.

38. If it be Scriptural for a woman to preach, how would you answer 1 Cor. 14:34?

I think 1 Cor. 14:34 has no bearing on women preaching. Note that in verse 35 Paul says, "And if she will learn any thing, let her ask her husband at home." I am told that it is still a fault in the Orient that women sometimes cause considerable confusion by talking during a service. The women did not sit among the men as

we do in America, but sat separated, outside a railing or lattice work, and in semi-privacy, which made them feel more at liberty to talk. Paul would have them listen in silence, then, when they had gotten home, to inquire of their husbands concerning those things which had not been clear to them. It is confusion which Paul is here trying to correct, and not testimony or preaching.

### A "GOOD SHEPHERD"

(Continued from Page Five)

tors here and there (though many of them would refuse to accept the title as such), and they are worth their weight in gold. Seldom do the assemblies themselves rightly value the true worth of such men; especially if they lack brilliant platform gifts. Every one runs after a good speaker. Perhaps this is another part of many a pastor's sacrifice. But if our Lord's parables count for anything, they will not lose their reward on *that day*.

The principle that the degree to which the minister dies to himself is the measure of his ministration of life to others, seems to work out with almost mathematical precision. It is the eternal principle of Calvary once again.

Who is sufficient for such a calling? How easy to write, and speak; how hard to perform! It must be remembered, though, that the true pastor is such because he has a gift from Christ. Perhaps it would be more exact to say he is a gift from Christ. Eph. 4: 11. Filling such an office, even in accord with the great principle seen in this study, need not imply a continual struggle for the true pastor. He will have a shepherd's heart, and all we have written, and much more, will come almost instinctively.

Undoubtedly many men fail, as pastors, for the simple reason that they are trying to fill an office for which they have no God-given gift. Yet, why this generally admitted shortage of genuine pastors; not men with the title, but men with the *gift*? Perhaps we have not sufficiently asked the Lord of the harvest for this particular type of laborer: perhaps our limited vision has not made sufficient room and encouragement for this particular ministry to develop: and perhaps—yes, perhaps—there are some of us who have received the Divine Call, but have flinched from the ceaseless self-sacrifice which we have found it involves.

There is fresh inspiration at the supreme place for all Christian inspiration—at Calvary, where the Good Shepherd gave His life for the sheep, and left an example that we should follow in His steps.



# The Gospel in Foreign Lands



## NEWS FROM MANY LANDS

### ES SALT, PALESTINE

*Laura Radford*

Praise God for His healing power manifested at Salt. The Lord has answered prayer for a man who had not been able to walk for three years. Recently he came into an evening meeting to return thanks for what the Lord had done for him and he is now walking abroad daily. Another case is the healing of a young woman who frequently was violently insane. Our native teacher instructed her in the way of salvation and she readily threw away all the "charms" which her family had bought for her hoping thus to bring relief from the demon oppression, and she was instantly healed in answer to prayer. She is now rejoicing in Jesus as her Saviour.

### MATAGALPA, NICARAGUA

*B. A. Schoeneich*

We are glad to report God's blessing on the work. The meetings in Matagalpa have been good, and we are looking for better results as things calm down and people get their minds off of war and destruction.

On the road to Leon the other day we had a sweet little ministry. I saw a woman and child running, and on asking the trouble was told that the father was dying. On reaching the hut I found an old man of some seventy years, on the floor, and it surely looked as though he were dying. I asked for some cold water, soaked a cloth in the water and put it around the old man's body and wrapped him in a blanket. At the same time I asked the Lord to put His hand on him and then went on my way. On my return I found that the fever that for days would not give way had gone and the man was well and happy, so we praise the Lord for His goodness and love.

### HONGKONG, CHINA

*Ralph Phillips*

At Tai Po market about two weeks ago we were called to pray for a woman who was in a dying condition. She was not a Christian. We had prayer for her, then after we talked to her about her soul and as we explained the plan of salvation it gripped her heart. We had the joy of seeing her wonderfully converted. Last Sunday we visited her again, and though suffering in body very much, she was resting in the joy of her new found Saviour. As we prayed for her she said, "Don't ask Jesus to heal me. Now I am ready to go. Ask Him to take me quickly to be with Him." On Wednesday she passed on to be with Jesus. She had asked for a Christian burial, but her folks, being heathen, would not consent to a Christian service, so we had to let them have their own way. A few minutes before she passed away she told one of the Christians who was with her, "All is well. I am happy in Jesus." Our hearts have truly rejoiced that God let us bring the light to her ere she passed away. In the resurrection morning we ex-

pect to meet her again. I praise God. This woman's father-in-law whom we met had lived for forty years, so he told us, in San Francisco and had never heard the gospel before. Surely Christian people in America need to improve the opportunities at their door.

### HOME OF ONESIPHORUS, CHINA

*Grace Nicholson*

The Lord graciously sent to us during the present month our dear Brother Wei. The Lord had been speaking to me from Acts 16 where Paul was led to go into Macedonia. Also verse 11 where he "came with a straight course," and also verse 14 about God opening the heart of Lydia. This was so truly fulfilled in Brother Wei's case. Had he waited until the time we expected him to come he would have missed the auto coming from Tsinan and so would have been hindered we know not how many days. The services opened on Sunday morning and God began working right away. The time was opportune as school and work shops here in the home were closed down for Chinese New Year. The Spirit mightily wrought in opening hearts. There was much confession of sin and sincere seeking for God. The boys and girls after the evening service went to their yards and spent much of the night in prayer. Pray much that the Lord may continue to work in our midst.

### MEXICO CITY

*Ralph Williams*

Writing of the work here in Mexico City, I am bound to give thanks to God for the great things He has done for us during the past month. There has been a growing earnestness on the part of all, which has not been without its reward. The altar is filled after every service with hungry ones seeking salvation or healing or the Baptism of the Spirit. A special outpouring came upon us a few Sundays ago when numbers were slain under the power of God and three came through into a precious Baptism. This was followed by a revival campaign in which a great many passed from darkness into light. We have had at least 30 baptized in water during this past month. Our Sunday school which shows an increase every Sunday has recently passed the 300 mark and is now according to good authority the largest in the city. This gives us a wonderful opportunity to teach the newly saved the foundation of their salvation, from the Word of God. We were also greatly rejoiced to see the number of students present at the opening of our Bible Institute March 4th. They are a fine group of earnest Christian men and women, nineteen in all, who have given themselves to the study of the Word to bear it to those who yet sit in darkness. Two of the number were burglars by profession until changed by the power of God. We ask an interest in your prayers, as we labor among these exceedingly needy people that they may receive the word of life before the Saviour comes again.

### BETTIAH, INDIA

*Edna Wagenknecht*

The Lord is blessing our work in the villages. We find many hungry hearts. Last month a man was wonderfully healed of rheumatism. We were on our way to a distant village when this Hindu man stopped us and asked for medicine. He was suffering much with a severe pain in his arm. I told him we had no medicine but I could tell him about One who is able to heal. So we sat down by the roadside and soon had quite a gathering, all listening to the gospel message. After telling him about the One true God and about Jesus who came to save and to heal, I asked him if he believed Jesus could heal him. He said, "Yes, I believe." We then laid hands on him and prayed. While praying, the words in Mark 16:15-18 kept ringing in my ear and I felt sure God would heal him then and there. The pain left immediately and oh, how happy he was. He seemed so surprised that it happened so quickly and could hardly believe it was gone. He felt his arm, raised it, looked at it and then said, "Yes, it is gone but what if it comes back?" I assured him that if he trusted the Lord He would not let it come back. He then told us he had suffered for over a month and could not rest day or night and was then on his way to a sorcerer to see if he could help him. Then he said, "Now you may go, for I am well and shall go back home." He went on his way rejoicing and we went to our work greatly encouraged. "Jesus Christ, the same yesterday, to-day and forever"; how sweet this promise is. My faith was greatly strengthened for never before had I seen a healing like this. Here was just a heathen man who probably never had heard about Jesus before, but he believed God, and God heard and answered. Praise His name!

### CHRISTMAS AT BETTIAH, INDIA

*Marguerite Flint*

I have delayed writing you since Christmas as I have been waiting to get the Christmas pictures printed, wishing to send you some. The letter in the *Evangel* found willing hearts and we received several parcels of dresses for the orphans and school girls. I believe our Christmas this year was the best we have ever had, such a generous supply of every need, clothing and toys for the mission family, and clothing, blankets, and grain for the poor who came. Grain was given to a thousand. Some were so hungry they camped on our front compound, two bricks made the stove, a handful of sticks and dry grass supplied the fuel and the rice was cooked in the old tin can every beggar carries about as his drinking vessel. A group of lepers huddled about one tiny fire, a group of the blind and the lame about another,—it was really pitiful! Clothing and blankets were given to the most needy ones, about one hundred and thirty in all. Bahadur, our native worker, preached the gospel message in the love and power of the Spirit as I have never

heard it preached before, to the poor on Christmas Day, and we found tears in our own eyes, watching that great company of outcaste and diseased people as they drank in the Word of God, the tears rolled down some of their faces. Once again we thanked God for the young life He has chosen and sealed.

There are many needs facing us for the new year, the dormitory for the girls and a small place for our zenana Bible teachers, perhaps the most important and urgent—please continue to pray. And most of all, for a real work of the Spirit in this district that the Word may bring forth life.

**HELP THE MISSIONARIES**

Sister Anna Andrews, Likang, Yunnan, Southwest China has requested us to make an appeal for old picture post cards for her children's meetings. All who can help supply this need should forward these cards in packages by parcel post direct to the field.

**CAIRO, EGYPT**

*Avanell H. Hubbard*

A few weeks ago our Bible woman and I went visiting in the homes as we do every Tuesday. In one home there was a child two years old or older that had never been able to walk. Her body was large but her legs were very small. We prayed for her and trusted God to heal, and praise the Lord He undertook. Sunday I was called to the same home to pray for another and then found that God had undertaken and the child is now walking. Glory to Jesus! His power is the same to-day. Our school children in the second, third, and fifth years are seeking after God and He has met some and they are rejoicing in Him.

**DISTRIBUTION OF MARCH 1929 MISSIONARY FUNDS**

<b>CONGO BELGE FIELD</b>		
Allowance of Missionaries .....	372.00	
Allowances of Missionaries on furlough .....	156.21	
Mission Station expense .....	60.00	588.21
<b>EGYPTIAN FIELD</b>		
Allowances of Missionaries .....	255.00	
Allowances of Missionaries on furlough .....	50.00	
Mission Station Expense .....	50.00	
Native workers .....	40.00	
Lillian Trasler & orphanage .....	90.00	485.00
<b>FRENCH SUDAN FIELD</b>		
Allowances of Missionaries .....	506.00	
Mission Station Expense .....	139.00	
Native workers .....	5.00	650.00
<b>LIBERIA &amp; SIERRA LEONE FIELDS</b>		
Allowances of Missionaries .....	696.50	
Mission Station Expense .....	7.00	
Native workers .....	78.00	781.50
<b>SOUTH AFRICAN FIELD—TRANSVAAL</b>		
Allowances of Missionaries .....	250.00	
Native workers .....	5.00	255.00
<b>TOTAL DISTRIBUTION—AFRICA</b>		
		2759.71
<b>CHINA</b>		
<b>NORTH CHINA FIELD</b>		
Allowances of Missionaries .....	731.60	
Allowances of Missionaries on furlough .....	95.00	
Mission Station Expense .....	161.00	
Native workers .....	49.00	
L. M. Anglin & orphanage .....	932.50	1969.10
<b>WESTERN CHINA &amp; TIBET</b>		
Allowances of Missionaries .....	418.00	
Mission Station Expense .....	1899.90	
Native workers .....	177.10	2495.00
<b>SOUTHWESTERN CHINA—YUNNAN PROV.</b>		
Allowances of Missionaries .....	192.00	
Allowances of Missionaries on furlough .....	68.00	

*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.*

Native workers .....	15.00	275.00
<b>CENTRAL CHINA</b>		
Allowances of missionaries .....	95.00	
Allowances of Missionaries on furlough .....	40.00	
Mission Station Expense .....	41.00	
Native workers .....	20.00	196.00
<b>SOUTH CHINA</b>		
Allowances of Missionaries .....	479.00	
Allowances of Missionaries on furlough .....	50.62	
Mission Station Expense .....	19.75	
Native workers .....	119.00	
South China work & workers .....	211.25	879.62
<b>TOTAL DISTRIBUTION—CHINA</b>		
		5814.72
<b>INDIA</b>		
Allowances of Missionaries .....	2979.50	
Allowances of missionaries on furlough .....	399.96	
Mission Station Expense .....	549.00	
Native workers .....	174.00	
Aston orphanage .....	150.00	
Leper work .....	46.00	4298.46
<b>SOUTH INDIA &amp; CEYLON</b>		
Allowances of Missionaries .....	457.70	
Mission Station Expense .....	10.00	
Native workers .....	35.00	502.70
<b>TOTAL DISTRIBUTION—INDIA</b>		
		4801.16
<b>JAPAN FIELD</b>		
Allowances of Missionaries .....	874.00	
Allowances of Missionaries on furlough .....	50.00	
Mission Station Expense .....	333.00	
Native workers .....	42.00	1299.00
<b>PALESTINE &amp; SYRIA FIELDS</b>		
Allowance of Missionaries .....	462.00	
Mission Station Expense .....	141.00	603.00
<b>PORTO RICO FIELD</b>		
Allowances of Missionaries .....	150.00	
Allowances of Missionaries on furlough .....	27.00	
Porto Rican work & workers .....	165.00	342.00
<b>CENTRAL AMERICA</b>		
Allowances of Missionaries .....	149.00	
Mission Station Expense .....	100.00	249.00
<b>SOUTH AMERICA FIELD</b>		
Allowances of Missionaries .....	687.75	
Allowances of Missionaries on furlough .....	90.00	
Mission Station Expense .....	13.00	
Native workers .....	25.00	815.75
<b>PHILIPPINE &amp; FIJI ISLANDS</b>		
Allowances of Missionaries .....	134.00	134.00
<b>WEST INDIES FIELD</b>		
Allowances of Missionaries .....	100.00	100.00
<b>MEXICO &amp; MEXICAN BORDER FIELDS</b>		
Allowances of Missionaries .....	330.00	
La Luz .....	20.00	
Colaborers .....	1.00	
Latin-American Institute .....	40.00	
Mexican Workers-Border .....	200.00	
Mexican workers-Mexico .....	125.00	
California work .....	75.00	
Mexican truck .....	2.00	
Publishing House .....	45.00	838.00
<b>MISCELLANEOUS FIELDS</b>		
Alaska, Allowance .....	10.00	
Straits Settlements, Allowance .....	150.00	
Hawaii, Allowance .....	100.00	
Samoa Islands, Allowance .....	35.00	
Persia, Allowance .....	148.00	
Poland, Allowance .....	260.45	
Russia, Allowance .....	137.00	
Latvia, Allowance .....	51.50	
Bulgaria, Allowance .....	110.00	
Greece, Allowance .....	40.00	
Hungary, Allowance .....	115.00	1156.95
Non-Council Missionaries (designated) .....		885.98
Total amount missionaries' allowances .....		19799.27

Missionary Rest Home .....	50.00
Fares, Buildings, Etc. .....	3094.70
Deputational work .....	150.00
	23093.97
Disbursed from Special Accounts .....	480.27
	22,613.70
"Where Most Needed" used for Expense .....	500.00
	23,113.70
Borrowed from April Funds .....	295.25
Total Offerings for March .....	22,818.45

**HOME MISSIONS DISTRIBUTIONS**

Eastern District .....	\$ 40.00
Florida District .....	6.25
Illinois District .....	17.33
Iowa & N. Missouri District .....	40.16
Kansas District .....	52.16
Mississippi District .....	19.30
New England District .....	48.79
North Central District .....	134.82
Oklahoma District .....	44.82
Potomac District .....	39.08
Rocky Mountain District .....	14.92
South Eastern District .....	18.95
Southern Missouri District .....	66.76
S. W. Va., W. W. Va., & E. Ky. District .....	17.69
Tennessee District .....	5.89
Texas District .....	7.66
Total .....	574.59

**REPORT SHOWING AMOUNT EACH STATE HAS SENT IN FOR THE EXTENSION OF WORLD MISSIONS DURING MONTH OF MARCH**

<b>Foreign Missions</b>	
California .....	\$5119.33
Pennsylvania .....	2334.49
Ohio .....	2183.84
New York .....	1462.77
Missouri .....	1450.94
Massachusetts .....	1340.13
Illinois .....	811.54
Washington .....	790.00
New Jersey .....	761.49
Texas .....	675.97
Oklahoma .....	594.63
Kansas .....	510.13
Minnesota .....	448.25
Indiana .....	400.45
Michigan .....	387.00
Oregon .....	383.26
Wisconsin .....	328.41
District of Columbia .....	299.00
Iowa .....	281.60
Canada .....	266.10
Maryland .....	251.61
North Dakota .....	245.39
Montana .....	222.10
Arkansas .....	198.69
Nebraska .....	197.12
Colorado .....	184.94
Delaware .....	164.36
West Virginia .....	144.23
Florida .....	143.05
Alabama .....	130.01
Arizona .....	124.06
Connecticut .....	120.62
Kentucky .....	115.00
Alaska .....	111.85
South Dakota .....	84.47
Mississippi .....	72.40
New Hampshire .....	66.00
Tennessee .....	64.06
Maine .....	63.48
New Mexico .....	57.54
Virginia .....	56.96
Idaho .....	49.72
Louisiana .....	48.03
Georgia .....	38.65
Wyoming .....	26.25
Nevada .....	18.50
North Carolina .....	1.02
Foreign Countries .....	103.39
Total amount reported minus \$1114.58, given direct and designated for expenses or \$22818.45—Total for March.	
<b>Home Missions</b>	
Missouri .....	105.08
Minnesota .....	82.88
Kansas .....	63.81
Oklahoma .....	44.82
Pennsylvania .....	42.30
Iowa .....	32.31
Texas .....	31.42
Massachusetts .....	31.04
Maryland .....	25.81
North Dakota .....	21.58
West Virginia .....	21.00
Colorado .....	20.64
Alabama .....	20.17
South Dakota .....	18.47
Illinois .....	17.33
California .....	16.57
Mississippi .....	15.60
New Hampshire .....	12.31
Montana .....	10.03

(Continued on Page Fifteen)

## -:- In the Whitened Harvest Fields -:-

### DEDICATORY SERVICE BLESSED

Pastor R. E. Ford, Plainview, Texas, writes: "We are glad to report a good dedicatory service. Brother and Sister Cadwalder, also Sister Ostrom were with us for a week's meeting. The Lord blessed in saying and restoring souls. Brother T. L. Frazier continued the meeting and the Lord is still blessing."

### VICTORIOUS CAMPAIGN

Pastor J. Schmidt, Atwater, Calif., writes: "We are glad to report a victorious campaign with Evangelist Everett E. Wilson. God worked wonders in this town; a number of souls were saved and baptized with the Holy Ghost according to Acts 2:4, and bodies were healed by the mighty power of God."

### ASSEMBLY BUILT UP

Pastor W. V. Kneisley, Springfield, Ill., writes: "We have had a continuous revival since Feb. 27, at the Full Gospel Tabernacle. Brother Wm. F. A. Gierke has given us some able preaching mostly along prophetic lines. We have had several additions to our number and altogether the assembly is built up."

### THE PINK WRAPPER

If the Evangel comes in a pink wrapper this week, it means that your Evangel subscription expires with the next issue of the Evangel. Please send in your renewal at once. We do not want to lose you from our Evangel fellowship, as we believe our paper will be a blessing to you, and your renewal will be a great help to us at this time.

### REVIVAL AT MALVERN

Pastor P. F. Ramsey, Malvern, Ark., writes: "Just closed a 3 weeks' revival at the Assembly of God tabernacle where God met us in power, saved and baptized a number of souls. Six were baptized in water. Brother J. W. Dodd was with us 2 weeks. We closed with a fellowship meeting, 18 ministers and a number of other visitors being present. Next fellowship meeting will be at Warren."

### THE SICK ARE HEALED

Secretary E. V. Echlund, Galesburg, Ill., writes: "We are glad to report more abundant victories in Galesburg. Brother J. R. Masters, of Detroit, Mich., has been holding a campaign since March 8, bringing forth a series of messages on the Book of Revelation. God has wrought miracles in our midst. A man who had not walked for 12 months was anointed and prayed for and hearts were made to rejoice in seeing him run up and down thanking God because his limbs were made whole. Another man sent in a request for prayer; he was suffering from a dislocated collar bone, weak ankles, and rheumatism, had not been able to work for six months. The request was handed in Thursday night. On the following Saturday he went to work. Brother Guy Phillips, of Benton, Ill., formerly of Cleveland, Ohio, has accepted the call to the pastorate of this church."

### EXCELLENT RESULTS

Evangelist Bert Roberson and wife write from Cache, Okla.: "Our meeting is still going on. We baptized 36 in water last Sunday, 34 have been filled with the Spirit, and about 60 saved. Ninety-four pupils were present at Sunday school last Sunday besides visitors. Expect to start our new cobble-stone church and parsonage next week."

### MANY SEEK GOD

Pastor Inez Wood, Lakewood, N. J., writes: "We have been having a 3 weeks' revival with Evangelist W. H. Merrin, wife, and son in charge. The Word was given with no uncertain sound. There were nearly 50 at the altar seeking God, some were saved, some healed, and several baptized with the Holy Spirit. The saints were edified and built up in the faith."

### READY TO PRAY

The assembly at Wickenburg, Ariz., is just 2 years old. God has blessed; souls have been saved by the blood of the lamb and filled with the Spirit. Wickenburg is awakening to the fact that God is in these hills. If any of the children of God cannot find victory by prayer and want to come to Wickenburg, you will find a band of saints to pray with you. God has called us to minister to others. If any feel led to write, address Fred Oettjenburns, assistant pastor, Phoenix, Ariz.

### SIXTY SAVED

Pastor Chas. Sheall, Coffeyville, Kans., writes: "We have just closed a very successful revival campaign conducted by Brother H. B. Garlock, Colorado Springs, Colo. Sixty were saved and several received the Baptism with the Holy Spirit. Many testified to being definitely healed. Fifty names have been added to the church roster. The assembly has been greatly refreshed by Brother Garlock's ministry; the revival fires are still burning, about 65 tarrying for the Baptism of the Holy Spirit."

### GENERAL COUNCIL FELLOWSHIP

The following names were added to our ministerial list in the month of March, 1929. Fleming, Paul A., Trinidad, Colo. Hall, Isaiah H., Orlando, Fla. Hodges, Melvin L., Ft. Collins, Colo. Jones Glenn D., Beaver Falls, Pa. Jones, Paul V., Creede, Colo. Matolina, Joseph, Central Park, L. I., N. Y. McAtee, Smith H., Springfield, Colo. Nichols, Archie R., Glenrock, Wyo. Pearson, Eddie M., Los Angeles, Calif. Remington, Albert, Windsor, Ont., Can. Trotter, Alfred N., Watertown, N. Y.

The following names were removed from our ministerial list in the month of March, 1929.

Dodd, J. W. (withdrew), Morrilton, Ark. Duborg, Peter C. (withdrew—acct. of change in doctrinal views), Alexandria, Va. Farris, W. R., Duncan, Okla. Muir, Elmer F. (re-united with Baptist Church), San Diego, Calif.

### NEW INTEREST AWAKENED

Evangelist W. L. Selby writes: "Just closed a 4½ weeks' meeting at Harvey, Iowa, in which the Lord blessed, saving several souls who are seeking the Baptism. Though the roads were in bad condition, the church was practically filled every night. People who had never been known to attend Pentecostal meetings before, came. We were assisted by my son Victor and his wife. They will be with us in the evangelistic work this season."

### SOULS ARE BORN AGAIN

Pastor Walter B. Jones, Full Gospel Church, San Luis Obispo, Calif., writes: "The fire of God fell in our midst during the recent campaign conducted by Owen (Irish) Lee, of Los Angeles. Souls came weeping to the altar. Church members who had received religion by the handshake and card system, were born again. The evangelist hit straight from the shoulder and God manifested Himself and poured out a blessing each day and night."

### FORTY-FOUR SAVED

Pastor R. L. Steger, Vernon, Tex., writes: "The 5 weeks' revival just closed under the able ministry of Evangelist A. F. Gardiner, proved a wonderful success in every department of the church. There were 44 saved, 27 baptized with the Holy Spirit—all adults except 4. The Sunday school grew from 84 the first Sunday to 182 the last Sunday, with 67 in the young people's class. Sixteen baptized in water. The altar was full the last night of the revival with 7 saved and 1 baptized with the Holy Spirit. I am sure the city of Vernon sees Pentecost in a different light."

### GROWING ASSEMBLY

Pastor Garfield J. Unruh, Seattle, Wash., writes: "The 6 weeks of evangelistic services in Hollywood Temple Full Gospel Assembly ending about the middle of March, were mightily blessed of God. Brother and Sister Perks conducted the services which resulted in the salvation of 10 souls, baptizing of believers and healing of several sick bodies. The saints, too, were refreshed and deepened in the Lord. This is a new church, dedicated last June, and God has been blessing the assembly with a steady growth in numbers as well as in spiritual strength."

### CHURCH ENCOURAGED

Mrs. Lydia Pilgrim, Clinton, Mo., writes: "Brother and Sister E. Ralph Foster closed a 3½ weeks' meeting March 24th. Between 20 and 30 were saved and on Sunday afternoon 17 followed the Lord in water baptism, one of whom is an ex-Catholic and two are ex-convicts from our state penitentiary. This is practically a new field, Brother Wilson having set our assembly in order last November. On March 30, the writer conducted the funeral of Sister Laura Clark, who gave her heart to God at the beginning of this revival. This one soul now safe in the arms of Jesus has more than paid for our efforts, and there are

many others. The church is greatly encouraged. Brother S. A. Yager, of Sedalia, Mo., is our pastor."

#### BRIEF MENTION

Pastor J. D. Courtney reports a blessed fellowship meeting at Meridian, Miss., with stirring messages by visiting brethren and hearts blessed.

Pastor W. H. Bice and wife have charge of the assembly at Snomac—one-half mile south of Webber City, Okla., a new field, where they have just closed a 6 weeks' meeting in which several were saved and baptized with the Spirit. They welcome any passers-by to their assembly.

#### HOW MOODY WON THE CHILDREN

Dwight L. Moody was passing along the streets of Chicago when he spied two little girls playing out in front of an underground saloon. His heart was instantly moved with compassion for the children, and he walked straightway into the cellar, and the bar-keeper, thinking he wanted a drink, said: "What will you have?"

"Those children for my Sunday-school," replied Moody.

"Children for your Sunday-school! Do you know where you are? An infidel club meets here every Thursday night." But the tactful soul-winner knew it was not a time for retreat, so resting his elbows on the bar he looked into the face of this father, and pleaded with him earnestly in behalf of the little girls. Finally the man's heart was touched, and he said: "I'll tell you what I'll do, parson. If you will come down here next Thursday night and meet the boys in a joint discussion, and you win, you shall have the children; but, if not, it is all off."

"Agreed," exclaimed Moody. "I'll be here." Taking his departure, he looked up a little crippled newsboy whom he knew, who could lay hold on God in prayer, and said to him: "Tommy, I want you next Thursday night." When the hour arrived, Tommy and the evangelist entered the saloon. It was full. The men were sitting on whisky barrels, beer kegs, and on the counter, while heads were sticking in at the windows in expectation of a debate.

Moody opened the meeting by saying: "Gentlemen, it is our custom to open our meetings with prayer. Tommy, jump up on that barrel and pray." Whereupon Tommy perched himself on the barrel, turned his little face up toward heaven, and how he did pray! As the tears stole down his cheeks the more tender-hearted beat a retreat, and finally those more rocklike, subdued by the pathos and spiritual power of the occasion, slowly retired, until there were none left except the barkeeper, Moody, and the praying boy. "That will do, Tommy," exclaimed the evangelist. "I claim the children," said he, turning to the father. "They are yours according to contract," replied the father, "but it is a queer way to fight." "It is the way I win my battles," said Moody. He had instructed the little boy not to cease praying until he had prayed them all out. It was a piece of strategy full of tactfulness. The reality, the venturesomeness, the tact of such a man is worth emulating.—Selected.

#### READING THE BIBLE THROUGH

The following is taken from the *Christian Herald*:—Referring to the article in our issue for June 30th, "Reading the Bible Through in a Year," a correspondent, ex-Police Inspector Murdoch McNicol, of Dunoon, Scotland, writes to tell us of the number of times he has gone right through the sacred Book. He has carried a Bible since he was a lad, and started reading it regularly on August 1, 1888, in Glasgow. In this time he has read the Old Testament 243 times, and the New 615 times; these figures include both Testaments three times in Gaelic. It would be interesting to know if this splendid record can be beaten.

#### HEALED OF TOXIC GOITER

I had been spending the summer of 1926 in the country and about September 1, I began to feel poorly. As the days and weeks passed I continued to grow worse. On returning to my winter home my family insisted that I consult a physician. Against my wishes my daughter made an appointment for me with a noted diagnostician in Boston, and I went to him. He gave me a thorough examination and told me that I had toxic goiter, that my heart was in very bad condition, and that I was on the verge of a nervous collapse. He said that I needed complete rest and that he would send me to a hospital, as it was almost impossible to completely rest in one's own home. Somehow a rest sounded good to me, so I agreed to go to the hospital.

I went to bed on October 25, 1926, and remained there, sitting up only one half hour morning and night to have my bed made comfortable for me. I took three metabolism tests; iodine three or four times a day, and was weighed at intervals. On the ninth day the doctor told me that I had continually lost weight and was losing ground; that it would be necessary for me to have two operations; that he would, several hours before the operation, inject a mild anaesthetic (twilight sleep), then at the time of the operation he would give me chloroform and inject novocain into my throat, make an incision, tie up two arteries, and after a week or ten days I should go home, to return in two months and have my throat opened again and a part of the thyroid gland taken away. When I first went to the hospital my family had been told that this would probably have to be done, but I knew nothing of it.

I had been reading God's Word much of the time while I was in bed, and had been newly impressed by the accounts of the many healings Jesus had performed when on earth. I had also read that Jesus is the same yesterday and to-day and forever, "who His own self bare our sins in His own body in the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." I felt that if I had these operations I would be dishonoring my Father who was able and willing to deliver me if I but trusted in His promises. My husband had given me a book by Dr. A. B. Simpson—"The Gospel of Healing"—and this had helped me.

When I sat up for my half hour that night (November 3, 1926) I wrote a note to the doctor telling him that I would not

have the operations, and that I should go home the next day. My youngest daughter came in to see me and I told her to bring the auto and take me home on the morrow. She thought I was insane, but I told her that I had decided to leave everything with Jesus, and she must call her father on the phone, as he was just then in a distant city, and tell him of my decision. She did this and he said, "Praise the Lord! Tell her to do what she feels is right."

The doctor received my letter the next morning and came to me trying to explain that I ought to have the operation and saying that he knew my family was interested and wanted me to get well, adding that if I went home it would be a slow but sure death. This did not influence me however, and I asked him for my discharge which he gave me, and on November 4, 1926, my daughter came and took me home.

I did not feel any better, in fact I was worse, and stayed in bed most of the time. My heart beat so rapidly and so hard that I could feel it even in the ends of my fingers, and my respiration was doubled. I had my weak spells. Some days I would be so bad it seemed as if I should go, but I just held on.

One day my good husband called at a little Pentecostal mission (for he was in Pentecost, although I had never been interested) and told the saints of my illness. A few evenings following this, two sisters and two brethren came to my home. Never having seen me, they felt that they had been sent of the Lord. They read from James 5:14, 15 and asked me if I believed that God was able to heal me. I replied that I did; that I had come from the hospital to leave it all with Him. They asked if I wanted to be anointed and I replied that I did. I was anointed and prayed over and believed that I would be healed immediately but I was not. For several weeks I continued to suffer. Some of my neighbors and friends tried to discourage me, but my husband and many others continued to pray. Some days I felt that I could not hold out much longer, and then I would have new strength given me. When one day I was alone, I had the happiest, most comfortable feeling come over me, and I seemed to hear God say, "Fear not, I am with you." I knew that this was the assurance that I should be healed. I never doubted or worried from that moment, and God kept His promise and healed me completely.

I had lost twenty-five pounds and looked very ill. I began to gain and soon added thirty pounds to my weight, and every one tells me how well I look. He has taken away my sins and healed my body, and I am praising Him every day for what He has done for me.—Mrs. James H. Taylor, 72 Hastings St., West Roxbury, Mass.

Editor's Note:—This testimony was withheld from publication to see how permanent the work would prove to be. Recently we wrote her and she sends the following: "It is just one year since the above testimonial was written, and I am well and happy; He has kept me all the way."

"A very weak hand may receive a very strong gift."

**NOTICE.**—The address of Brother B. Dean is changed to 409 So. Columbia Street, Union City, Ind.

**WANTED.**—To get in touch with a Spirit-filled evangelist with tent.—Pastor P. R. Middleton, Gray, Iowa.

**WANTED.**—To get in touch with a school teacher who would like to teach in a small village school in the mountain district of New Mexico. Any one interested, please communicate with Irvin E. Smith, Gran Quivira, N. Mex.

**NOTICE.**—I have a number of old Evangels dated as far back as 1924, also have a lot of Sunday school quarterlies, which I shall be glad to send to any one willing to pay the postage on same.—Ruth Bateman, Box 313, Davenport, Okla.

**NOTICE.**—We have opened the Lennox Ave. Missionary Work Class at the home of Mrs. J. C. De Wolf, 4665 Lennox Ave., Inglewood, Calif. We have been organized 2 months; we have had 2 meetings, the attendance having not been over 5, either time, yet we have sent to Egypt: 41 dresses, 7 slips, 6 baby shirts, 4 pairs stockings and many other articles. Any one interested in missionary work either at home or abroad, and wishing to donate to the work may address Mrs. J. C. De Wolf at above address. Address all correspondence to Hetty H. Loso, 6602 So. Hoover St., Los Angeles, Calif.

#### CHANGE OF ADDRESS

**PASTORAL.**—After a year of inactivity due to physical disability, I am once again open for a call to pastor an assembly.—Wm. Burton McCafferty, pastor and Bible teacher, 1212 Denver Ave., Fort Worth, Tex.

**EVANGELISTIC.**—Have been unable to visit many missions since returning from Egypt and Palestine; however, I expect to spend some time this spring visiting churches in behalf of the mission fields and shall be very glad to get in touch with those who desire missionary meetings.—Roy E. Scott, Mercer, Mo.

## Forthcoming Meetings

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

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

**SILAM SPRINGS, ARK.**—District Sunday School and Young People's convention, May 25-26. Teachers and ministers are urged to come.—Pastor W. W. Childers, 1216 Gunter Street.

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

**ELECTRA, TEX.**—The Christ's Ambassadors rally advertised for April 20-21, begins Saturday night. All day services Sunday with dinner on the ground.—Mrs. E. B. Crump, sectional superintendent.

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

**NORTH LITTLE ROCK, ARK.**—Evangelist Meyer Tan Ditter and wife will conduct a revival campaign at Bethel Tabernacle, 305 Palm St., April 24-May 12.—G. S. Hardcastle, pastor, 302 Palm St.

**ENID, OKLA.**—April 4, Evangelist Arthur McClure and wife, of Cyril, Okla., will begin a 3 weeks' campaign in Enid Gospel Tabernacle. Any who wish to come from a distance should write the pastor, P. C. Nelson, 316 E. Cherokee Ave., Enid, Okla.

**DAYTON, OHIO.**—The Tenth Annual Session of Central District Council, Bethel Temple, Corner Buckeye and Pulaski Streets, April 30 to May 3. All pastors, evangelists and missionaries are urged to be present. Each assembly should send at least one delegate, and two if possible. Lodging and breakfast will be provided for all ministers and delegates. We are expecting Brother Harold H. Moss, field missionary secretary, and acting editor of the Pentecostal Evangel, to be with us. Special services for the missionaries and Christ's Ambassadors on the last day.—Flem Van Meter, 620 Geneva Road, Residence Park, Dayton, Ohio.

**HERLING, ILL.**—City-wide revival at Gospel Tabernacle, 5th Ave., and 3rd Street, May 5-26, Evangelist Elsie M. Baker and party in charge. Adolph Petersen, pastor, 401 7th Ave.

**SAN FRANCISCO, CALIF.**—City-wide campaign at Glad Tidings Temple, May 28-June 16, A. Watson Argue, of Winnipeg, Canada, in charge.—H. W. Cooksey, assistant pastor.

**COFFEYVILLE, KANS.**—Revival campaign at the Assembly of God, 7th and Linden Streets, May 1-19, Evangelist Zelma Argue in charge.—Chas. Sheall, pastor, 602 W. 11th Street.

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

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

**ANADARKO, OKLA.**—Elder Jethro Walthall, Arkansas-Louisiana district superintendent, will conduct a Bible study May 12-19. Three meetings daily, 10:00 a. m., 3:00 and 8:00 p. m. Free entertainment for all ministers. All ministers of the southwest district of Oklahoma are urged to be present. For further information write Pastor Ernest Adams, Box 281, Anadarko, Okla.

**LOUISVILLE, KY.**—The dates of the revival campaign at Bethel Temple, to be conducted by Delores Lee Dudley, have been changed to April 21-May 5, or longer. For further information address Pastor A. E. Baker, 2111 W. Broadway.

**HAVANA, ARK.**—Beginning April 13, continuing as long as the Lord leads, Evangelist Wm. S. Moore in charge. For 30 days after above date, Brother Moore's mail will reach him at Box 114, Havana.—Pastor W. W. Little.

**ATLANTIC CITY, N. J.**—Revival campaign at Grace Pentecostal Tabernacle, 507 Madison Ave., April 21 to May 5, or longer, Dr. Charles Shreve, whose message has blessed thousands, in charge. Services week nights (except Saturday) at 8:00; Sunday services 11:00 and 7:45.—J. J. Ashcroft, pastor.

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

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



# The Budding Fig Tree

By Frank M. Boyd

YOU ARE TOLD that Prophecy is being fulfilled before your very eyes.

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

**MOOSIC, PA.**—Special evangelistic meetings at Full Gospel Tabernacle, Springfield Ave., April 16-28, Elder D. H. McDowell, of Washington, D. C., in charge. Services each night at 7:45.—J. E. Jenkins, pastor, 608 S. Blakley Street, Dunmore, Pa.

**ELECTRA, TEX.**—Christ's Ambassadors rally for the Northwest Section, April 20-21. All-day services Sunday with lunch served at the church. All pastors and young people urged to be present.—Mrs. E. B. Crump, sectional superintendent.

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

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

**LEOMINSTER, MASS.**—Full Gospel Assembly, 32 Monument Sq. First Anniversary meetings to be held April 14th to 21st. Speakers: Stanley H. Frodsham, John E. Norton of India, and Mrs. Christine A. Gibson, E. Providence, R. I.—Evangelist E. E. Voland.

**COEUR D' ALENE, IDAHO.**—Evangelist R. S. Peterson of Pelican Rapids, Minn., will be with us for an old-time revival meeting, April 21—May 12. For further information write F. W. Houghton, P. O. Box 626, Division Avenue.

**LEBANON, PA.**—A city-wide evangelistic campaign, May 8 to June 5, will be held in the auditorium, 513 Cumberland Street, by the Chas. A. Shreve evangelistic party. Services daily at 10:00 and 7:30 (except Saturday); Sunday 2:30 and 7:30.

**LANCASTER, PA.**—Meeting for prayer and spiritual edification April 23-25, at First Pentecostal Church, W. Orange and Concord Sts., sponsored by Eastern District Council. Credential Committee will meet Wednesday morning, April 24, at ten o'clock. Leading ministers will be present. All invited. For accommodations write Pastor Vernon B. Gortner, 44 Parkside Ave., Lancaster, Pa.—W. I. Palmer, 629 E. Delavan Ave., Buffalo, N. Y.

**HOME MISSIONS**  
(Continued from page Eleven)

Virginia	8.99
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Kentucky	6.75
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Tennessee	5.89
Colorado	5.44
Nebraska	3.03
Ohio	3.00
Georgia	2.40
Wyoming	1.43
North Carolina	1.02
Total amount reported minus \$17.55, given direct, or \$673.32.—Total for March.	

**WORLD MISSIONS CONTRIBUTIONS**

April 1st to 4th incl.  
All personal offerings amount to \$980.27.

1.25	Merle Russell Booster Band, Cache, Okla.
1.87	Assembly of God Church Decatur Ill
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5.00	Ladies' S S Class Goose Creek Tex
5.00	Christ's Ambassadors Cuyahoga Falls Ohio
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5.00	East Side Gospel Mission Davenport Iowa
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8.41	Assembly of God Pe Ejj Wash
9.00	Christ's Ambassadors Hammond Ind
9.57	Bay View Gospel Tabernacle Milwaukee Wis
9.98	Glad Tidings Tabernacle Assn Roseville Calif
10.00	Christ's Ambassadors Springfield Mo
10.02	Full Gospel S S Arlington Wash

11.28	Christ's Ambassadors Chickasha Okla
12.50	Christ's Ambassadors First Pent'l Church, Beaver Falls Penna
14.00	First Assembly of God S S Kansas City Kans
15.00	Calvary Full Gospel Church Freeland Penna
15.00	First Pentecostal Church Lonaconing Md
15.00	Lettish Pent'l Church Philadelphia, Penna
15.10	Eagle Bend Assembly Charissa Minn
15.63	Assembly of God Church Des Arc, Mo.
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120.00	Pentecostal Tabernacle New Castle Penna
156.76	Pentecostal Assembly Sacramento Calif
595.85	Bethel Temple, Los Angeles Calif
Total amount reported	2961.12
Home missions fund	20.53
Expense fund	35.52
Reported as given direct to missionaries	486.36 542.41
Total for foreign missions	2418.71

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may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,	A. D. 64.	22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your
	CHAP. 6.	

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15 <sup>k</sup> The land of Zab'u-lon, and the land of Neph'tha-ilm, by the way of the sea, beyond Jor'dan, Gal'ilee of the Gen'tiles;	A. D. 31.	2 And he opened his mouth, and taught them, saying,
	k Lu. 9, 1, 2. l Lu. 42, 7. m Luke 2, 32. n Mark 1, 14.	3 <sup>b</sup> Blessed are the poor in spirit: for their's is the kingdom of heaven,

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