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A Glimpse at Gethsemane



HE mystery of Gethsemane! It was, is, and ever will be. Peter, James, and John were on the confines of the mystery. They were a stone's throw outside. They could not enter into the inner circle. It was communion between the Father and the Victim. The Victim became the Victor.

In the 17th chapter of John we have the record of an intimate prayer, be-

cause it appertained to the church. But that which appertained to the Father and the Son, and the Son and the Father, is not recorded. Only the summary is recorded, the summary of the conflict.

Speculation can never solve the mystery of Gethsemane. Only the briefest outlines consistent with the fact of the experiences of Gethsemane are recorded. Farewell partings between

(Continued on Page Seven)

The Ministry-Gifts of Christ

By Donald Gee

The Apostle

Possibly the most august statement regarding apostleship is that the office has been filled by Christ Himself. Heb. 3:1. Of this we shall have more to say in a later study; but He ever remains the greatest example of a "sent one" (Greek "apostolos"—a messenger, or "one who is sent"). We have His own statement, "As the Father hath SENT Me, even so SEND I you." John 20:21. The true apostle is always one with a commission, not one who goes merely, but one who is SENT.

Moreover, the great importance of the work involved in true apostleship means far more than being "the Lord's messenger-boy": it is an office clothed with dignity and power, always first on the list of God-given ministers. 1 Cor. 12:28; Eph. 4:11. The apostle is sent by Christ in the same way that He was sent by the Father; and with at least something of all that implies of authority and power, and of grace and love.

The "Signs of an Apostle"

(a) These are stated by Paul in 2 Cor. 12:12, to have been wrought by him among the Corinthians "in all patience, in signs, and wonders, and mighty deeds." First, outstanding FRUIT of the Spirit, then outstanding GIFTS of the Spirit. The balance between the two is consistent with the New Testament all through; and probably the lack of balance between fruit and gifts is one of the principal reasons why false claimants to the office sooner or later come down with a crash. The sufferings of an apostle are such as demand the fullest possible exhibition of all the fruit of the Spirit. Gal. 5:22, 23. Beauties of character need equivalent gifts, it is true, if the vessel is to fill a place of spiritual leadership: but on the other hand it is still more deeply true that conspicuous gifts can plunge the possessor into the depth of spiritual disaster through pride, unless they are balanced by exceptional grace and Christlikeness—usually perfected by suffering.

The "fruit of the Spirit" in the lives of the apostles, is apparent to all students of their lives; and it is also an interesting fact that all the supernatural gifts of the Spirit (1 Cor. 12:8-11) can be traced in the experi-

ence and ministry of at least Peter and Paul; possibly John also.

(b) The personal experience of an apostle must also be something very deep and real, nothing secondhand or received by mere tradition or hearsay. "Have not I seen Jesus Christ our Lord?" says Paul (1 Cor. 9:1) in defending his apostleship. The same type of qualification was evidently expected in all other claimants to the office. Acts 1:22; 13:2. This is only to be reasonably expected in men sent by God for positions of spiritual leadership. Their testimony and teaching must come with divine authority because of the consciousness of a personal commission from the Most High. "I have received OF THE LORD that which also I delivered unto you," says the apostle concerning the Lord's Supper (1 Cor. 11:23), even though he might have founded his teaching quite justly upon tradition. No other ground than that of a consciousness of personal commission can stand the terrific opposition and conflict the office almost necessarily arouses. In the fierce battle waged in Galatia the apostle plants his standard right there at the outset;—"An apostle, not of man, neither by man, but by Jesus Christ." Gal. 1:7.

The Work of an Apostle

(a) Above all else, the work of the apostle was to lay the *foundation* (1 Cor. 3:10; Eph. 2:20), and in this sense it is divinely fitting that the names of the Twelve Apostles of the Lamb occur in the FOUNDATIONS of the New Jerusalem. Rev. 21:14. In the first sense, they laid the foundation of the church as the earliest pioneers and preachers of the gospel. In the second sense, they laid the foundation by receiving through the Holy Spirit that promised completion of the divine revelation (John 16:12-15; Eph. 3:5) now contained in the Scriptures of the New Testament, which is the basis for all Christian faith and practice.

Such a ministry practically demanded that an apostle should combine in one man almost all the other ministries within the Body of Christ. Thus he shared the inspiration of the prophet; he did "the work of an evangelist"; he knew the pastoral "care of all the churches"; and had to be "apt to teach": while in attending to business

matters he followed the example of the Lord by not shunning the duties of a deacon when expedient. Acts 11:30.

(b) Perhaps the distinguishing result of all this full-orbed ministry of spiritual gifts was the power to "establish churches." This seems to distinguish "apostles" from "evangelists," if we may take Acts 8 as our guide. The evangelist could lead a revival with conspicuous success and a striking display of divine power in healing and working of miracles; but he lacked the necessary gifts for consolidating the results into an abiding form. Paul and Barnabas, on the other hand, left behind them fully constituted assemblies, with elders and deacons (Acts 14:21-23; 15:41-16:5; Phil. 1:1), that continued to grow and flourish, and to become, in their turn, centers of spiritual life and power (1 Thess. 1:8); long after the apostles had passed on to further conquests. Among their essential gifts would evidently be that gift of "governments" (1 Cor. 12:28) which Weymouth translates as "powers of organization." They could point to such assemblies and say "The seal of my apostleship are ye in the Lord." 1 Cor. 9:2.

(c) Over these churches of their own planting the apostles exercised a natural and spontaneous authority. The "apostolic authority" of the early churches was not something arbitrary and forced, but was the logical position, spontaneously given under normal circumstances to men who were acknowledged leaders, or had been spiritual "fathers" (1 Cor. 4:15; Gal. 4:19) to those in question. To such the apostle could legitimately say "Are not ye my work in the Lord?" 1 Cor. 9:1. Paul makes no suggestion of such a position over the assembly in Jerusalem, but is simply treated with the deference due to an acknowledged leader honored by God. Acts 15:12; 21:18. He was always specially anxious not a "build upon another man's foundation" (Rom. 15:20), or to "boast in another man's line of things ready to hand." 2 Cor. 10:16. There was no hint of claiming the slightest authority except where there was an indisputable right to it.

Are there Apostles To-day?

The last and most difficult question concerning the ministry of apostles is as to whether such may still be found or expected in the church today.

In one sense the answer must be in the negative. There were only twelve "apostles of the Lamb." Rev. 21:14. It is impossible for men today to have "seen Jesus Christ our Lord" in the literal sense apparently intended in the New Testament. If we admit the possibility of a spiritual vision,

such as Paul had outside Damascus (Acts 9:5), and afterwards referred to in connection with his apostleship (1 Cor. 15:8,9), we must remember that he evidently regarded this particular experience as exceptional—he was “as one born out of due time.” Moreover there no longer remains any foundation to be laid, in the sense in which it was being finally completed by the first apostles. They had an obvious consciousness that it was being given to them to finally complete the divine revelation for this dispensation (2 Tim. 1:13; 2:2; 2 Pet. 1:15; Rev. 22:18-19): and any supposed additional revelation today, on which a man would claim the apostolic office, is rightly to be regarded with the utmost suspicion as an almost certain mark of error and deception.

In the deepest sense, the whole body of Christ, in every generation and in every place, has been “built upon the foundation of the apostles and prophets” of the New Testament; and attempts to found sects such as, for instance, the “Irvingites” (or “Catholic Apostolic Church”) on a supposed “foundation” of “apostles” peculiar to that particular sect are profoundly mistaken, however sincere. All true members of the body of Christ, irrespective of denomination, have an equal right to claim that they are built upon the foundation of the New Testament apostles. Whatever claims may be made to the office today, they can never pretend to be of the same nature as those of the original band; and sects based on such a claim are palpably holding a foolish and potentially dangerous error.

Does the office of an apostle exist today? Some hesitate to give a dogmatic affirmative at all. Yet 1 Cor. 12:28 tells us that God has “set” this ministry within His church; and Eph. 4:11-13 re-affirms that it has been given “for the building up of the body of Christ; till we all come to the unity of the faith . . . unto a perfect man.” This blessed consummation has not yet been arrived at; therefore we believe there is solid ground for expecting some form of the apostolic office to remain in active operation in the body of Christ, quite apart now from any question of laying the foundation. The New Testament itself makes it clear that the office of an apostle was not strictly limited just to twelve men: Barnabas was not one of the twelve, yet he is called an “apostle” (Acts 14:14); by implication the title is also given to James, the Lord’s brother, and the leader of the church at Jerusalem. Gal. 1:19. Such apostles have a real place in “building up” the body of Christ, and typify a class of min-

istry which could be legitimately expected in any generation.

That it will not contain all the special marks of the apostles who laid the foundation is to be admitted; but that it will approximate to their ministry on the line of possessing outstanding spiritual gifts, and a deep personal experience, resulting in power to establish churches and provide adequate spiritual leadership for the people of God is to be legitimately demanded.

Where can such men be found? Men who owe their prominence not so much to natural gifts as to the gifts of the Spirit; men who we can truly feel have been “sent” by Jesus Christ our Lord? It is not easy to find the type of man who we feel has a just claim to be considered an “apostle” in the Scriptural sense. The most likely field will undoubtedly be among our missionaries, for the very nature of their work demands and calls forth at least something of the ministry of an apostle. In a more limited sense we might sometimes see glimpses of it in the evangelistic field in the homeland; and we shall not ignore those outstanding figures who have risen at different periods during the church’s history, truly “sent” to her by the Lord to lead her into new revivals of spiritual life and advancement.

With diffidence we might suggest such names as Augustine, Columba, Luther, Knox, Fox, Wesley, Carey, Hudson Taylor, Judson, Muller, and others. Admittedly they may not fulfill all that which we consider justifies their recognition as “apostles,” but the extent and result of their labors have been truly “apostolic”; and their contributions to “building up” the body of Christ have been very great. In closing, we are happy to believe that there are men today fulfilling in a precious measure the same type of God-given ministry. Let no one deny them the recognition which is their due because they neither call themselves, nor are called by others, “apostles.” Like every other ministry-gift of Christ, the office consists not in name, but in power.

HE KNOWS!

Yes, Jesus knows! just what you cannot tell

He understands so well!

The silence of the heart is heard,

He does not need a single word,

He thinks of you;

He watcheth, and He careth too.

He pitieth, He loveth! All this flows

In one sweet word: “He knows!”

Choosing the Dance and the Card Table

A True Story

Mr. Samuel Griffin, a minister, who was called to the pastorate of a church in Southampton, England, commenced his ministry in that city by holding meetings every night for six months. Many were blessedly converted. One young lady attended all the services except the last three. She seemed interested, and was often taken into the church parlor by the ladies and there they pled with her, but she resisted the appeals.

It was within three nights of the closing service and the pastor stood at his reading desk. They were half-way through the prayer meeting when he heard someone walking rapidly down the church and saw that young lady making her way to the lobby door. The Lord spoke to him distinctly, saying, “Go and speak to her once more.”

The minister walked very softly, opened the door very gently, and saw the young woman standing on the top step. He hesitated, not knowing what to say. She was looking up at the moon shining brightly, and he heard her say in a subdued tone, “O God, for six months Thy Spirit has been striving with me, but it is no use. I can never give up the dance, and I never will give up the card parties.”

She stood there as if there was a conflict going on in her soul, then kneeling down, she prayed the most awful prayer he had ever heard. He declares, “It seemed to chill the blood in my veins. Her prayer was this: ‘Holy Spirit, from this hour do let me alone; do let me have my own way.’” She got up, went down those steps, and never attended another meeting. In five weeks she was dead.

It is a question of choice. The Word commands, “Choose you this day whom you will serve.” Whom do you choose for your master—Christ or Beelzebub?

Note the time of choice in the text—“*This day.*” Many purpose to choose Christ later on. The writer spoke at one time to his cousin about his soul, and the cousin replied, “I have made up my mind that when I am thirty I will get right with God.” He was suddenly shot and died as far as we know without any repentance just as he was turning thirty. Don’t put off your salvation till tomorrow. Obey God’s Word and choose *this day* whom you will serve.—S. H. F.

Have you received Christ? Then you are entitled to all that is in Christ. His fullness is your fortune, and it pleases Him to see you make use of it, and live up to it.—Scattered Seed.

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From Slave Raider to Pentecostal Preacher

It is natural to associate the name of George Muller with the five huge orphanages at Bristol, England. But this patriarch of faith was also the founder of a missionary work known as the Scriptural Knowledge Institution. In a new book* entitled, "When God Changes a Man," by W. F. P. Burton, we read, "It is interesting to notice in the early reports of George Muller, what a considerable part he took in helping those who were preaching the gospel in Angola, and doubtless many of the trophies won for Christ among chiefs and slaves alike, may be traced to that man's faithful prayers." It is concerning a slave raider won to the Lord in Angola through the activities of missionaries sponsored by George Muller that Brother Burton has written a fascinating story.

Eshiba was born in a village known as Kitole, in that part of Africa now known as the Congo Belge. One day Arab slave raiders swept through this district in their fell work. They secured the assistance of a tribe of fierce cannibals whom they armed with guns. The natives of Kitole, brave as they were, were no match with their bows, arrows and spears, for those who carried firearms. Terrible scenes ensued in the wake of those slave-raiding bands. On the heels of the Arabs and their cannibal allies came other raiders known as the Bieans, from the highlands of Angola. Eshiba fell in with one of these Biean raiders and became a partner with him. For many years he traded in slaves, taking the poor captives to Angola. He married three of his slaves. "There was no question as to whether they were willing. They were his property and he could treat them as he would."

Here is a picture of these slaves en

*"When God changes a Man," by W. F. P. Burton, can be obtained from the Gospel Publishing House, Springfield, Mo., for \$1.25.

route to the coast. "The poor slaves were thrashed and clubbed along the road of living death, staggering under their loads of ivory. If any attempted to escape, he was instantly seized and tortured to death before the eyes of his companions. If any were too sick to carry his load, they simply cut the sinews of his legs, making it impossible for him to walk; his load was added to that of some other slave, and the sick one was thrown into the forests for the leopards and hyenas to eat. The slave routes were infested with these wild animals, and they made short work of any poor wretch who was thrown into the bush to die. Sometimes poor, struggling women became mothers as the caravan wound its way like some great snake through the forests. There would be a halt for a short while. The little newborn babe was thrown into the jungle, the mother was roped up in the caravan once more, and all moved off as though nothing had happened. The caravan could not be encumbered with new-born children, and no one cared that the heart of the sobbing mother was yearning for her baby, whose little life was being scorched out by the fierce sun, or speedily ended by some wild beast."

To this slave raider's great disgust, three of his slaves embraced the teaching of Mr. Saunders, one of the Angola missionaries, and became Christians. He thrashed them unmercifully, but no matter how he treated them, they would not renounce their faith in the Lord Jesus. Then his favorite wife took her stand for Christ; and though he gave her a terrible thrashing, leaving her limp and weak, she remained true to the faith; and, together with other slaves, began praying for her husband's salvation. Their prayers prevailed "and the cruel slaver fell on his knees at the feet of the crucified and risen Christ and owned Him Lord of all." His whole life was changed. He set all his slaves,

free, released two of his wives, and became a gospel worker. The Lord put on his heart the call to go back to the land of his nativity and give the natives there the gospel.

When in 1915 a party of missionaries were starting out for the Congo, at their farewell meeting in Johannesburg, So. Africa, an old lady prayed, "Lord, please raise up some faithful native Christian workers who are already fluent in the language, who can help them from the start in preaching the gospel message." To one of the party it seemed an absurd prayer. But on that very day, the ex-slave raider—his name now changed to Shalumbo—with his faithful wife and twelve others, set off to walk the long weary journey of many months to his old haunts in the Congo. Imagine the joy of the struggling missionaries when they heard these Christians coming over the edge of a hill, lustily singing the well-known hymn tunes of these sacred songs immortalized by Moody and Sankey in their revival campaigns. God had answered the old lady's prayer.

When Shalumbo set forth from Angola, he was an immature Christian, but at a convention held by the missionaries when they made a special study of the Acts of the Apostles, and special attention was given to the subject of the endowment of power by the gift of the Holy Ghost, he, like many others, cried to God to give him the Baptism with the Holy Spirit. The Lord met him and henceforth he was a transformed man, ever willing to take the lowest place. One small incident shows his change of attitude after receiving the Baptism. "He had always worn boots though the natives went barefoot. But one day he quietly discarded the boots, saying that they hurt him. The missionary said, 'Perhaps it is a nail. Let me show you how to knock it down on the boot last.' He replied, 'No! It is my heart that hurts, not my feet. When others wear boots, then I will do so, but not until then.

I will be all things to all men. To the barefooted native I will be a barefooted native, that I may gain the barefooted native, for I want by all means to save some."

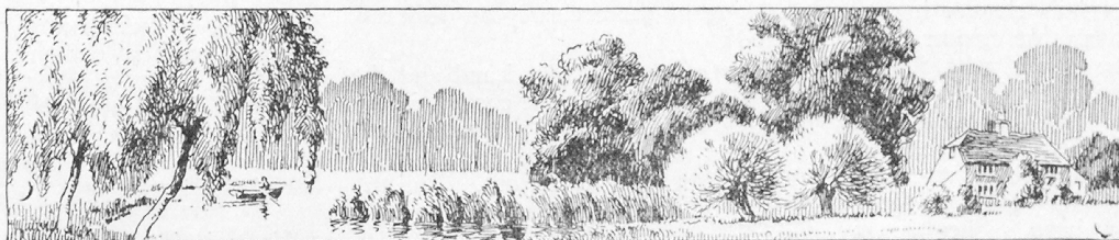
One day the missionaries were called to pray for Shalumbo's son, Fidipu.

A Remarkable Incident On their way they were met by the ex-slave raider who informed them, "My son is dead." Brother Burton writes: "Whether he was actually dead, it is impossible to tell. The hut was full of mourners when the missionary arrived. With Shalumbo, he fell upon his knees outside, intending to ask for comfort for the bereaved, but he was carried by a power beyond himself, and cried, 'O God, in Jesus' name, raise up little Fidipu.' As he continued praying in this strain, Shalumbo took him respectfully by the arm, and said, 'But,

Bwana, it is too late to pray that. He is dead. Don't you understand that they are mourning for him already.' Prayer continued unabated, however, for the raising up of the little lad, even from the dead, until after a time Shalumbo himself joined in. Presently the mourning ceased and exclamations of joy took its place. Fidipu had opened his eyes. Some will say of course that he had only fainted. The natives are not often wrong in their diagnosis of death, but whatever had taken place at least one thing is sure—in two days Fidipu was playing as usual with the other children, and today he is a young man bright for God."

At one time Mr. James Salter, Mr. Burton's collaborer, responded to a call to evangelize in some distant villages. After he had been away awhile, Shalumbo came to Mr.

Burton and said, "I cannot help feeling something is wrong with Bwana Salter. My spirit is troubled about him." Mr. Burton writes, "It was arranged for Shalumbo to set out at once for Ngoimani. After his six hours' tramp the old man found Mr. Salter's tent standing alone. Not a soul was near. He entered, and found the missionary on the camp bed, dangerously ill with the much dreaded blackwater fever. His heathen carriers had been afraid that they would be held responsible if he died, and so they had run off, leaving him to his fate. Blackwater is the scourge of Central Africa, and the only possible help in the case of this fever is to give the sufferer constant drinks of water or tea until the dread symptoms subside. Shalumbo never left the side of Mr. Salter's bed excepting to bring him water. All through the afternoon, all that night, (Continued on Page Six)



My Lord, My Love, My Christ

1 John 4:7-12

One eventide at close of day, when all
The lights were low, I, in my weary wandering
Had paused beneath a lattice window sill,
When lo! I heard the murmur of a maiden's
Voice in prayer. I listened, and my heart was
Strangely stirred. These strange sweet words then caught
mine

Ear. "O Love," she cried, then paused; "O Love that
Will not let me go; My Lord; My Love, to
Thee I yield my all. Do Thou possess me
With Thyself; for Thou art Love. 'Twas Love, the
Priceless gift you gave for me. Could I do
Aught but yield my all to Thee? Thou loved'st me
So; enough to die on Calvary for
Me. O Love; take me, my all, 'twill ne'er repay
What Thou dost give to me; Thyself:
And Thou art Love. Thou dost abide for me,
And I for Thee will e'er abide. Thy banner
Over me is Love. To Thine embrace I
Love to yield. Nor could I leave Thee. I would
Not if I might. My Lord; My Love; My Christ."

With bated breath I softly crept away
From out the shadows of that sacred shrine.
My slumbering heart awaked; its utmost depths
Was reached. For many a weary year the question
Oft I'd asked. But is there such a thing as
Perfect Love, that's void of self; if so, then

Tell me where? The answer just as oft had
Come. It never, never can be found, nowhere
On earth does perfect, selfless love abound.
But Oh! Eureka! I have found it, listening
In the shadows to a maiden's prayer. I
Found that Love is God, and God is Love; that
He so Loved, that Love produced a Son from
Out the bosom of His Love; and Him He
Gave, that whosoever unto Him believed
Should never more be lost; but in His Love
Be saved, and in that Love for evermore
Be safe. O Matchless LOVE. O Priceless Gift.
The Love of God no pen nor tongue can e'er
Express its depth; or know its height; or span
Its lengths; nor is there any measure that
Can know the breadth of LOVE; amazing LOVE
That only in God's Son is found. For Love
Is God. And in the gift of His own Son
God gave Himself; 'Twas all He had to give
To save a lost and ruined world from death.

And now from out my heart, I oft repeat
The maiden's prayer. O Love that will not let
Me go; to Thee I yield my all. Do Thou
Possess me with Thyself; for Thou art LOVE,
And LOVE IS LIFE. MY LORD. MY LOVE.
MY CHRIST.

—CECILIA M. BARTON

∴ The Land of Promise ∴

By Arthur W. Payne

Never in the history of the world has Palestine been so spoken and written about as during recent months. Never have so many newspapers and magazines in all corners of the globe portrayed the Holy Land, with the Holy City and the Wall of Wailing, as in the last half of the year 1929. What does this signify? Surely nothing less than that the Coming of the Lord draweth nigh. It is evidence that Jehovah's promise to Jeremiah the prophet, chapter 32:41, 42, is about to be fulfilled, "Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with My whole heart and with My whole soul. For thus saith the Lord: Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them."

In a very precious chapter in Holy Scripture, Jehovah, the creator of the heaven and the earth, calls it "My land." Ezek. 36:5. Reading on it says: "Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers and to the valleys, Thus saith the Lord God; Behold I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen. Therefore thus saith the Lord God; I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame." Ezek. 36:6, 7. In this passage as a whole we read with awe of My land (v. 5), My hand (v. 7), and My people (v. 8). There is the true Mandate for the land of Palestine.

How astonishing was the handwriting on the wall at Belshazzar's feast, in Babylon, possibly over one of the golden candlesticks carried away from the Temple at Jerusalem; certainly the golden and silver vessels of God's House were being used in acts of revelry at the very hour of doom and downfall. If an empire was so unexpectedly judged, its ruler slain because of sacrilege and desecration, what may be the fate of those who carelessly and harshly deal with the situation of the chosen people of God now returning to their earthly home?

The People of the Land

Certainly the Book is clear about the final purpose of God concerning the people and the land of Israel: "But ye, O mountains of Israel, ye shall shoot forth your branches and yield your

fruit to my people of Israel; for they are at hand to come." How amazing to hear God say, "For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown; and I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded. And I will multiply upon you man and beast; and they shall increase and bring fruit, and I will settle you after your old estates (see the last chapters of Ezekiel, where the tribal order of the settlement is given) and will do better unto you than at your beginnings, and ye shall know that I am the LORD. Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men" (verses 10-12). Could anything be more clearly or definitely stated?

How often the Holy Land and the Holy City have been the cockpit of the nations of the earth! What stories of tears and blood the stones could tell if they only cried out. But the Lord God says: "Because they say unto you, Thou land devourest up men, and hast bereaved thy nations; therefore thou shalt devour men no more, neither bereave (or cause to fall) thy nations any more, saith the LORD GOD. Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord" (verses 13-15). After Ezekiel has been thus directed to address the mountains, the rivers and the valleys, and the land itself, God speaks to him concerning the scattered nations, and charges them with their sins, and afterward addresses the people directly.

A Covenant Made Sure.

How striking are the expressions used in view of those who disregard the right of the Jews to Palestine, "their own land" (v. 17), "your own land" (v. 24), in "the land that I gave to your fathers" (v. 28).

The explanation of God's dealing in judgment in the past and the sure promises of dealings in mercy in the future, is given quite definitely because His holy Name, having been profaned by His people Israel, is yet to be sanctified by the same people in

the same land. The desolate land shall be tilled; it will have become like the Garden of Eden, and the nations around will know that Jehovah Himself has built and planted the ruined and desolate places.

From Slave Raider to Pentecostal Preacher

(Continued from Page Five)

and right into the next day he kneeled and wrestled in prayer for the life of this white man, until by the end of the second day the dangerous symptoms ceased, the fever abated, and victory was apparently won." Although more like a corpse than a living being, Mr. Salter continued his preaching from village to village. When the missionary guided by Shalumbo, walked into the camp of a lonely trader, this man saw his terrible plight and sent him straight back to Mwanza, where Mr. Burton cared for the dying man as best he could. At this crisis hour Mr. Burton called on God to send him some strengthening food, and while he was praying the postboy arrived with a packet in his hand. Some months before some warm-hearted north-of-England mothers had prepared a box of invalid foods, in case these missionary boys should need them; and after their long journey they arrived just in the nick of time. We have a wonderful God!

Many incidents are given to show that Shalumbo was a man closely in touch with God. "A young believer had lost one of his pigs, and in his dilemma he had backslidden and sought the aid of wizards, who, however, had not been able to show him where to find the missing animal. Then the young convert, ashamed of his fall, went to old Shalumbo for confession and prayer. Shalumbo not only asked God to forgive the one who was weak in faith but also to find his pig. That night Shalumbo dreamed that he had seen a man with four pieces of firewood on his shoulder and when he awoke God seemed to indicate to him that this was the thief. In the early morning Shalumbo set off down the main road and met many men and women. Some were carrying firewood and several had three pieces, five pieces, or more. But for miles he went and nobody appeared carrying four pieces until he reached the village of Twite, some three hours' journey from home. Here at last he came up with a man who carried four sticks of firewood on his shoulder, and placing his hands upon the man's shoulder, he said: 'Give me the pig you have stolen.' The man was apparently indignant and

called Shalumbo before the village headman, saying: 'Here is a stranger whom I have never seen before, and yet he accuses me of having stolen a pig.' 'Please keep this man here,' said Shalumbo, 'and send a witness to his hut with me, for God has shown me that he has the stolen pig.' The man was detained and the messenger sent. Sure enough, there was the stolen pig, already partly cut up, but sufficiently whole to be recognized still as the missing animal. The headman wished to have the thief imprisoned, but Shalumbo said: 'God told me nothing about putting him in prison. We will ask God to forgive him his sin and then we will let him carry the stolen pig back to the owner.' Another story is told of how the Lord led him to find a sheep of his own that was lost.

Mwanza, the station where Messrs. Burton and Salter were located, was not the birthplace of Shalumbo, although he was willing to stay there.

But the time came when he felt the call to go back to the familiar villages of his childhood days. He worked very hard harvesting his crop of rice, and then set off for the old haunts. He was missing for nine months and then returned with thirty-four inquirers. When the missionary at a later date went to his village he found that the ex-slave raider "had made a profound impression on the neighborhood, by laying hands on the sick and praying for them in the name of the Lord Jesus, as well as by his simple testimony." In 1921 a mission station was erected within three miles of Shalumbo's old home.

Later Shalumbo made his headquarters about three days' journey from his old home and "here he has maintained a Christian testimony for years, tramping frequently to all the villages within thirty or forty miles, and preaching constantly in public and in private." One great chief had in the inclosure of his harem an idol that was famous throughout the whole region, and people would come for several days' journey to consult and seek blessing from it." Shalumbo told this chief, 'I will ask the great God, maker of heaven and earth, to show you whether your god is really as powerful as you suppose.' They prayed and separated. As usual a few warm embers were placed before the god to keep him warm that night. This had been done for generations past, but on this occasion a wind sprang up, a spark caught the clothing of the ugly idol, and before morning he was a mere heap of ashes. The harem inclosure had been

locked at sunset so there could be no thought of treachery; it was clearly an act of God in answer to the cry of His child. Jehovah had belittled the ugly image as He had thrown down Dagon thousands of years before, and today a Christian school, a fine band of earnest Christians, and two native teachers mark the village once tyrannized by this pseudo-god."

"Another incident which showed his simple daring occurred when Shalumbo one day came upon a crowd of people, sitting around a fire, mourning bitterly, and compounding charms while they recited spells to keep themselves from harm. When the evangelists asked them what they were doing, they said that a child had died most mysteriously and that they were bewailing its death. 'Where is the child? Give him to me,' said Shalumbo. He took the little one in his arms and tried his eyelids but found no signs of life. He called some Christian companions, who had accompanied him. They went off into the grass and, after a time of prayer, they returned with the child walking at their side.

In the last chapter of the book, Mr. Burton tells the secret of the blessing on the ex-slave raider's ministry. "It may be said of Shalumbo, as an astute observer once remarked of Dwight L. Moody, that the man's natural gifts are not at all commensurate with the blessed results produced, so that one might look for some other explanation of the 'rivers of living water' which flowed out to thirsty souls as the outcome of his ministry. Now we believe we have found the source of this blessing. Dear old Mr. Bosman (an aged Christian who lived on the outskirts of Johannesburg), told us, as the tears of gratitude ran freely down his cheeks, 'Brother Burton, I count it one of the greatest privileges of my life to be permitted to go to my room three times every day and there to pour out my heart to God on behalf of my substitute in the Congo.' Our aged friend is now 'with Christ' but his widow, Mrs. Bosman, still carries on faithfully the labor of love in holding up by prayer the hands of God's servant as he labors for the Lord Jesus Christ among the villages of Songiland."

This same ministry of upholding the missionaries and their native workers is open to every reader of the Evangel. —S. H. F.

It takes adversity to make some people, and just a little success to ruin some others.

A Glimpse at Gethsemane

(Continued from Page One)

loved ones are sacred and not to be witnessed by outsiders. It was a farewell parting. "Yes," you say, "but only for a short time." A thousand years could be a day, and a day a thousand years. Here you have the reverse process. The time of separation between the Father and the Son must have been like an eternity to the Eternal One.

Imagine the emotions of Abraham's heart in the last stages of his journey, as he led his loved son to the mountain of sacrifice, knowing there was to be separation and not knowing how long it would be before there should be resurrection. What intimacies there would be between himself and Isaac. And oh, the intimacies of the Garden of Gethsemane in the communion between the Father and the Son! It was the last marching orders to a willing Son who was about to enter the last stage of the battle.

An admiral in time of war has sealed orders when he puts out to sea, and none of the junior officers know what the government's instructions are. Christ had sealed orders from the Eternal Headquarters. And Peter, John, and all the apostles, and all the believers all down the ages will never fathom the nature of those secret orders. The angel only came to strengthen Him. He, the angel, was kept outside until the conflict was over. The forces of darkness, the arresting powers, were kept also in abeyance and were not allowed to know the secret orders from a loving Father to an obedient Son.

It is the secret of secrets, the mystery of mysteries, the divine communicating with the human, the human advancing to the divine. Such communication was never possible in the history of the world before. And fallen man had no part nor lot in the thing. But fallen man benefitted by the interview. Notice, the eclipse commencing, the eclipse of man by the divine, and the Divine Man acquiescing in the process. The *divine* in the Man only could acquiesce. "Not My will but Thine be done." That was the summary of the conflict. The conflict? A mystery that human mind will never know this side of eternity.

Peter, James, and John were invited to support the Son of Man, but they failed. You are invited to carry on the work of the Divine Intercessor by carrying out, telling out the mystery of Calvary, the glories of the ascended Christ, and of the gifts and graces He is willing to bestow to build up the sleeping Peters, James, and Johns, and to vanquish the powers of darkness.

Spiritual Parasites

By F. F. Reidenbach

I watched a crowd of boys one day swimming at a lonely spot in a canal some miles from our home. One after another I saw them coming out and pulling leeches or blood-suckers from their bodies. Leeches, similar to these, were one time used by physicians in reducing fever by drawing blood from the patient.

In the spiritual realm there are many things similar to the leech, which if permitted, will gradually draw out the Christians spiritual vitality. As practically every wild animal has its foes the deer fears the panther; the chicken, the hawk; and the rabbit, the eagle,—so deeper spirituality has unnumbered foes.

Self-seeking

Many allow personal ambition and love for gain to rob them of deeper communion. Imagine the great express train of God's divine work held up by man's little wagon of personal ambition, yet this is too frequently the case. In some churches the work of God has stopped, due to the ambition of one or two who wanted to "run" things. God's work must come first, regardless of personal loss or gain. Let not your own personal ambition be a drag to hinder your progress with God.

The Past

Some allow the memory of the past to continually haunt them, until it becomes a constant drain on their spiritual nature. It is before them when they pray, when they study the Word and when they attend meetings. When God has once forgiven the past, regardless of what it has been, He does not mean for us to dig it up and dwell under its remorseless shadow. Rather, He intends, "Leave your sins for the Blood to cover, there's honey in the rock for you."

Gossip, Inquisitiveness and Criticism

Here are three of the worst enemies of true spirituality. Many a visit is made in which the conversation is profitable to no one, and we rise to go feeling condemned, our communion having all the while been ebbing away like the outgoing tide. A large number of Christian people are too inquisitive—"busybodies in other men's matters." Their desire to know all the facts is not so much a "prayerful interest" as a gratifying of the lust of inordinate inquisitiveness. Criticism is the third member of this devastating trio. Gossip, inquisitiveness, and criticism are usually seen together. Though indulged

in by many good people and given polite names they are absolutely deadly to true spirituality.

Misunderstandings

In a naval battle of the Revolution, John Paul Jones, the American commander, suddenly found one of his own ships firing on his vessel. So, through some mistake or evil purpose, many a Christian is firing broadsides into his fellow Christian. All the while this fire of broadsides is reducing his own spiritual vitality.

Friends

God intends us to be friendly. The most of us choose friends, not because of their spirituality but because of some natural quality; either they agree with us, or we have the same hobbies, or our tastes are similar. When you who are spiritual company with those less so, watch out, lest instead of leading them on, they become a drag to you, sapping your life.

Pride

Touchiness, hurt feelings, etc., are but evidences of pride. We want to "keep a good face" and have everyone think well of us. We want to have others think we are matured saints. It is the "poor in spirit" who are blessed. This desire to be well thought of keeps us from confession, from "opening up," saps our true spirituality and leaves us in an emaciated condition.

Cares of This World

Worry over business, home, and even the kitchen serves to take us from God. Have a deep concern about your business, but put God first. The one who has no time for God is busier than God meant him to be. The excuse, that it takes all of our time to make a livelihood is inconsistent with Jesus' statement in Matthew, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Don't let temporal things drain your spiritual vitality.

Old Grudges

I was born in the country where we had moles. These animals burrow a long passage-way under the ground. You can tell where they are and trace their course by the crack on the surface of the ground. So, in many churches, old grudges (like moles) are still burrowing away. You cannot see the mole but the cracks are always appearing. Not only do such things stop the work of God but they undermine your own life, and you soon appear like the log

the white ant has eaten out—when touched it crumbles.

Why not go to house-cleaning. Trace down the various parasites that are today sapping your vitality, shake yourself free from them, and follow on to know the Lord.

Tottenville, N. Y.

The Testimony of a Jewess

I was brought up in a strictly orthodox Jewish home. The name of Jesus was never mentioned. Never had I heard the story of Jesus, and yet, I hated Him. I sometimes think I must have drunk in a hatred of Him at my mother's breasts—always I hated Him, perhaps even before I was born.

About six years ago I was in an automobile accident, and sustained a broken leg. I was taken to a hospital, and remained there for forty-five and a half weeks. While in this hospital and only a short time after my entrance, one morning I found myself, amidst my much suffering, asking, of myself, of course, this question, "Is Jesus the Son of God?"

To say I was shocked would be putting it mildly. How such an unheard-of thing should ever have come into my mind I could not imagine; I remember I gasped. I wanted to put this thought from me, but to no avail. The question, and that with renewed persistency, was ever before me: "Is Jesus the Son of God?" I was in despair. My suffering at this time was intense. Nevertheless, amidst this great suffering and the awful anticipation of my leg being amputated (to my hip) the question was most vividly in my thoughts, "Is Jesus the Son of God?"

Finally, in much distress of mind, and no little physical pain, I cried out: "God! if you had a Son, show Him to Me." And praise His Name, you know He did. I had a vision of the Lord Jesus. He held out His hands, oh, His voice was so sweet as He said, "Come, Sadie, fear not." I believed immediately; what else could I do? Yet I was not saved for five years. Then—I saw! I saw that the Lord of Glory had been nailed to the tree, *because of my sins*. It was *for me* that He had willingly given the last drop of blood in His body.—Sadie Schwartz.

It is not for us who are passengers, to meddle with the chart and with the compass. Let that all-skilful Pilot alone with His own work.—Hall.

Faith says not, "I see that it is good for me, so God must have sent it," but "God sent it, and so it must be good for me."

A Letter From the Missionary Secretary

Dear Friends in Christ:

We are using this means of sending a little word of greeting to our Evangel readers since we know you are interested in God's great missionary cause.

In this special missionary supplement, we have only been able to give reports from a few of the many fields on which our missionaries are working, but the needs presented and the success achieved are typical of what is happening in practically every part of the world.

It was with sad hearts that we received the report that many of our precious brethren in Russia are going through fiery trials. They are experiencing literally the words of the Scripture, "The devil shall cast some of you into prison that ye may be tried." Let us pray for our brethren that they may be faithful, even though it may mean death, that they may receive the crown of life.

The spirit of lawlessness and of Antichrist is undoubtedly working in the earth and our hearts are stirred as we read of a nation deliberately setting itself against God and taking counsel together "against His anointed." It is at such a time that we can boldly pray that the Lord may have the heathen for His inheritance before the gates of mercy close and He arises in His wrath to break the pride of man. How appropriately the second Psalm seems to fit the present situation. We never know when the doors of opportunity may close and we feel deeply impressed that now is the time to exert every effort for the sowing of the gospel before it is too late.

The Foreign Missions Department of the General Council stands ready to serve you in forwarding offerings to any field or missionary and will gladly help you to place your funds where they are most needed. Our contact with the field gives us a clear insight into conditions so that we are enabled to make a more equitable distribution of funds than if money is all sent to us designated or sent direct to the field. We could tell you of many remarkable instances of how God has directed us in the disposition of missionary money. Perhaps one case would be sufficient.

A lady wished to invest a certain sum of money in a memorial chapel and asked our advice as to where to place it. We considered the matter prayerfully and recommended a certain field where we felt sure it would be appreciated. Our missionaries on that field, not knowing what was transpiring at this end, felt impressed to start

building a memorial chapel, although they did not have sufficient funds in hand for the purpose, nor did they know the name in which the chapel was to be dedicated. The missionaries' letters advising us of the step they had taken and asking advice crossed ours inclosing the money and giving the name of the person for whom the chapel was to be a memorial.

Such evidences of God's direction encourage our hearts since it is our deepest desire that He may control in all things. Shall we not cultivate more and more united effort in our missionary activities and we feel assured that God will help us to achieve continued victories in His great name.

May God richly bless all those who are co-operating with us.

Yours in the fellowship of the Gospel.

Noel Perkin,
Missionary Secretary.

Back at Bettiah

Hilda Wagenknecht

I arrived safely in India, and it does seem so good to be back home again. We had a lovely voyage across the ocean with only a few days of storm, at a time too when they were having terrific storms all over, so we know God heard the prayers of the many who were praying for us at that time. He is so faithful and does watch over His own. Our dear Indian Christians gave me a fine welcome back to Bettiah.

A few days after my arrival, we had a baptismal service here, when two more young men stepped out for the Lord Jesus. One was a Mohammedan priest, who had been very faithful in his religion, but had found no joy or satisfaction in it; now he has found in Christ the peace which He alone can give. The man has gone back to his own village, and we know his influence will mean much for God in that place. We are praying for him that God will keep him true and give him grace to go through all the trials and persecutions which are sure to come. The other man was a Hindu, who just a short time ago was still bowing down to gods of wood and stone, but now he too has learned to worship our precious Jesus. We are so glad for these young men who take their stand for Him, for it is not easy for them. It means, many times, they must leave home and loved ones and all, but for His sake they are willing to go through. It seemed wonderful to have a Mohammedan and a Hindu baptized

at one time, for in the natural they are not friends, but in Christ they are all made one. We trust and pray that many more may step out to find Him.

We had a very precious meeting with our dear Indian Christians New Year's eve, and it did my heart good to hear the different ones as they got up one after another to testify of what God had done for them this past year. Then the first few days this year we had special meetings with our people and the presence of the Lord was so real in our midst. I am sure He did a deep work in many lives during those days, and He also gave us a new touch in our spirits. We want this year to count for God in a greater way than any we have yet had and we know He can work when each one is yielded to Him.

The Lord Blesses His Word to Latin Americans

Florence M. Romp

"Blessed are they which do hunger and thirst after righteousness for they shall be filled." Matt. 5:6.

Almost daily the number of Latin American Bible students increases, until now there are sixty-two, representing different states and countries, Mexico, Porto Rico, Peru, Argentine, Venezuela, Panama, and the Canal Zone.

A few days ago I received an interesting letter from a brother in Colorado. After hearing the Word preached by one of his countrymen, he and his wife gave their hearts to God, obeyed the Lord in water baptism, were filled with the Holy Spirit, and called to preach the gospel. In true Scriptural fashion he began in Jerusalem (his own home) and in a short time thirteen were saved and filled with the Spirit. In July the Lord called him to preach and he set out in search of some one to teach him the Word. He went to Pueblo in search of some one to teach him more of the sacred Scripture, but was disappointed. Then he went to Denver, and the Lord guided him to an American convention, where he met a brother who is one of our correspondence students, and went with him to his home in Longmont to study with him. He has now sent for the course himself. Praise God! He is no respecter of persons, "But in every nation, he that feareth Him and worketh righteousness is accepted of Him."

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.

Pictures from the Tibetan Border

By Mrs. V. G. Plymire

ON CHRISTMAS day four of our number followed the Lord in baptism and since we are living in an altitude of 9,320 feet and Christmas day was rather cold

you can imagine what this meant, but they were not "weather Christians." Mr. Plymire baptized them in the mill race outside the city in the presence of a fair crowd of people. When I see how the Lord has led in the lives of different ones the words often come to me, "God moves in a mysterious way, His wonders to perform."

God has led in a mysterious way in the life of Chun Lan (Spring Orchid). She is a bright young girl of twelve summers. Last year she was carried from her home by the bandits and left at Lu-sa-ri,

30 miles from here. Word was received in Tangar concerning her, and a man was sent with money and got her for \$30.00. Her parents later returned this money to us. Her home is 15 days from here and because of bandit infested roads her parents will not



Itinerating on Tibetan Border

The ladies on the ponies in the center are Mrs. Plymire and Miss E. Weidman.

has been out with others selling Gospels. He also accompanied Mr. Plymire on his trip through Tibet going all of the way through to India. He has given out much of the printed Word to many of his people and was a great help to Mr. Plymire on the trip. Please pray much for him that he will follow Jesus all the way, for it means much for a Tibetan to leave his form of worship and some Tibetans have met with death for this very thing.

Mrs. Ho came to us in answer to prayer and is helping about the house.

The above mentioned are the four who were baptized.

Mr. Meng (Eminent) was wounded by the bandits. He was among the many wounded who came to have their wounds dressed. He could not walk but got along on his hands and haunches. He tried to use a stick but he only fell over. After hearing the gospel for some time he sought the Lord for salvation. He now walks about with a



Tao Li and Chun Lan

The girl on the right is Chun Lan, who was taken from her home by bandits but afterwards rescued.

be able to come for her for the present. Since being here she has given her heart to the Lord. None of her people are saved but it would do your heart good to hear her pray for them and for others.

Mr. Chin (Martingalê) is an old faithful servant nearly sixty years old. He accompanied Mr. Plymire part of the way on his trip through Tibet. On crossing one of the high mountains he was taken very sick with what is known as mountain pass poison. All travel was suspended for several days. He lingered between life and death, and during those days Mr. Plymire earnestly entreated him to give his heart to the Lord. He called upon the Lord and was not only saved but healed. He is a jolly old man and could be heard singing the flower songs (popular songs) as he went about his work, but God has given him a new song, "even praises unto our God." He goes about his work now singing the few gospel songs that he has learned. He is known about the place by his song and always has a good word for the Lord.

Nobo is the first Tibetan here who has taken a stand for the Lord. He had heard the gospel for some time but for fear of his two older brothers did not take a stand for the Lord. But the Lord has given him courage to step out. The past few days he



*Chin and Nobo Tshe-rin
Nobo, on the right, is a full Tibetan, both these men accompanied Brother Plymire on his long journey in 1927 and 1928.*

stick and attends the services regularly. For the past few weeks he has been out selling gospel literature. Please pray much for these dear ones that they may serve the Lord faithfully to the end.

While this year has been filled with toil and we have had to look upon much suffering, still His promise remains, "They that sow in tears shall reap in joy." Yes, God has given us some joy already and we are asking Him for many souls, "that our joy may be full."

A Hundred Miles of Jungle

J. A. Barney

A hundred miles and more through the Congo jungle! A hundred miles without ever seeing a single white face! A hundred miles on foot! It is probably a hundred miles by air line and no one can tell how much more by the zigzag native trail—a hundred miles south by east of the Gombari station to the place where we have applied for a new mission site at Duye!

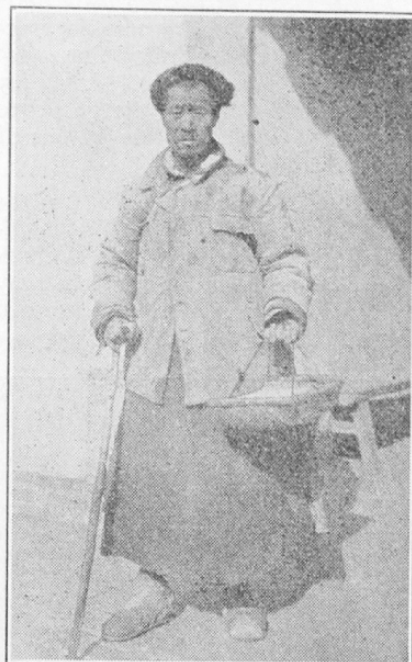
One day on the return trip I took compass direction and found we were going straight east. Within a half hour I took it again because it was cloudy and found that our course was due west and all the time we were trying to go north. Such is the African trail. It is a wonderful thing! Sometimes it is slippery, sometimes it is grass covered, sometimes it is set on either side by gardens with their great silken plantain leaves waving in the breeze, sometimes it wends its way through oil palm orchards whose fronded branches overlocking with those adjoining make arches of decided stateliness with amazing vistas and corridors.

Then again there is the forest, deep, resounding, unconquered. There are trees that I should judge were old and big when our great-grandfathers were carving their farms out of New England virgin forest. We walked seven miles or more through one forest stretch without a single break, clearing, or village.

Then there is the clearing on the trail! There we find the low, leaf-thatched houses clustered together, with a palaver house in the center of the town and sometimes a "rest house" for the white visitor. This is the most pretentious of all. It usually has a wide verandah, a cook house and even white-washed walls sometimes.

There are the usual village scenes. One industrious mother and housewife is on her knees before the family grist stone, grinding out the evening meal. Children are flitting about among the goats and chickens. Grand-

mother, gray and bent, sits on the ground by a little fire. A pot with a plantain leaf tied on the top to keep the smoke out, is boiling thereon. She occasionally adjusts the embers to keep it boiling well. The native dog is a miserable little mongrel that yaps and glares at you ghostlike and whose ears stand up in bat-like style.



Mr. Meng, Seller of Gospels

A few old men gossip lazily under a low verandah. If perchance a death has recently occurred in the town the mourners keep chattering their weird dirge. They smear themselves with ashes minus the sackcloth to show their sorrow. Mother or sister begins her plaintive wail: "He was a bonnie lad. He paid his neck (poll tax) two dry seasons. He was brave but he is gone now, oh, oh!"

A few strong men return from the chase singing of tribal valor. Bows and arrows are displayed, spears glis-

Our Watchword

R. M. Glass

Give us a watchword for the hour,—
A thrilling word, a word of power,
A battle cry, a flaming breath,
That calls to conquer or to death—
A word to rouse the church from rest
To heed her Master's highest best.
The call is given. Ye hosts, arise.
Our watchword is "Evangelize."

The blessed tidings now proclaim
Through all the world in Jesus' Name.
This word is ringing through the skies.
Evangelize! Evangelize!
To dying men, a fallen race,
Make known the gift of gospel grace.
The world that now in darkness lies
Evangelize! Evangelize!

—Ayack Echo

ten in the weakened sunlight of fading day, a net made of rope in spider-like fashion is carried on the shoulder of one. A wild pig has been snared in its mesh and was speared before it could escape. Perhaps it weighs 70 or 80 pounds. It is suspended on a pole and carried on the shoulder of two men. If there are any pigmies in the town they accompanied the hunters. They are always conspicuous among their fellows because of their decided yellow color. Their women are hard workers and are often seen carrying exceedingly heavy loads.

Yes, it is a wonderful trail, for if a big tree falls across it a new path is cut around it or sometimes a bridge is made up over it. This adds to the general zigzag of things. Sometimes it crosses a brook which, like the trout brooks of our temperate climes, clear as crystal, flows through the forest over its bed of mossy stones and white sand. I did something I have never tried before in Africa. I challenged the disease germ by drinking and slaking my thirst from these silver waters. Then there is the swollen current with its noisy, rushing sound and its muddy complexion. I deigned to pass these by. Some of these were bridged in stilted style with sticks driven into the bed of the river and tied with jungle rope. Some we crossed on fallen trees or by jumping from stone to stone. And through one I waded. There were about 80 of them great and small on this hundred mile trip.

Around a sudden bend we come and find a new clearing for a garden in the process of making. Men, women, and children work on the land. They climb up the big trees, sometimes fifteen or twenty feet high, build a scaffold and there cut them off. The smaller branches and twigs are burned; the great tree trunks lie about in naked fashion. As soon as they dry the family get their wood supply by chipping off portions of the trees, till they are quite used up. But while they are drying, this does not hinder the planters. Corn, plantains, semsem, and rice are put in between these fallen monarchs, for no one uses a planter, cultivator, or plow, but only a native hoe or knife.

Delightful walk! There were plenty of buffalo, elephant, and even leopard tracks. Monkeys were plentiful, baboons were seen. No big snakes aroused our antagonism. There was mud and a little rain but I did not wet my feet nor have a blister. We cashed in all the weariness and unpleasant things that such a tramp entails as a blessed physical vacation. And thank God that we have seen some more of His country and the prospects for work among these benighted ones.

Shall the American Indian Know God?

J. D. Wells



HERE are 355,901 Indians registered by the government in the United States today and of all that number, there are only about 5,000 that are receiving any spiritual help.

The largest group numbering 119,000 is in Oklahoma where the "five civilized tribes" are located. The next largest group is located in the four corners of Utah, Colorado, Arizona and New Mexico.

Then South Dakota has 23,124, North Dakota 10,390, California 18,912, Washington 13,573, Montana 13,734, Minnesota 15,310, Wisconsin 11,427.

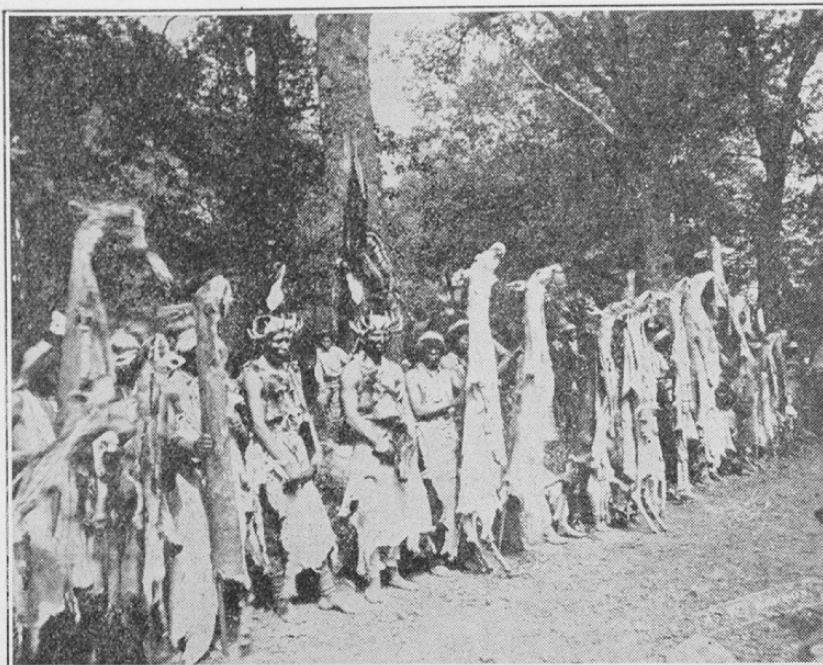
We are sure that there are many young men and women who will be willing to give their lives to the Indian work, the same as to the foreign fields, if we get people to see that the Indians need God the same as the heathen of foreign lands and if we support such workers by definite prayer and with our money. The living conditions of missionaries to the Indians are almost on a par with those of foreign missionaries, except for their proximity to civilization.

At Blue Lake, California, where there is a work conducted by some of the young people of the Eureka Tabernacle, they were called to pray for one of their Indian girls who was sick. She was the only Christian in her family and the workers found the unbelieving parents had stopped the cracks of the doors and windows with rags and had gathered around Sylvia's bed, chanting and ringing bells. As the saints commenced to pray, the Indian medicine man went into the kitchen, got a pan full of rags, set them on fire, brought it into the room and blew smoke all over the saints and over the sick girl to drive away the Indian devils. Not satisfied, he brought in a double-barreled shot gun and laid it across the foot of the bed to drive away the devils

that he said had laid hold of the girl.

Such paganism, and worse, is practiced throughout the United States today by the Indian doctors. It is only as we bring the light of the gospel to them that they can be brought out of their superstitions.

We now have about 300 Indians baptized in the Holy Ghost in Northern California and Oregon. We ask that our whole body of believers pray that God will raise up consecrated workers to take responsibility for the



American Indians of the Northwest engaging in one of their tribal dances.

Indian churches and that money will be forthcoming to build more churches and support such missionaries in places where the Indians are begging us to come and bring the light of the full gospel to them.

The Pacific Coast Indians are very poor and live in huts and hovels with dirt floors and no stoves. The treaty of 1852 was forgotten in the excitement of Civil War and very little money and only a small allotment of land has ever been given them from the government.

The Indians say that they have found out that their religion is not sufficient and the white man has not come to tell them about his God so they have no religion. Will you do your share?

The Mexican Work in Texas

H. C. Ball

After an absence from the extreme southern part of Texas from two to four years, I am at present (March 18th) making a tour of our Mexican missions in this territory. In this part of the State, there are thousands of Mexicans; in some places they are the greater portion of the inhabitants. The first place I visited was Laredo. I had not been with this church for about four years. The assembly is growing and there seems to be good unity. They are buying a lot, and a brother made them a gift of a building that they have converted into a chapel. This church has gone through several crises, but seems victorious over them all, and the Lord is constantly saving and baptizing in the Holy Spirit.

Oilton is a little oil village some 38 miles from Laredo on the Texas-Mexico railroad. We have had a mission here for some six or seven years, and the present membership is around twenty. They have bought a lot and are paying for a small house that they have used for the past five years as a chapel, but at the present they are discouraged due to hard times. I did my best to encourage them to have faith in God. That old enemy of ours "discouragement" has taken hold on their hearts, the work of the devil. What Oilton needs is a revival to get the brethren revived and

refreshed spiritually.

Robstown is a very progressive little city some 20 miles west from Corpus Christi. Here we have a new mission and the Lord is blessing in a remarkable way. Several have been saved the past month, and just last week several received the Baptism in the Spirit. Our Mexican pastor there is going through great hardships for the gospel's sake, living in a miserable shack without any furniture or any comforts. His people are doing their best for him, but they are of the poorest, hardly able to get their daily bread. The Mexican people of Texas are surely to be pitied. They are the ones that do the hard work and draw little pay. "Cheap labor" is the cry in Texas, and the Mexican is the "cheap laborer." Nearly all

of them have large families, and since they have to move from place to place to get work, they accumulate nothing, living on *tortillas* and beans and other coarse foods. Wherever I have gone in my visits among our Mexican pastors, I have never found but one or two of them that had many home comforts, and the majority do not have enough bed clothing to keep warm in winter. One of our Mexican pastors had to wear a winter suit all summer because he was not able to buy a summer suit. Others have worn summer suits all winter for the same reason.

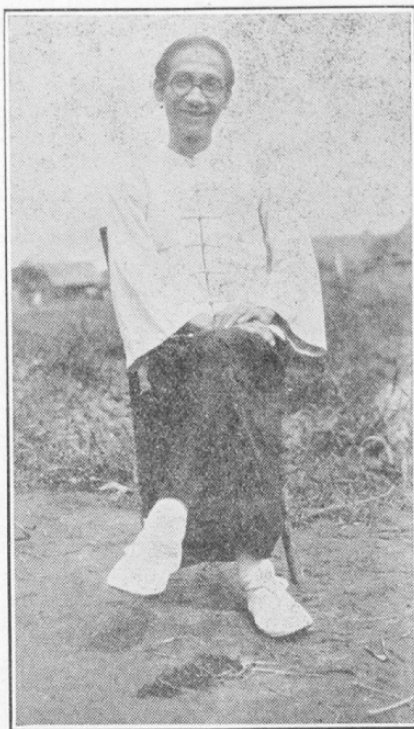
Kingsville, where our first Mexican Pentecostal mission was started, has passed through times of real trial. Our present pastor is faithful and is doing his best to get new people into the assembly. We hope to hold a revival meeting there in May. Can we count on the prayers of the *Evangel* readers?

I also visited in Falfurrias where a young man, in his teens, is faithfully preaching whenever he gets an open door. We have no hall or chapel or pastor in Falfurrias.

At the time of writing I am in Pharr. Of all the places I have visited on this present trip, the opportunities here seem the best. Our dear Mexicans are buying a lot and on it they have a small chapel that measures 18 by 18 feet. The little platform would make you laugh. Three preachers can get onto it if they aren't too fat. If I should get on it I would reach to the ceiling and perhaps go a little beyond it, since I am over six feet tall. For our service last night we used the auditorium of the Mexican ward school. That is only a block from our chapel. We had over 150 present and such interest as they showed cannot be surpassed anywhere. When they hold services in the chapel, it is filled and many have to stand on the outside. There is a real revival on in Pharr and has been for three months or more. Pharr is in the center of the great Rio Grande Valley, and we should have a strong center here for our Pentecostal message. The brethren are paying ten dollars a month for the property, besides the upkeep of their pastor, and since they are also of the poorest, they are doing well. I feel sure if it were possible for them to enlarge their chapel, making it 54 by 18 feet, they could fill it. The chapel can be lengthened, but not widened, since the lot is a narrow one. Will not our *Evangel* readers everywhere unite with us in prayer for a larger chapel for Pharr? Last night in our service three souls were saved. Oh, that these poor Mexicans, for centuries under Roman bondage, and in spiritual and intellectual dark-

ness, might receive our glorious Pentecostal message and light!

From here I shall visit other places in the valley. Everywhere I go my heart bleeds to see the condition of the Mexican people. I have been with them for over twenty years, and while there is much to encourage me, yet other things burden my soul. May God grant that in this nineteen hundredth anniversary year of the descent of the Spirit, we may witness another descent all over the world, to ripen the grain, and catch us up to meet the Lord in the air. "Come, Lord Jesus."



Lai King Chun, one of the first converts in Singapore

Filled With the Holy Spirit

Cecil K. Jackson

We are sending a picture of one of our first converts in Singapore, Lai King Chun. Mr. Lai gave his heart to the Lord about a year ago. Sometime later a baptismal service was held in the sea, along a beautiful strip of sandy beach, bordered with cocoanut palms; there Mr. Lai, with several others, was immersed.

Mr. Lai is a teacher and an artist. A beautiful picture of Christ that he sketched now hangs in our chapel. Through his artist mind God has been able to reveal many wonderful things to him. Although he felt the power of Christ's cleansing blood he was unable to break away from the smoking habit in which he indulged excessively. A few weeks ago he was found to be suffering from quick consumption. He became very despondent, and for days

he never smiled, a picture of utter dejection. We prayed earnestly for him and encouraged him to lean heavily upon the everlasting arms of Jesus, not only for healing, but complete deliverance from the power of darkness that was trying to possess his very soul. We talked to him about the Baptism with the Holy Spirit; we increased our prayer, but nothing seemed to move him.

Two days before Christmas I made an early morning call at his school, which is also his home. Praise God, it was another Mr. Lai that greeted me. Instead of a forlorn countenance, his face was aglow with the glory of God. Hallelujah! His greeting was not the usual "Good morning, Mr. Jackson." But, "Sir, I have received my Baptism." Then he told me about the visit of the great Comforter. He said:

"Last night I retired early, but because of much pain, and the weariness of my body I could not sleep. As I was lying in bed I longed for the Holy Spirit to fill my life and bring deliverance to my tired body. I prayed the best I knew how, and when I couldn't think of anything more to say, I repeated the Lord's prayer; it was one o'clock then; just as I finished, I heard the sound of wind and I felt a mighty stirring in my being, even my arms and legs were filled with power. Oh, I felt so big and strong, and shing shaang (Sir) I laughed and spoke in a language that I knew not; the Lord gave me many promises out of His Word."

Mr. Lai was so enthusiastic in giving his testimony that a large crowd including many of his pupils gathered around us. When he had finished one lady shouted, "You had a big dream." But Mr. Lai replied, "It was not a dream, it was God." When I asked him if he minded the people making fun of him, he said, "That's a little thing."

He told me this morning that the desire for smoking has left him, and that he is feeling much stronger in his body. He coughs very little now and has a good appetite. He has faith that God is going to heal him completely. Please remember to pray for him. We are grateful for this testimony and believe that it is the earnest of a great shower.

Testimony of Moslem

Bonnie B. Bonney

One woman suffering with some stomach disorder and in great agony recovered after prayer. Her son, although a Mohammedan, gave testimony before other Mohammedan men to the healing of his mother by prayer in the name of Jesus.

How a Flour Mill Saved a Town

L. M. Anglin at Bethel Temple, Los Angeles

Pentecostal people have heard of the Home of Onesiphorus and the remarkable work which this mission has been doing among the outcast people of Shantung province, China. Those derelicts of Chinese life, unwanted and very often turned out of other mission compounds, find a welcome at the Home of Onesiphorus, where they receive the light of true Christianity, as well as training in useful arts and trades.

Not so long ago, in the winter of 1925-1926, this mission had an opportunity for service in a rather unexpected form. Two years previously, while I was in Canada, I negotiated the purchase of a flour mill, first receiving assurance from the Lord that I should buy the mill. I then wrote to Brother Harold Hanson, superintendent of the North China District Council, informing him that the mill was bought and was being shipped, and requested him to see the proper authorities to obtain entry and delivery of the mill duty-free.

Brother Hanson was nonplussed at my request. Other churches, including the Salvation Army, he knew, had been unsuccessful in their efforts to land a flour mill without paying exorbitant duties. But Brother Hanson was faithful to his trust. He prayed God for leadership and guidance, and then besought the proper authorities for help in the matter. Strange to say, after the request had passed through the hands of numerous officials, any one of whom could have summarily ended the matter with a negative answer, an order was issued to permit the landing and delivery of the flour mill duty-free at Taianfu. All of this, of course, took place while the flour mill was on the high seas on its way to China.

From the time the flour mill was set up, it proved to be a boon to the eight hundred inmates of the Home of Onesiphorus. But it was in the winter of 1925-1926 that the mill more than "paid its way." The warring armies of Shantung and Honan came clashing together right at Taianfu. For twelve days bullets of the rival forces whistled over the town, and then, to add to the distress of the people of Taianfu, General Chang Tsung Chang of the Shantung army made demand upon the inhabitants for flour sufficient to feed his soldiers. Nothing but the best grade

of white flour would be acceptable, Chang Tsung Chang told the people of Taianfu.

How was the order to be filled? Already there was a shortage of flour. To supply an army of several thousand hungry soldiers might mean starvation for the inhabitants of the city, while refusal to comply with the order would likely result in forage and pillage and the destruction of the town. In their dilemma the city authorities thought of the flour mill at the Home of Onesiphorus—the very flour mill which they had helped to land duty-free two years before.

"Can you grind this flour for us if we furnish the grain?" the authorities asked.

"Of course we can; bring on the grain and we will start the mill."

And so the flour mill at the Home of Onesiphorus started to grind flour for the hungry soldiers of Chang Tsung Chang. Like the fabled mill grinding salt at the bottom of the sea—"salt, salt, nothing but salt"—the flour mill at the Home of Onesiphorus ground flour, flour, nothing but flour. Day after day the mill steadily poured out the precious product that meant life not only for the soldiers but for the people of Taianfu.

Many of the merchants had stocks of grain which they wished to sell. Without speculation of any kind, we purchased this grain at a fair market price, and converted it into flour which later sold at a substantial profit. In a few months the mill had more than paid for itself, as well as saved the people of Taianfu from the horrors of war.

Working at the Indian Mela

BETTIAH, INDIA
Edna Wagenknecht

In the month of November we had a mela about ten miles from here, so we had a good opportunity to scatter His precious Word among the throngs of pilgrims who came there to bathe. We arrived about sunrise, and already the roads were crowded with ox carts and also with countless numbers of people who were walking to the bathing place. We went out among the crowds selling our Gospel portions. As I was walking up and down the road a number of Arayah Samaj men came along. This is a movement of Hindus who are very much opposed to Chris-

tianity. As they came along they called to the people not to buy my books and so hindered a number of sales, but after they were out of sight the people, whose curiosity had been aroused bought the books. When the men noticed that the people did not heed their warnings, they felt they had to pursue another plan. So one of them bought a tract from one of the workers, lighted it, and then walked through the crowds with the flaming booklet, calling out to the people, "Do not buy the Mishibs' books; this is what happens to them." Many of the people were frightened and would not buy but in spite of all we sold over eight hundred books that day, and we know His Word cannot return unto Him void. Later in the day I sold two Gospels to a man, but in a short time he returned, accompanied by one of these Arayah Samaj men, and asked me to refund the money. He said he would tear up the books if I did not. I returned his money and in a few moments the books were sold again. About an hour later as I was walking along a road where there were very few people the same man suddenly appeared and seemed to be rather frightened. He quickly gave me the money and said, "Quickly give me those books again." I gladly gave them to him, and he hid them away in his pocket and disappeared. We trust the words he reads may become life to him for it appears he was hungry for the Word of God.

Last month we visited a village where no missionary had ever been. We had not been able to go there before, but since the Lord has given us our motor car we can get to these new places. The people were afraid to listen to us until we had asked for permission from the head man. So our first meeting was at the headman's house. We found very responsive hearts here. We met a man who had purchased a Bible from some one years ago and has been reading it ever since, but he said he did not understand it. He said he was dissatisfied with his religion and was looking for the truth. As we went from place to place in the village, this man came with us for he was so eager to hear more. He would call the people for us and at each place we had a good crowd of people. As we were leaving a woman called us to stop for she wanted medicine for her eyes. We told her we had no medicine but we knew One who could heal her. As she listened to the story of Jesus, the tears ran down her cheeks. And so we knelt by the roadside and prayed for her and we believe the Lord touched her. There are so many hungry hearts who are still helpless in the awful darkness. May He give us many souls this year is our prayer.

A Peep Into the Land of the Lisu

Mrs. Ada R. Bolton

We had a very busy time over Christmas. Just the week before, we were invited to a Lisu wedding in one of our Christian villages, and Mr. Bolton was asked to marry the couple in a Christian way, as they have done away with their heathen groves and heathen worship in this village. All the village was invited to the feast and each person was given a big piece of fat pork to eat as he rejoiced with the bride who also had her share. Mr. Bolton impressed upon them to love each other and make the food for each other when ill, and to plan their work together. After the evening meal which consisted mostly of pork, we had two meetings. I spoke to the women who were in one place with the bride while Mr. Bolton spoke to the men in another room with the bridegroom and his father. The custom is for some of the bride's friends and also her aunt to sit up with her all night and drink bitter tea with salt in it. The auntie did her best in fulfilling her duty, as she talked incessantly till after midnight and the others groaned assent in their sleep. She finally went to sleep sitting up, and I was glad when quietness at last prevailed. They had no bedding, and when the fire got low, they blew it up again. We came back home in the snow, and were chilled to the bone.

On the Saturday before Christmas, we had our Chinese Sunday school here and gave each of the children some candies and an orange, and those who had the best record in attendance were given presents. Over a hundred children came. Then on Sunday we had our Christmas service with the Chinese Christians, and the Lord's presence was manifested in our midst.

We spent Christmas day with the Lisu on the mountains where they had gathered together from different places. Mr. Bolton had put up the new tent which held about three hundred natives, and it was a real blessing as we had rain and snow nearly the whole time we were there. We had some good meetings where every one was helped and refreshed. As we came back over the high mountains through two or three feet of snow, we saw bear, leopard, and other wild-animal tracks. One Lisu boy led the way through the deep snow, carrying our baby Robert on his back while his bare feet left blood marks in the snow. They do what they can to help us and even were singing through it all. While there we made arrangements to open

a little Bible school and invited some in from the different districts. Since then, they came in, and it has proved a real blessing to them.

While I am writing this letter, it is snowing hard, but our natives say it is an answer to prayer, as the Tibetan robbers were expecting to come here and rob the city, but now the mountain is closed by the deep snow. The Lord protected in the same way last year, when the robbers were only ten miles away.



*Evangelizing in Yunnan Province
The boy in the foreground was carrying Brother and Sister Bolton's baby on his back.*

We do praise God for your continued prayers in our behalf in dark China and for His continued blessing and the help we receive from His loving hands. We also thank you for your continued gifts. Please pray for these Lisu students as we are sending them out to preach from time to time in new districts.

News From Many Lands

SOME SAVED AT YAKO

V. Smith, French Sudan

Two souls confessed Christ since we came to Yako and some have received touches of divine healing. Others have given evidence of a real desire to go all the way with Jesus and forsake sin. There is a hunger for the Word among the saved ones.

SALO, FINLAND

A. Vuori

The Lord is working even in Finland. For the glory of God I can say that souls have been saved and believers baptized in the Spirit. We have a nice new hall. Many are attending our services. Please pray and have the saints to pray for this place that many more may get saved and baptized in the Spirit. We are looking for a revival in our midst.

LEPERS SAVED, USKA BAZAR, INDIA
Bernice C. Lee

I am so happy to tell you that a recent letter from my coworkers in India tells the joyful news that seven more of our dear lepers came out for God and were baptized about Christmas time. Of this number, four came to the Home since I left last spring, so feel that we have great cause for rejoicing, and the day I received the letter I could scarcely keep still all the day long! Miss Dutton also enclosed some photos of our little children which were very good and I thrilled with gratitude as I saw some who had come to us as very little ones and now are growing and developing and learning to love Jesus. What would their fate have been if left in their heathen homes and surroundings! How good He is to let us have the privilege of working among such needy ones as are found in these dark heathen lands!

MANY SEEK GOD IN CANTON

Bella Militscher

We have had a wonderful meeting which took place in Canton with all our workers and delegates present. We had a large mat shed loaned to us for the meetings. God's presence and power were greatly manifest as the Word went forth and as we tarried in His presence. Many sick bodies were healed, also many backsliders came back to Jesus. Four of our preachers received the precious Baptism with the Holy Spirit. To God be all the glory! We are praying for still greater things for Canton. It is a large city and the opportunities are many. We are praying that before very long, in the city of Canton, there shall be a large full-gospel tabernacle, for our two small missions that are opened now do not accommodate the crowd.

ENCOURAGEMENT IN SHANSI, CHINA
Marie Stephany

Since writing you last the Lord has been working very blessedly in our midst and so I have some good news to share with you. Christmas day the chapel was packed to capacity at the three services. We have been having meetings every night since then and the people are still coming out. This is a very wonderful thing to us because for seven years very few sinners have been coming into the meetings and everything has seemed so dry. Now the people seem hungry for God and many have been seeking salvation. At this time of the year the Chinese are very busy getting ready for their holidays and ordinarily one could not pull them out to meeting with a rope. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Surely it is His Spirit working in their hearts.

An Indian Preacher

Maynard Ketcham

In order that you may be more interested in our preacher and may know better how to pray for him, we want to tell you a little of how wonderfully God has had His way in this man's life.

Abdul Munshie was born in East Bengal in the hotbed of Mohammedanism in Eastern India. Both his father and his grandfather were Mohammedan priests. It is not remarkable that at the age of eight he was serving in the temple and was already well advanced in the study of the Koran. Into this heritage of intolerance and bigotry the gospel light first broke when, as a boy of nine, he heard the gospel story in a village meeting from the lips of a veteran missionary of the Australian Baptist Mission.

When twelve years of age he was sent to school, and as the only reputable school in the village was a mission school, he was sent to this with special warnings to beware the snare of Christianity. Being a devout Moslem, he himself prayed that he might not be bewitched. If it had not been for this militant attitude, Christ would have doubtless gripped his heart at this early age, for he was a very spiritually inclined boy and hungry for truth and often wept when he read or heard the Bible story of the agony of Christ to atone for his sins. But the chains of convention as well as that personal bigoted pride which every Moslem takes in his family religion, while not able to silence the voice of an awakening conscience, were able to put Christ in the background. In a desperate but futile attempt to still the voice of an awakened conscience he became very active in attempts to propagate Mohammedanism and thus strengthen his own faith as well as that of his friends. He read and distributed every available book against Christianity and read and studied the Bible and Koran so that he might be more firmly convinced of the superiority of Mohammedanism. But all to no avail. The gospel leaven was doing its work, and at last when eighteen years of age, he in desperation cried out to God for a vision of His will. The gospel light broke upon his heart and in great rejoicing he went to the mission to ask for baptism.

As the missionaries thought him even younger than he was, they took him into their fellowship but refused to baptize him until he should be of riper years and had manifested his strength of purpose. As soon as Abdul's elder brother heard of the petition for baptism he became thoroughly alarmed and, as Indian social custom established him as head of the household, he began a series of cruel beatings and persecutions to drive away this

fancy and prevent such a calamity from falling on the family. But persecution only strengthened the burning flame, and realizing that he was frustrating his own aim the brother desisted.

After about a year, Abdul was baptized and this again so incensed his brother that he beat the new convert and kept him tied up in unspeakable conditions with little or no food, so that at the end of thirteen days, he was at the point of death. At this juncture his mother helped him to escape, and he fled to the missionaries, who sent him to school and then to college. He would probably have finished his theological course in college, but he could not endure the higher criticism which is being taught and so he left college to be taken on by the Baptist mission as a preacher. He labored on in this capacity for nine years, during which time he heard of the deeper life, and after reading Mrs. Woodworth Eter's life, he became hungry for Pentecost. So in his search for Pentecostal teaching he came into correspondence with Miss Simpson of our mission, and this is how he came to join us.

He has been a great blessing in our work and has ever been eager to learn. We regret that he has not as yet received the Spirit, but we want you to pray with us that the desire of his and our hearts may be realized. With the experience he has had in life, he could not be but a real power for God, but how much more would his influence be felt if he were filled with the Spirit. So pray especially for this man that God may mightily use him in His service.

Peking, No. China

H. E. Hansen

This fall and up to the present time has been one of the hardest times to get people to attend meetings since we started the work in Peking. We are praying more earnestly for our local work. At first we thought it might be due to the military situation, but then we took note of our afternoon meetings falling off as well as our evening meetings. The native workers also have noticed the change and have taken on a burden for prayer. They claim the major board missions are worse off than our work is in respect to attendance to meetings. We are greatly encouraged in the prison work. The saved prisoners are showing good signs of growing in grace and the unsaved ones are listening attentively to the gospel as it goes forth among them.

When you and I are risen from the dead we shall be full of the spirit of service.—Spurgeon.

Busy Bee World Missions Program

God is blessing the Busy Bee World Missions Program in different parts of the country, and we are giving you the words of a song that our enterprising young people of Bethel Assembly, Oakland, Calif., have been using in their missionary meetings. The song was composed by Miss Pearl Anderson and the music by another of the young ladies of the Bethel Assembly. If any other assemblies who have the name of Bethel would like to use this song we shall be glad to send you a copy of the music. The words are as follows:—

BETHEL BUSY BEES

By Pearl Anderson

The Saviour calls today for workers—
Just as the busy, busy bee—
Oh, be not found among the shirkers—
Make honey—Be a Busy Bee!

Now, if you'd like to help make honey,
Just fill your bee hive to the brim;
And come and join us with your money—
An offering to the King of kings!

CHORUS

We are the BETHEL BUSY BEES
Making honey for Chinese—
For the Africans, Japs and Indians
And the heathen across the seas!
We are the BETHEL BUSY BEES,
We start the day upon our knees;
It's the honey that will bring in money

COME, BE BUSY BEES!

Called by a Dream in Minia, Egypt

Mabel Dean

Some of our women have stepped out for Jesus. Four days ago a well-dressed woman was brought to our women's meeting. She seemed under conviction from the first. At the close, with tears running down her cheeks, she asked for prayer. We knelt with her and I am sure God did something for her. She lingered long after the others had left and then seemed loathe to leave us. The Lord had spoken to her through a dream that she would go to a house and there hear a white woman preach. She lives in another town and was only here on a little visit. Please pray for her.

MY CHOICE

I ask not for the highest place,
I know a place more sweet;
I would rather learn as Mary did,
At my Redeemer's feet.

—Mary E. Jackson

Evangelizing in Peru

Walter Erickson

We arrived in Sihuas on Sunday morning the third of November. We had left Yanac on Saturday morning intending to reach Sihuas that same night, but thirty-six miles of terrible mountain trails across the high, uninhabited plateaus lay between, and we were obliged to sleep under the eaves of a shepherd's hut. The Lord put such a terrible burden upon my heart for Sihuas that instead of going out on to the street and talking with the people and selling Bibles and other literature as I always do, I stayed in my room and wrestled with the Lord all day. Brother Villanueva, the native brother who was with me, went out for a couple of hours, but he too had the same burden that I felt, and soon came back to the room, and together we cried mightily to God. Monday I felt a wonderful calm in my soul, and went out on to the street, talked with the people, announced our meeting for the night, and made propaganda in general. When the hour for the meeting came, we went down to where a small stream joins the river and found the people already coming. I carry a beautiful guitar on the front of the saddle. This I played as I sang several songs, and when the people heard my voice they came from everywhere around to listen to the songs and to the preaching of the Word of God. Several hundred came and listened with rapt attention as I preached from Luke 16:19. When I had finished, Brother Villanueva exhorted them to seek the Lord and I called them all to prayer. Nearly every one in that great gathering knelt on the ground with me as I prayed and commended them to the Lord. After the meeting I passed among the people giving out tracts and talking with them until a late hour. One woman said (and it was doubtless the general sentiment of the people) "When you first preached this new doctrine, it seemed very strange and new, but now we are becoming accustomed to it and we like it." I covet that family for God, and not only that one, but several others who have manifested friendliness and interest toward the gospel in Sihuas.

Tuesday we climbed several thousand feet to Sicsibamba. Here we were received warmly by the people who remembered us from the other visit. The mayor caused the church bells to be rung (there being no priest there to interfere) and the people gathered in the plaza. Sicsibamba is an Indian town and the majority of the people

speak Quichua and understand it better than Spanish. Therefore Brother Villanueva spoke to them in their own language and they listened with great respect and attention. Again we called them to prayer, and again they knelt with us as in Sihuas. It is a wonderful sight to see the plaza full of people on their knees while some one leads them in prayer to the throne of the living God.

We pushed on to Umbe, and there the scene was repeated. The town is badly scattered, but we met and talked with many people at a funeral there that afternoon and announced our meeting for the night. Hundreds came and filled the plaza, and we sang and preached to them and called them to prayer. Brother Villanueva again preached to them in Quichua, and it was a blessing to have him along. He held the attention of the people many times when I could not have done so, because he talked to them in their own language which, in many instances they understand better than Spanish.

So we pushed on and preached when we could and where we could in Spanish and Quichua, and sold Bibles and portions and gave out literature where they cared to receive it.

We arrived Saturday afternoon at another very important town where we had preached before, and when the people saw us arrive, they immediately asked for a meeting. The priest tried his best to stir the Indians up against us, but the subprefect knew his duty and forbade any such move. The priest preached terrible things against us in mass on Sunday, saying that we were devils, and that because of us there was rust on the wheat, and drought and lack of harvest and many other things. He also said that if there were good authorities in the town they would not let us stay over night. The subprefect is the supreme military authority of the province and therefore took it seriously. He hunted me up and asked to see my credentials. I showed them to him and he was satisfied and gave me liberty and also protection as far as his power reached. He doubtless knew that there was danger if the priest succeeded in raising up the Indians against us, for there are thousands of them around this town who would be willing to obey him most blindly. I arranged a meeting and Brother Villanueva stayed in our room all day and wrestled with God. He said (and I felt the same thing) that

we were face to face with death, for the priest did everything in his power to stir up the Indians, and even became angry with the subprefect when that individual positively forbade such a thing. When I had the meeting all arranged I told the subprefect who blew a whistle and ordered five soldiers heavily armed to come immediately and protect our meeting. This would have been objectionable in the day time, but in the dark they posted themselves like shadows and few people knew they were there. The subprefect came in person and listened as we sang and played and preached the Word. So we sang and played and praised the Lord, and the soldiers guarded the meeting with loaded rifles. When we had finished and I dismissed with prayer I went and thanked the subprefect for his kindness but he assured me that he had only done his duty.

So the work of the Lord goes forward and He blesses. In some places we are privileged to hold big open-air meetings, and in other places we only gather a few people together and tell them of the wonderful grace of God extended to a lost and fallen world. My strength and time does not half reach to take this glorious message as I would love to take it. Oftentimes I come in off trips so tired and worn I can hardly walk. We spend days in the saddle in the extreme altitudes in cold and hunger and fatigue. Many times we have come in to towns so weak and tired and worn that we can hardly think, and the people come around asking for a meeting. Tired as we are, we gather them together, lift our voices and sing and preach and pray with them, and as we give out the Word of God to them, God pours a wonderful freshness into our very souls and we often finish the meeting more refreshed in body and soul than when we started.

Beloved brethren, pray for this dark land. There are people here that have a real hunger for the Word of God and the righteousness of Jesus Christ our King. Pray for us also, that our strength fail not, and that we may have courage to go on. Paul says that in due time we shall reap if we faint not, so we covet your prayers that we may be kept strong physically and spiritually, to fight in this great fight for Him who has called us out of darkness into His marvelous light.

"Tarry at the promise till God meets you there. He always returns by way of His promises."

Many want the glory without the Cross, the shining without the burning, but Crucifixion comes before coronation.

-:- In the Whiten'd Harvest Field -:-

FLAMES OF FIRE

Evangelist A. N. Trotter writes from Westernport, Md.: "I concluded a campaign in this city in January, in which the Lord saved 9, and baptized 3 with the Holy Spirit. The presence of the Spirit was so manifest that flames of the Holy Spirit's fire seemed continually burning in our midst, and a glorious revival spirit prevails."

HOLY GHOST REVIVAL

Brother F. R. Anderson, Bellflower, Calif., writes: "We are having a glorious old-time Holy Ghost revival here. It is precious to feel the convicting power of the Spirit and to see men and women, old and young, swayed by that impelling force, yielding their lives to Christ. Twenty-six have found pardon, 29 have been baptized with the Holy Ghost, and 37 have been baptized in water. Brother J. K. Gress is pastor."

TWELVE SPIRIT-BAPTIZED

Pastor Wallace Bragg, Okmulgee, Okla., writes: "We had a precious revival in February and early March, with Sister Mae McCarty of this city in charge. The power of prayer in the church was felt throughout the meeting. Ten were saved and reclaimed, and 12 were baptized with the Holy Ghost. A number of healings took place, one being the case of a little boy who had been suffering from severe pains in his head; he testified to instant and perfect healing. God is with us and is calling us forward to a greater harvest."

NEW ASSEMBLY VICTORIOUS

Pastor Vincent Alexander, Tulare, Calif., writes: "We are glad to report victorious meetings in this city. The revival fire is burning in our hearts. We have had a glorious meeting with Evangelist Tommy McNickle in charge. Fourteen were brought to Christ, and 2 were baptized with the Holy Spirit. God is still with us and is blessing in the regular services. Two young men found their Saviour on Sunday night. We have only recently come into the General Council fellowship as an assembly, and the work is moving forward in a gratifying manner."

THIRTY METHODISTS BAPTIZED

Pastor R. V. Fyles, Madison, Wis., writes: "God is moving on in the work in this place, and we are following. A number have been baptized with the Holy Spirit, about 15 in all, and numbers have found pardon through the blood of the Lamb. We have witnessed the Lord's mighty healing power again and again in our midst. Among the number healed was a nurse who had come home to linger in her suffering. She was also gloriously baptized with the Holy Spirit a few nights later. A Methodist minister who attended a revival here last fall, received the Baptism and now 30 of his members have likewise been baptized with the Holy Ghost."

"DOVE OF PEACE" AT BIRD CITY

Pastor W. B. Northup and wife, River-ton, Nebr., write: "At a recent revival in Bird City, Kans., the Dove of heavenly peace came to dwell in hearts weary from the strife of sin, and 27 wept their way through to the cleansing blood of Jesus. Three received the Holy Ghost, speaking with other tongues, and 12 were baptized in water. These services were so blessed with the presence of the Lord that the saints were filled to overflowing with His praises. We can now answer calls for other meetings."

"THIS IS THAT"

Evangelist Blanche E. Brittain, Cavalier, N. Dak., writes: "We have just concluded a very remarkable campaign with Brother A. H. Argue and his daughter Zelma, of Winnipeg, Canada. God was with us all through the meeting, but on the last night the church was filled with the glory of God, which rested upon the people for hours. Over 30 received the Baptism with the Holy Spirit, and 10 were gloriously converted. God's presence was manifested in such a mighty way, that we were made to exclaim, 'Surely, this is that which was spoken by the prophet!' Since we began the work here in a tent last July, 40 have been baptized with the Spirit, 30 have been saved, and 49 have affiliated with the assembly."

FRAGRANT "ROSE" OF SHARON

Evangelist U. V. Scroggins, Sharon, Okla., writes: "Drops of Latter Rain falling in a recent revival, have sent the sweet fragrance of the 'Rose of Sharon' out into the pathway of those weary with the road of sin, inviting them to the Saviour's feet. As the Son of God was lifted up, 8 bowed at the Cross for pardon, 2 received the Holy Ghost, and 7 followed the Lord in baptism. Much favor was shown by the other churches, the Baptist people dismissing 3 of their services to attend."

SPECIAL MIRACLES

Pastor J. A. Davis, Artesia, N. Mex., writes: "We have had a precious meeting at Hagerman, lasting 5 weeks, with 'Cyclone' Davis in charge. Nine were baptized with the Holy Ghost, and a number surrendered to the Lord. Two healing services were appointed, and as the sick were prayed for, God wrought special miracles in their bodies, and many went away shouting the victory. A number plan to be baptized in water soon. There is now an assembly with 42 enrolled in the Sunday school, with a revival spirit burning in their midst. They are calling Brother E. C. Tobey as pastor. Ministers in the fellowship, passing this way, are invited to stop."

PENTECOST RENEWED

Pastor W. E. Thurmond, Galesburg, Ill., writes: "Wife and I took up the pastorate of Bethel church last October, where a good work was begun many years ago. Those once filled with the Spirit are now standing by the work, and as all rally to help rebuild the 'gates that are broken down,' the power of God is beginning to fall and Pentecost is being renewed, with love and unity in our midst. Last November, Evangelist Dortda Kunzman was with us in a revival, when several were saved and healed. We are now planning for a meeting to begin about April 1st, with the Nankivels of Chicago."

"HOW GOOD AND HOW PLEASANT"

Pastor Floyd C. Woodworth, Fort Collins, Colo., writes: "The mid-winter convention of the Rocky Mountain District was held at Fort Morgan, Feb. 25-28. The blessing of God was felt in every service, and the sweet spirit of harmony among the brethren reminded us of the text, 'Behold how good and how pleasant it is for brethren to dwell together in unity.' The reports showed that over 12 new churches had been organized in the past year. The delegations attending were larger than in any previous year, and the convention is said to be the best of any yet held in our District. The Christ's Ambassadors rally on the first day of the convention was well attended by Spirit-filled young folk, whose zeal for their King was greatly increased. Many visiting brethren of other Districts enjoyed the blessings of the Lord with us. The monthly fellowship meetings have proved a great blessing in our District also."

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SOMETHING NEW FOR WOODWARD

Pastor George M. Patterson, Woodward, Okla., writes: "The recent meeting conducted here by M. T. McMullin and wife brought forth much fruit unto God's glory. About 35 were saved, and 11 baptized with the Holy Ghost, 17 of the 35 and 3 of the 11 being added the last night. This was the most like old-time Pentecost we had seen for some time. Many sick and afflicted were also healed and delivered. Things are moving forward under the Spirit's leadership."

A "CAPITAL" TRIUMPH

Pastor Henry L. Collier, Washington, D. C., writes: "Evangelist Ben Hardin, of Chicago, closed a meeting in the tabernacle here on March 9, in which God graciously visited His people with heavenly blessings. Because of the increased interest of the public, and the Spirit's falling on the people in such manifest power, the meeting was twice extended. From the first night people were saved, and baptized with the Holy Ghost according to Acts 2:4. This continued night after night, as people were swept into the kingdom by the heavenly gales that were blowing, while the 'slain of the Lord were many.' Forty-five received the Baptism, a goodly number were saved, and some were healed by special miracles wrought by His power. Thirty-five united with the church. The services attracted a large number of ministers and professional men. The tabernacle was filled, and on Sundays overflowing with those eager to hear the tender message of the Master."

STUDY AND REVIVAL

Mrs. John Calhoun writes of a gracious reviving at Houston, Tex.: "The Woman's Missionary Council of Magnolia Park Assembly had been studying the history of the church through the centuries since the upper room experience of Acts 2. When the course had been completed it was decided that living witnesses testify to the experience of those precious first years of the Pentecostal movement in Houston and the surrounding territory. The service was held Sunday afternoon and resolved itself into a great rally and love-feast of Spirit-baptized saints. Shouts of rejoicing, triumphant testimonies, and tears of joy marked the service. The Council was requested to sponsor another rally the following Sunday at the Wm. Norwood Mission. The worshipers at the West End Tabernacle, where God so marvelously worked in the years 1904-6 and where the first Bible school was held, requested a rally the following Sunday. It was decided to continue the services indefinitely. As early witnesses to the outpouring of the Holy Spirit were called forward to testify, waves of glory rolled over the great company assembled; sometimes they rose to their feet spontaneously, with hands uplifted. Studewood, Houston Heights, Clinton, and Jannsen St., assemblies have since been visited."

FILLING UNION GAP

Sister Esther Weller, Yakima, Wash., writes: "We are praising the Lord for His goodness in filling Union Gap with a knowledge of Himself. He miraculously opened the way for us to secure a deserted Christian church in this little town of about 500 people, and we at once began a meeting. The Lord saved 33 in that first campaign, and baptized 7 with the Spirit. Since then we have bought the church, and have it and the piano almost paid for. A number have been saved and baptized with the Spirit in the regular services, and the Lord is leading them on."

GRAFTON FIRE-SWEPT

Sister Blanche E. Brittain sends this report of the work at Grafton, N. Dak.: "We opened a hall for gospel meetings in December, with Sister M. Wangen as pastor, assisted by workers from the Pentecostal Bible College of Winnipeg, Man. There has been a steady growth in the work right along. In January, Sister Zelma Argue held a successful campaign here which was fruitful in the salvation of a number of conversions and Holy Ghost Baptisms, and the church was edified and established. Evangelists Rolfe and Correy are now conducting a campaign there; 13 have already been baptized with the Spirit, and the fire of the Holy Ghost is sweeping through the entire city."

GREAT MIRACLE STIRS BOSTON

Brother Kenneth Pyne, secretary, Everett, Mass., writes: "We have had a most glorious meeting, conducted by Evangelist Loren B. Staats and wife, of Blue Rock, O., in which great things were accomplished by the Lord. The hall, seating 750 people, was filled, 250 were turned away, and more than 100 stood for two hours on the last Sunday. There were over 50 conversions, 7 Baptisms with the Spirit, and an increase of 17 in membership reported by a few of the churches having a part in the revival. There were some miraculous healings, among them one that stirred greater Boston. A boy, who had been a bed-ridden invalid for 19 months was healed, and on the last day of the meeting, walked across the hall without his crutches. His father, who had not spoken to his son for a year, was melted, and surrendered to the Lord. All Boston has felt the effects of the revival, which still continues. Several of the Salvation Army corps have received a Scriptural Baptism, and the fire is still falling in surrounding localities, where many denominational groups are crying for help."

BRIEF MENTION

Brother O. S. Draper and wife, Port, Okla., write that they are in a new field, and that many have been convinced that the promise of Acts 2:38 is for them. One brother has received the Holy Ghost.

Word from Evangelist and Mrs. R. A. Babcock, Allston, Mass., informs us that they are in the midst of a very precious revival at Cambridge, where numbers are turning to the Lord. They are endeavoring to establish a white congregation in that city.

Brother and Sister M. Tan Ditter have written from Nutley, N. J., that they have just closed a meeting in Paterson, in which the Lord saved many seekers, and poured out the Holy Ghost on others. They further state: "God was in our midst, and a wonderful atmosphere prevailed; Jesus was lifted up and the blessed Holy Spirit magnified."

An encouraging report comes from Pastor George K. Rowe, Aberdeen, Wash., stating that since they took the work there in November, they have enjoyed a profitable ministry; that many have been saved in the regular services, several have been baptized in water, and others are waiting to be baptized soon. He invites Council ministers who may be passing through, to visit them.

Pastor G. W. Danks, writes from Bald Knob, Ark., that in a recent meeting which he held there for one week, the Lord graciously brought 3 to himself, and that the church was revived and encouraged. He expects to begin a meeting soon in Fredonia.

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Healed of a Broken Neck

"This is come that I might be glorified."

How strange are God's methods and how unlike the way we would take. Truly God moves in a mysterious way His wonders to perform. In October, 1929, I entered the Southern California Bible school full of hope and expectation for the future. God had definitely called me to school and I was all enthused, and determined to make every hour of my school life count for Him. Little did I know what testing I was going to have.

On October 16th about 10:25 a. m. while I was walking about the campus during the intermission, I fell and in so doing wrenched my ankle and neck. I did not realize any serious damage had been done, and continued my assigned classes and practice work. After my last period in the afternoon I was beginning to feel a severe congestion of blood in my head, and my head was drawing backward. I thought a vertebra had been misplaced, and after consulting one of the members of the faculty I decided to have it adjusted by a local chiropractor. After two hours spent in his office I was in a worse condition than before; by this time my head had completely fallen back so that the hand could not be passed between my neck and head.

When I returned to the school about 6 p. m. and was put to bed, a guest, who is a graduate nurse, came to my room to see if she could do anything for me. She later told me that when she opened my door the smell of death was so bad that she had to retreat and ask God to give her grace to enter. During the course of the evening the dean and the principal of the school Elder Frank Boyd and Elder Harold Needham, respectively, anointed me and prayed, according to James 5:14. I was in terrible agony and continued so all during the night. Paralysis had set in and was slowly creeping up to my brain. Several times the nurse thought I was dying, but in answer to her prayer God revived me. At 3 a. m. God rebuked the paralysis and I was able to bring my head forward but still suffered intensely.

The following day, by the help of God, I dressed and went to the doctor to have X-rays taken. I could only control my head with the greatest difficulty. By evening I had lost complete control of my head and neck. Most of that night I was unconscious and very near death. I seemed to be wandering in a vast desert but the Word of God sustained me. The living Word was printed all over the sand and the sky.

The next day, Friday, October 18th, I was very weak. The chiropractor at whose office I had been treated, came to the school with the X-ray pictures and a hopeless report. The X-ray pictures were very poor and could not be properly read but he said there was no chance for recovery. His advice was to keep me under opiates until the end. That evening Mr. Arthur Frodsham came and prayed for me and I received a touch from the Lord in the spirit. The Lord spoke to me very clearly and said, "This is come that I might be glorified." I could not see how, but I trusted God to work it

out. It seemed as though everything but glory was resulting from the fall. Later in the evening a surgeon was called in and after a thorough examination requested that I be removed to the hospital immediately. This was not deemed advisable as I was very weak and my vitality very low and it was then about 10:30 p. m.

Saturday morning, after much prayer and consideration, I was taken to the hospital in an ambulance and immediately on arrival was X-rayed the full length of the spine. After several hours the verdict pronounced was a broken neck. I had fractured the top vertebra known as the Atlas. This was a terrible blow to me as I had not expected such a verdict. I was immediately put in a traction brace which resembled a leather harness with a chin strap. This fitted under my chin and strapped me to the head of the bed. The bed was then raised about twelve or fourteen inches from the floor by means of wooden blocks so that my weight fell toward the foot of the bed, and was supported only by my chin. This was extremely painful and caused intense suffering. Up to this time I had fought opiates but now they insisted on my having a hypodermic of morphine. This was administered about 10:30 p. m. and shortly afterward I was in a dying condition.

For about two hours my body was rigid and my eyes were glazed and I was utterly helpless. When I regained full consciousness, to my surprise the pain was completely gone although I vomited severely at half hour intervals during the remainder of the night. A special nurse had been called and she asked how I could account for the cessation from pain, to which I replied that someone was praying. Two days later I learned that two of the young men students had been specially burdened for me and had prayed that God would remove the pain. At 1 a. m. they felt that they had prayed through, and retired. It was just at this hour that God relieved the pain. About 11 o'clock the next morning the pain returned in all its intensity. However I refused all opiates and trusted God to give me grace to bear it. Conditions remained about the same until Wednesday when the cast was put on. This cast completely covered head and shoulders and extended nearly to the waist. It was so made that I had no freedom in the use of my arms; and from then until the time the cast was removed after my healing, my food was given to me through a glass tube and I got whatever could be passed through almost closed teeth, as my jaws were held rigid by the cast.

The following Saturday, October 26th, I was again returned to the school in an ambulance. The shock of being moved was very severe and caused much suffering. Several times during the weeks following God gave me some precious experiences with Him. One morning while praying, I was lost in the Spirit and had a vision of the Lord standing at the foot of my bed. His appearance was radiant and dazzling, and as I looked He raised His left hand, in the palm

of which He held me—a small creature about an inch high. He seemed to say, "This is just how big you are in My sight." As I continued to watch Him His hand was raised still higher and He tucked me away in the folds of His garment right over His heart. He said, "This is all it takes for Me to hide you away from the pain and stress of it all."

On the 7th of November I was permitted to sit in a wheel chair. It was very difficult to get in and out of the chair as I was so weak and it caused such terrific pain in my neck and head when I moved. However God gave the strength, and each day I made an effort to stay in the wheel chair about four or five hours. The last ten days prior to my healing I began to fail and my strength was rapidly decreasing. Several of the teachers mentioned this fact among themselves but I did not realize that others detected it. While sitting in the wheel chair one day the Spirit seemed to bring to my remembrance that Christ was praying for me. My heart turned to the Lord in gratitude; and as I acknowledged this fact, quick as a flash Satan said that he was praying for everybody; but I said, "Yes, and He is praying for me." With this acknowledgment came peace and rest.

On Thursday, November 20th, the doctor came to cut my cast open and remove it for the first time in order to massage the neck. However my condition was so acute she could only remove the front half. My limbs would not hold me when she tried to stand me on my feet on returning me to my bed, but I sank in her arms in agony as the blood rushed to my brain and congested there. The task of returning me to the bed proved severe and painful and the remainder of that day and the night were spent in great suffering. The next morning I had had my breakfast and was lying in bed meditating upon the Lord when my attention was drawn to the fact that the second year class was having a prayer meeting instead of their assigned period. As their voices rose in praise and worship my heart cried out to God and I said, "Oh Lord, give me some too!" Without any physical or spiritual manifestation whatever, the Lord said to me, "Get out of bed and stand on the floor." This was the very thing that had caused such agony the day before, trying to stand on my feet. However I obeyed God, and putting on sufficient clothing, slid out of my bed on to the floor. As my feet touched the floor the life of God flowed into my body from my feet up to my head. I walked about in circles praising the Lord for about twenty minutes. I then picked up a rocking chair in one hand and carried it to the front end of the room, a distance of about 5 or 6 feet. Praise God the work was complete and I was instantly delivered. I was able to bend over and place my hands on the floor and move with as much freedom as the cast would permit, and have remained so to this day. I put on a bathrobe and shoes and went out and sat on the porch.

I telephoned the doctor and asked her to come and remove the cast entirely. This she promised to do that afternoon; however, she did not come until the following Monday. When she saw me, although she acknowledged that I was decidedly better than

she had last seen me, she disputed the fact of God's healing and tried to argue that science and nature had done the work, but I knew it was God and Him alone. He had spoken the Word that was life. She refused to take my cast off without an X-ray. When I told her I was willing for this she telephoned the hospital and made arrangements to have the picture taken that afternoon. This was done at 2:30 and the picture revealed the fact that the neck was perfectly healed, with only a scar where the break had been. She had said the doctor taking the X-ray would remove the cast if the picture revealed this fact. However, he refused to do so but shifted the responsibility of the removal of the cast on to her. He said I could not expect nature to heal my neck sufficiently in four weeks to hold the weight of my head. Praise God, I was not dealing with nature but with the Creator of nature. The doctor would not allow me to leave the hospital until he had put the cast on again, tighter than ever. When I returned to the school about 6 o'clock that evening it was finally decided that I should assume the responsibility myself. Being of age this was possible. To the glory of God I took my cast off, and God proved the neck was perfectly healed. To-day the only proofs I have of having had a broken neck are a picture of myself in the cast, and the doctor's statement in declaring for what she had charged her fee. Thank God, in the end He proved that it had come that He might be glorified.—Irene L. Menger.

A NEW BOOK

Mrs. Cecilia M. Barton, author of the poem "My Lord, my Love, my Christ," published on another page of this paper, has had thirty of her choicest poems bound in book form, and is selling these books for 50c plus postage.

In a recent issue of the *Evangel*, we published on the front page another of Mrs. Barton's poems, "Shipwrecked on God." The author has had this arranged in wall card form, with an attractively colored picture and the verses beneath. This also sells for 50c.

Please send your order for these direct to Mrs. Cecilia M. Barton, 85 N. Oak Ave., Pasadena, Calif. They are not on sale at the Publishing House.

A FAREWELL WORD

For several months past we have had with us at headquarters Brother J. T. Little of Fort Worth, Texas, who has been helping in the editorial department. Brother Little is leaving us, feeling the call of the Master, and is returning to Fort Worth. Brother Little is open to accept calls for evangelistic ministry and can be addressed at S. Y. Station, Fort Worth, Tex. He leaves us with the best wishes of all at headquarters.

OPEN FOR CALLS

PASTORAL OR EVANGELISTIC.—Have been in Pentecost for a number of years, ordained minister in Council fellowship.—E. E. Sutton, Rich Hill, Mo., Rt. 5.

EVANGELISTIC OR PASTORAL.—Am in full Council fellowship; can give best of references for both revivals and pastoral work.—James M. Fouts, Booneville, Ark.

CHANGE OF ADDRESS.—H. T. Carpenter, 38 Beauchamp Street, Springfield, Mass.

Forthcoming Meetings

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

SALEM, MO.—Revival begins March 22.—Evangelist J. C. Pace, Box 35.

HAVANA, ARK.—Revival campaign, beginning March 30, Evangelist Harry E. Shaw, Los Angeles, Calif., in charge.

HOUSTON, TEX.—Revival starting July 3, in charge of Brother Meyer Tan Ditter (the converted Jew) and wife, at Studewood church.—Pastor L. Hayes.

LANCASTER, PA.—Evangelist Stanley Cooke will conduct a revival at the tabernacle, corner West Trange and Concord Streets, March 23-April 13. Services every night except Monday, 7:30.—Vernon G. Gortner, Pastor.

GUTHRIE, OKLA.—Oklahoma sectional Council meeting for the North Central District, May 13-14, at the Assembly of God church, corner 8th and Warner. We extend a hearty invitation to all.—C. O. Haymaker, pastor.

TIPPECANOE CITY, O.—Revival campaign, Mar. 28-Apr. 20, at Bethel Tabernacle, 4th and Plum Streets, by Meyer Tan Ditter, converted Jew, and wife, singing evangelists.—Pastor E. P. Cooper, 416 Richard St., Dayton, O.

ORCUTT, CALIF.—Next fellowship meeting of Coastal Division of Southern California and Arizona District will be held at Orcutt, at Full Gospel Mission.—Helen P. Anderson, pastor.

BUFFALO, NEW YORK.—Evangelist J. N. Hoover will conduct special Easter Evangelistic services at the Pentecostal Tabernacle, 629 E. Delavan Avenue, at Chelsea Place, Buffalo, N. Y., April 6-20.—Walter I. Palmer, Pastor.

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TEXAS SECTIONAL CONVENTIONS.—Amarillo, March 25-26; Wichita Falls, Mar. 31-Apr. 1; Denton, Apr. 9-10; Austin, Apr. 15-16; Clinton, Apr. 23-24; Port Arthur, Apr. 26-27.—Hugh B. Cadwalder, district superintendent.

SNOMAC, S. DAK.—Dedication service all day April 6, in the new church. (The town is called Webber City, the post office, Snomac.) Basket dinner. All near-by assemblies cordially invited.—Fannie McCall, pastor.

PHOENIX, ARIZ.—Revival campaign at Bethel Assembly of God, 2300 North Ninth Street, starting March 30, in charge of William F. A. Gierke, Los Angeles, Calif.—Mrs. L. Murphy, pastor, 752 E. Culver St.

AURORA, MO.—The fifth Sunday fellowship meeting will be held at the Assembly of God tabernacle, Mar. 30. All surrounding assemblies and pastors will be welcomed.—Clarence Love, pastor, 629 Jefferson Street.

SWEETWATER, OKLA.—Sunday school rally, Easter Sunday. We invite all assemblies within reach to prepare programs, and spend the day with us. Dinner served free. The church is 3 miles north of Sweetwater.—Nolan B. Rayburn, pastor.

NEW YORK CITY.—Evangelist Dolores Lee Dudley will begin a meeting March 30, in the Cornell Memorial M. E. Church, 271 East 76th Street, on the East Side of New York City, to last 3 or 4 weeks.—Lincoln H. Caswell, pastor.

EAST PROVIDENCE, R. I.—A ten days' Pentecostal convocation, under the auspices of the Providence Prayer League, at Zion Tabernacle, on Faith Home grounds, Broadway and Leonard Avenues, March 28-April 6. The 1900th anniversary of the Pentecostal outpouring will be remembered.—Clara E. Dammes, Secretary, Box 735.

LEOMINSTER, MASS.—Second annual convention, April 13-20; Evangelist Fred Lindgren, returned missionary from Lapland, and other ministers from New England will be present. Three services daily: 9:00, 3:00, 7:45. Young People's rally, April 19. Accommodations furnished for those out of town.—E. E. Voland, pastor.

FT. MADISON, IA.—Quarterly meeting of the West Central District (Iowa, North Missouri, and Northeast Nebraska) and dedication service at Fort Madison, Iowa, May 1-4. The saints will entertain in their homes as far as possible. Everybody within reach is urged to attend. Hearty welcome assured.—Pastor George Shepherd, 1212 30th Street, or Roy E. Scott, Mercer, Mo.

HUPMAC, OKLA.—The Northwest sectional Council meeting of the Oklahoma District, Apr. 19-20. Hupmac is about ten miles west of Canton. The new church building will be dedicated in the afternoon of the 20th. We urge that the brethren of the northwest part of the state attend. Entertainment provided free.—Glenn Millard, district secretary, Enid, Okla.

FLAT RIVER, MO.—District Council of Southern Missouri, April 8-11. Beds will be furnished for ministers and delegates; meals at small cost. Those desiring license or ordination must secure application blanks from district superintendent, have them filled in and properly endorsed, and meet the credentials committee. Let every minister attend, and make this Council the best. We expect the general secretary and missionary secretary to be with us.—Pastor K. H. Lawson, or A. A. Wilson, district superintendent, Dexter, Mo.

GRANITE CITY, ILL.—The Eighth Annual District Council meeting of the Illinois State Council will be held in Full Gospel Tabernacle, 24th and Grand Ave., April 8-11. We urge that ministers of this District attend, and all assemblies send delegates. A splendid program has been arranged. Ministers and delegates of this District will be entertained free. Those desiring license or ordination should notify the secretary, as early as possible.—S. R. Fostekew, 50 North Lincoln Street, Chicago, Ill., secretary-treasurer.

CANTON, OHIO.—The eleventh annual session of the Central District Council, Bethel Tabernacle, 313 Elgin Ave., N. W. (opposite Waterworks Park), May 13-16. We urge that ministers of this District attend, and that all assemblies send two delegates. Rev. E. S. Williams, general superintendent, will have charge of the evening services, and remain over the following Sunday. Rooms and breakfast will be provided for ministers and delegates from this District. Those desiring license or ordination should send their application to the chairman of the ordination committee, Rev. A. B. Cox, 347 Verona Drive, Residence Park, Dayton, Ohio, not later than May 1. Write District Superintendent Flem Van Meter, 215 Geneva Road, Residence Park, Dayton, Ohio, or Pastor G. F. Lewis, 2224 Fourth St. N. W., Canton.

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- .65 The Gospel Mission, La Grande, Ore.
- 1.00 Assembly of God, Soper, Okla.
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- 1.50 Crellin Assembly, Crellin, Md.
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- 2.25 Busy Bee Missionary Band, Rosebud, Mo.
- 2.30 Assembly of God, Elk City, Okla.
- 2.35 Ainsworth Assembly of God, Ainsworth, Nebr.
- 2.40 Assembly of God Church, Ava, Ill.
- 2.70 Assembly of God, Milan, Mo.
- 3.00 Christ's Ambassadors, Fort Collins, Colo.
- 3.00 Mehida Pentecostal S. S., Canaan Center, N. H.
- 3.00 Harpersfield S. S., Geneva, Ohio
- 3.05 Barton's Chapel, Murchison, Tex.
- 3.25 Women's Missionary Circle, Pent'l Church, Plant City, Fla.
- 3.41 Assembly of God, Frankford, Mo.
- 3.50 Pentecostal Assembly of God, Uhrichsville, Ohio
- 3.50 Assembly of God, Thurston, Nebr.
- 3.84 7th & Riverview S. S., Kansas City, Kans.
- 3.88 Frankston Assembly of God, Frankston, Tex.
- 4.05 Pentecostal Church, Escondido, Calif.
- 4.15 Assembly of God Church, Columbus, Ga.
- 4.27 Assembly of God S. S., New Philadelphia, Ohio
- 4.86 Christ's Ambassadors of Oklahoma
- 4.90 Assembly of God S. S., Blair, Okla.
- 4.95 Full Gospel Assembly, Glendora, Calif.
- 5.00 Assembly of God, Duncan, Okla.
- 5.00 Busy Bee Band, Tuolumne, Calif.
- 5.00 Pentecostal Mission, Evans, Colo.
- 5.00 Chico Assembly, Chico, Calif.
- 5.00 Pentecostal Ambassadors for Christ, Duns-muir, Calif.
- 5.00 Assembly of God, Wellston, Okla.
- 5.15 Assembly of God S. S., Skellytown, Tex.
- 5.50 Sunday school, Union Gap, Wash.
- 5.50 Park Place Mission, Sidney, Ohio
- 5.50 Busy Bee Missionary Band, North Little Rock, Ark.
- 5.69 Assembly of God, So. Haven, Mich.
- 6.00 Christ's Ambassadors, Oklahoma City, Okla.
- 6.00 Green Ridge Assembly, Flintstone, Md.
- 6.20 Assembly of God, Toledo, Ohio
- 7.00 Full Gospel Assembly, Woodland, Calif.
- 7.04 Full Gospel Tower Chapel, Huntspoint, via Bellevue, Wash.
- 7.18 Glad Tidings Tabernacle, Port Huron, Mich.
- 7.30 Assembly of God, Mortonsville, Ky.
- 7.53 Assembly of God Church & S. S., Puxico, Mo.
- 7.70 Assembly of God S. S., Conneaut, Ohio
- 7.75 Pentecostal Assembly, St. Paul, Va.
- 7.85 Full Gospel Church, Deer Park, Wash.
- 8.00 Full Gospel Mission, Napa, Calif.
- 8.11 Assembly of God, Gray, Iowa
- 8.25 Assembly of God Church, Tyler, Tex.
- 8.40 Assembly of God, Allemands, La.
- 8.54 Pentecostal Mission, Redlands, Calif.
- 8.70 Assembly of God, Eagle Bend, Minn.
- 8.91 Campbell Pentecostal Mission, Campbell, Calif.
- 9.00 Class of Young Men, Bethel Temple, Dayton, Ohio
- 9.13 Full Gospel Mission, Arlington, Wash.
- 9.16 Assembly of God, Morland, Kans.
- 9.18 Assembly of God, Porterville, Calif.
- 9.45 Busy Bee Missionary Band, Galena, Kans.
- 9.60 Assembly of God, Caldwell, Kans.
- 9.70 Portland Gospel Tabernacle, Portland, Ore.
- 10.00 Christ's Ambassadors, Bethel Temple, Findlay, Ohio
- 10.00 Alverda Sunday School, Alverda, Pa.
- 10.00 German Full Gospel Church, Fresno, Calif.
- 10.00 Bascom Assembly, Tyler, Tex.
- 10.00 Assembly of God S. S., Bad Axe, Mich.
- 10.10 Assembly of God, Olympia, Wash.
- 10.61 Assembly of God, Baker, Ore.
- 10.70 Fairview Heights Community Church, Santa Monica, Calif.
- 11.00 Pentecostal Assembly of God, Hoquiam, Wash.
- 11.01 Assembly of God Church, Miami, Okla.
- 11.04 Assembly of God, Bayard, Nebr.
- 11.14 Crosby Pentecostal Assembly, Crosby, N. Dak.
- 11.30 First Pentecostal Assembly, Klamath Falls, Ore.
- 11.75 Peniel Bible School Missionary Band, Dayton, Ohio
- 12.00 Assembly of God S. S., Pawhuska, Okla.
- 12.10 Passover Prayer League, Chicago, Ill.
- 12.34 Full Gospel S. S., Selma, Calif.
- 12.50 Assembly of God and S. S., Des Arc, Mo.
- 13.00 The Pentecostal Church, Harrisburg, Pa.
- 14.00 First Pentecostal Assembly, Savannah, Ga.
- 14.00 Assembly, Union, Mo.
- 14.03 Kingston Assembly and S. S., Laurel, Miss.
- 14.90 Colusa Full Gospel Assembly, Colusa, Calif.
- 15.00 Lettish Pentecostal Church, Philadelphia, Pa.
- 15.00 The Gospel Tabernacle, Muskegon Heights, Mich.
- 15.00 Grace Tabernacle, Lyman, Wash.
- 15.00 Calvary Pentecostal Church, Freeland, Pa.
- 15.00 Pentecostal Assembly, Clarks Summit, Pa.
- 15.16 Assembly of God, McCook, Nebr.

- 15.40 Assembly of God, El Centro, Calif.
 - 15.50 Assembly of God Church, Westby, Mont.
 - 15.50 Assembly of God, Nelsonville, Mo.
 - 16.00 Pentecostal Church, New Haven, Conn.
 - 16.20 Terral Assembly and Christ's Ambassadors, Terral, Okla.
 - 16.42 Assembly of God, Gridley, Calif.
 - 17.25 Full Gospel Tab'n, Los Angeles, Calif.
 - 17.35 Malvern Assembly, Malvern, Ark.
 - 18.00 Laurel St. S. S., Indianapolis, Ind.
 - 18.50 Assembly of God, New Castle, Nebr.
 - 19.10 Fairhaven Gospel Mission, Bellingham, Wash.
 - 19.45 Oak Park Holiness S. S., Seffner, Fla.
 - 20.00 Bethel Pentecostal Assembly, Cortland, N. Y.
 - 20.00 Full Gospel Assembly, Ironton-Crosby, Minn.
 - 20.00 The Pentecostal Church, Medina, Ohio
 - 20.05 Assembly of God, Lawrence, Kans.
 - 21.55 Dalbergia St. Mission San Diego, Calif.
 - 21.77 Bremerton Pent'l Assembly and S. S. Bremerton, Wash.
 - 22.15 Sunnyvale Highway Pentecostal Assembly, Sunnyvale, Calif.
 - 22.15 Assembly of God, Okmulgee, Okla.
 - 22.83 Grace Pentecostal Church, Atlantic City, N. J.
 - 24.83 Assembly of God, Creston, Iowa
 - 25.00 Full Gospel Assembly, Inglewood, Calif.
 - 25.00 Hagerstown Assembly, Hagerstown, Md.
 - 25.00 Christ's Ambassadors, New Castle, Pa.
 - 25.00 First Pentecostal Church, Jamestown, N. Y.
 - 25.00 Calvary Church, Camden, N. J.
 - 26.00 Union Forest Assembly, Jerseyville, Ill.
 - 27.24 Pentecostal Tabernacle, Buffalo, N. Y.
 - 28.00 Full Gospel S. S., Chicago, Ill.
 - 28.23 South Cumberland Assembly of God, Cumberland, Md.
 - 29.62 Portland Gospel Tabernacle S. S., Portland, Ore.
 - 29.86 Assembly of God S. S., Williston, N. Dak.
 - 30.00 Bethel Chapel, Glendale, Calif.
 - 32.00 Church of Jesus Christ, Hartford, Wash.
 - 33.51 Full Gospel Assembly, Brainerd, Minn.
 - 34.66 Assembly of God, Whittier, Calif.
 - 35.43 Full Gospel Tabernacle, Granite City, Ill.
 - 35.45 First Pentecostal Church, York, Pa.
 - 39.69 Pentecostal Tabernacle, Anacortes, Wash.
 - 40.00 Pilgrim Class, So. Calif. Bible School, Pasadena, Calif.
 - 40.69 Klamath Temple, Klamath Falls, Ore.
 - 47.00 Gospel Hall (Pentecostal), Yonkers, N. Y.
 - 50.00 Bethel Tabernacle, Canton, Ohio
 - 50.00 Pentecostal Bible Class, Avoca, Pa.
 - 51.00 Full Gospel Tabernacle, Moosic, Pa.
 - 54.45 Full Gospel Assembly and S. S., Monrovia, Calif.
 - 55.00 River Rouge Assembly of God, River Rouge, Mich.
 - 56.77 Assembly of God, Peak & Garland, Dallas, Tex.
 - 57.30 Assembly of God, Miles City, Mont.
 - 60.00 Liberia District Council Meeting, West Africa
 - 61.39 Full Gospel Church & S. S., Neptune, N. J.
 - 65.00 Full Gospel Assembly and S. S., Washington, D. C.
 - 70.00 Christ Covenant Church, Chicago, Ill.
 - 78.12 San Diego Pent'l Full Gospel Tab'n, San Diego, Calif.
 - 80.00 Pentecostal Mission, Bellingham, Wash.
 - 95.00 So. Calif. Bible School, Missionary Society, Pasadena, Calif.
 - 98.00 Pentecostal Assemblies of Canada
 - 114.00 Assembly of God, Des Moines, Iowa
 - 135.00 Central Gospel Tabernacle, Long Beach, Calif.
 - 143.31 First Pentecostal Church, Wilkes-Barre, Pa.
 - 175.43 Full Gospel Tabernacle, Sacramento, Calif.
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|---|--------------|
| Total amount reported | \$4,506.56 |
| Home missions fund | \$ 81.60 |
| Office expense fund | 37.42 |
| Deputational expense fund | 18.95 |
| Reported as given direct to missionaries | 325.85 |
| Reported as given direct to home missions | 23.74 487.56 |
| Total for foreign missions | \$ 4,019.00 |
| Amount previously reported | 10,989.37 |
| Total amount to date | \$15,008.37 |

MISCELLANEOUS NOTICES

CHANGE OF ADDRESS.—Have accepted the pastorate of the Pentecostal church here.—Martin R. Brunswick, 255-22nd Street, Richmond, Calif.

WANTED.—A man and wife to take charge of a church, with 3 living rooms, all paid for, in small community. No support to start with. Must have a car and musical ability. May write J. D. Wells, 636 C. Street, Eureka, Calif.

NOTICE.—To pastors of Oklahoma District: The license of Russell Ridgeway of Tulsa, Okla., has been revoked, and he is no longer in our fellowship.—James Hutsell, District superintendent.

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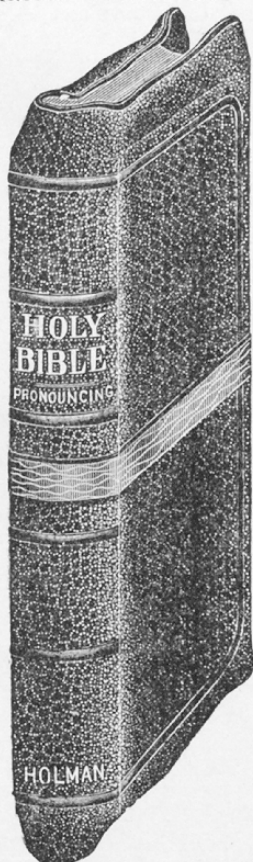
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Specimen
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Page

olden candlestick.

ZECHARIAH, 4.

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CHAPTER 4.

By the golden candlestick is foreshadowed the good success of Zerubbabel's foundation.

AND ^a the angel that talked with me came again, and waked me, ^b as a man that is wakened out of his sleep,

2 And said unto me, What seest thou? And I said, I have looked, and behold ^c a candlestick all of gold, ^d with a bowl upon the top of it, ^e and his seven lamps thereon, and ^f seven pipes to the seven lamps, which are upon the top thereof:

3 ^e And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

4 So I answered and spake to the angel that talked with me, saying, What are these, my lord?

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

6 Then he answered and spake unto me, saying, This ^{is} the word of the LORD unto Ze-rub'-ba'-el, saying, ^f Not by ¹⁰ might, nor by power, but by my spirit, saith the LORD of hosts.

7 Who art thou, ^g O great mountain? before Ze-rub'-ba'-el thou shalt become a plain: and he shall bring forth ^h the headstone thereof ⁱ with shoutings, crying, Grace, grace unto it.

8 Moreover the word of the LORD came unto me, saying,

9 The hands of Ze-rub'-ba'-el ^k have laid the foundation of this house; his hands ^l shall also finish it; and ^m thou shalt know that the LORD of

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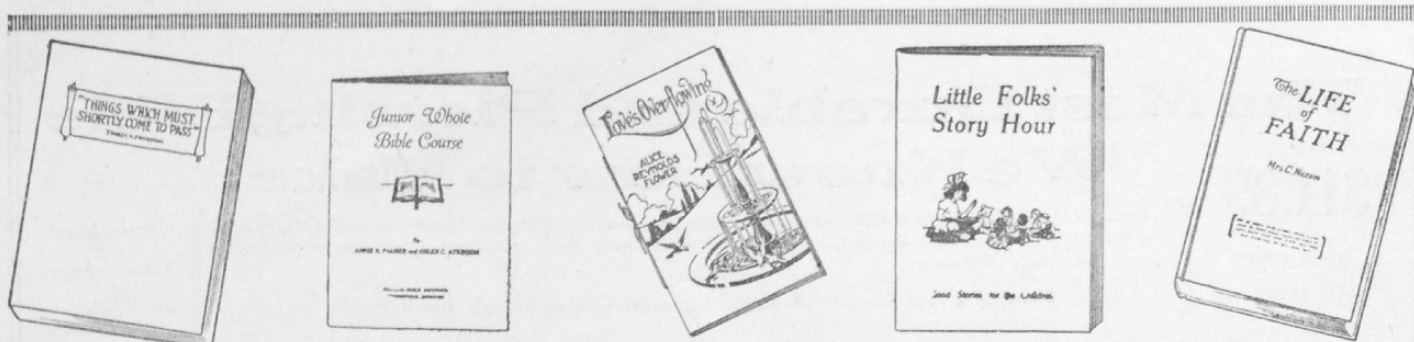
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