

# THE Pentecostal EVANGEL

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## *The Broken String*

It happened one Sunday afternoon, when an evangelist rose to address a great body of men. He noticed at his feet a broken violin string, which one of the band had just discarded. He had replaced it by another, but had no use for this bit of material, which lay useless on the steps.

Taking it in hand, the evangelist called the attention of his audience to it.

"You see what I hold in my hand! It is a broken violin string. It has often yielded delightful music; but, see, it is snapt, broken, useless. No violinist can use it again! It is a castaway!

"But are there not lives here just in the same plight? As young men you had good prospects; you were married happily, children were born to you, and your life made sweet music. Then a sudden change came over the scene! Clouds blew up on the sky! You gave way to drink, or impurity, or dishonesty, and became a snapt and broken string. You have never recovered that false step. It seems as though you will become a castaway like this broken string.

"But what the violinist cannot do, Christ can. In His earthly life He was constantly taking broken lives and making them anew. Zaccheus the publican; the woman who was a sinner; the dying thief, were all broken strings, but He made them anew, and they yielded sweet music."

At the end of the meeting the evangelist was called to a man who was in great agony of mind. He said that he was that broken string, that the preacher had described his life; that everything had gone wrong with him, that he had become a drunkard, and a frequenter of the lowest company.

A few gathered around him. He promised to go back to his home, bearing a letter from the evangelist to his much-wronged wife. He knelt and asked pardon and cleansing from the hand of the Saviour, and rose cleansed and purified, with the past forgiven, and with new hope. Old things had passed away, lo, all things had become new.

Are you a broken string? In an orchestra of some hundred performers, the player of the piccolo, supposing that he would not be missed amid the volume of sound, ceased playing; but the conductor stopped the whole of the instrumentalists, and said that they were incomplete so long as the piccolo was silent.

So the great love of God misses YOU, needs YOU, asks for YOU. Jesus died for YOU and bore YOUR sins on the Cross. Forgiveness for all the past is waiting for YOU. **THOUGH YOUR SINS HAVE BEEN AS SCARLET, THEY SHALL BE AS WHITE AS SNOW;** and the great Master of Music will once more make music out of YOUR life.

# The Need of the Hour

By Flem Van Meter

**S**OMETIME ago, while talking with some Christian workers, I asked the question, "What is the need of the hour?" After their reply the thought came to me, "What is the hour?" and the Spirit of the Lord seemed to witness to my heart that this is the last hour of this age, an hour that is characterized by all that God said should come to pass in the last days. And as every age and every hour has had its special need, we believe that there is a need in this hour, and the need is revival.

In Psalm 85:6 we read, "Wilt Thou not revive us again, that Thy people may rejoice in Thee?" This was the heart cry of David in the time of spiritual declension in Israel, and we believe it is the heart cry of that company of saints that is close to the heart of Jesus in this, the last hour of this age. A revival is the manifestation of divine life, a manifestation of the supernatural, a revelation of the wondrous grace and power of the living God, a mighty moving of the Holy Ghost.

In looking at the conditions existing in this hour—a time of falling away, of compromise, of worldliness, of lethargy, of unbelief, and of lawlessness, among God's people—I believe there are seven things the Lord desires to revive: namely, vision, consecration, first love, faith, intercessory prayer, power and holiness.

## *A revival of vision.*

God has declared, "Where there is no vision the people perish." Proverbs 29:18. The things we have mentioned as existing in this hour shut out the vision of Jesus, thereby depreciating spiritual life and its possibilities. This fact seems to be illustrated in a statement by the general secretary of the Men's Church League in giving a report of four prominent denominations for 1927, showing that 13,235 churches failed to report a single convert for the year. In making comment on this sad condition one noted man says, "Our church activities have outrun our spiritual experience." Could not that be truly said of this great Pentecostal movement? As we look back to the beginning of this mighty outpouring of the Holy Spirit, what wonderful vision characterized it and men were moved by the mighty power of God! Because of the lack of spirituality, and the capitalization

of personality and natural acquirements many of our dear people have lost the vision of a deeper life. O Lord, send a revival of vision!

## *A revival of consecration.*

It was a vision of the glory of the Lord that enabled Isaiah to say, "Here am I, send me." It was the joy set before our Lord that enabled Him to endure the cross and despise the shame.

In speaking of consecration we speak of devotion, separation, dedication. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be not conformed to this world (age), but be ye transformed by the renewing of your minds that ye may prove what is that good, and acceptable and perfect will of God." Rom. 12:1, 2. The yielding or giving over of our bodies as a living sacrifice brings us into affiliation and identification with the Cross. Consecration and sacrifice go hand in hand, involving suffering and death, bringing us into the experience, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live, I live by the faith of the Son of God, who loved me and gave Himself for me," and "I die daily."

This sacrifice is to be holy, sanctified, set apart, acceptable unto God! This is the body that bears the mark of the Lord Jesus, standing out separate and distinct from the world and not conformed to this age or to its characteristics, but is changed so that the light of the love and grace of the Lord Jesus Christ flows out through it, giving testimony to the truth of a new creation filled with the Spirit of God proving the will of God. "For this is the will of God, even your sanctification."

## *A revival of first love.*

That there is a first love is clearly set forth in the Scriptures, and that it is divine love—the love that is in the heart of God and which is shed abroad in our hearts by the Holy Spirit. Characteristics of that love are that it is tender, that it suffereth long and yet is kind, that it envieth not, that it vaunteth not itself, is not puffed up, thinketh no evil, and loves the unlovely. Oh, this mighty love that gives us a passion for souls, that loves the

brethren, that puts a longing in our hearts, not only to be ready ourselves, but to see the church ready for the coming of our Lord. That we need a revival of this love is very evident, for the Lord Himself said, in speaking of the signs of the last days, "And because iniquity shall abound the love of many shall wax cold"; and in writing to the church at Ephesus, He said, "Nevertheless, I have somewhat against thee because thou hast left thy first love."

In this dark hour of division, strife, heartache and heartbreak, let us cry to our Lord and repent and do the first works, so that He may give us a revival of first love.

## *A revival of faith.*

"And Jesus answering saith unto them, Have faith in God—(or as it is in the margin of the Scofield Bible "Have the faith of God"; i. e., the faith which God gives)." Mark 11:22.

Faith is a spiritual gift (1 Cor. 12:9), and is "the substance of things hoped for; the evidence of things not seen." Heb. 11:1. It is the gift of God (Eph. 2:8); cometh by hearing the Word of God (Rom. 10:17); is not what we see (2 Cor. 5:7); gives life (Gal. 2:20); was once delivered to the saints and is to be contended for. Jude 3.

Faith takes God at His word, lays hold of His promise, touches His heart, moves His hand, brings into action spiritual phenomena. Faith will bring the revival that we long to see—an outpouring of the Holy Ghost. It will also bring the manifestation and operation of the gifts of the Spirit in the assembly—a great need in this dark hour.

## *A revival of intercessory prayer.*

In the early days of this great movement one of the outstanding features was the ministry of intercessory prayer—the prayer of the Holy Ghost—when lives were given over to this ministry; when the Lord Himself laid upon those who were faithful in this service burdens that must be lifted by prayer, burdens that seemed to crush the very life until there was a mighty travail in Spirit, a groaning which could not be uttered until the answer came and much was accomplished. As a result of such prayer souls are saved, believers are filled with the Holy Ghost, the sick are healed and miracles performed by the mighty power of the Lord Jesus Christ.

Oh, for a revival of this hidden ministry that takes one to the closet alone with God and makes real the sweetness of the fellowship of His sufferings in real intercession for others!



*A revival of power.*

Our Lord, in His resurrection ministry to His disciples (that company that was to wait in the upper room for the promise of the Father and who were to form a part of the foundation of His church) as He knew their hearts and the things that were before them, and the need of divine equipment for the service they were to render, said unto them, "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me," etc. Acts 1:8. This power was manifested by signs and wonders; and brought about suffering and martyrdom. This same power brought conviction, until multitudes cried out, "What shall I do to be saved?" It brought death to those who lied to the Holy Ghost; it made them forceful witnesses to the resurrection of the Lord Jesus; it caused great grace to be upon the disciples.

We have seen a repetition of this power manifested in the Pentecostal movement, confirming the word of God. I remember belonging to a small assembly, years ago, where the power of God was so manifest that sinners were unable "to stand in the congregation of the righteous." I have seen them fall down before the Lord and be saved in the back of the mission. Others fell under the power of God in their seats and the Spirit was poured out like rain.

And shall we not look up and ask God for a revival of power that shall be experienced by this entire movement?

*A revival of holiness.*

"Follow peace with all men and holiness, without which no man shall see the Lord." Heb. 12:14. Holiness is one of the attributes of God, and His desire that His people should be holy is clearly revealed in His Word. "Let us, therefore, cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." "That He may stablish our hearts unblameable, in holiness before God." "For He has said, Be ye holy as I am holy."

Therefore, knowing the desire of our Lord, and in view of the need of the hour, let us pray, "Wilt Thou not revive us again that Thy people may rejoice in Thee!"

The time to consecrate your purse is when you have a little one; if you wait until it is a big one you will never do it. And if you fail to consecrate that you will miss one of the holiest blessings of your life. The man or woman who has learned to give, has entered upon a path of ever-widening pleasure.

## The Training of Spiritual Athletes



**S**AMSON and David! The Spirit upon Samson was concentrative, demonstrative and aggressive. He took the gates of the city and carried them up on the hills.

David declared, "By Thee have I run through a troop; by my God have I leaped over a wall." Psa. 18:29. The same Spirit that was upon Samson enabled David to leap over the wall of continuous opposition, and enabled him also to see the gradual subsidence of his enemies—the troops he was enabled to run through.

By the Spirit of God, focused, concentrated upon the material, visible gates, Samson was enabled to take them up bodily and carry them out of the way. David, by the same Spirit, in a less spectacular way, gradually subdued here and there the forces arrayed against him.

There is a tornado of the wind; and there is the warm wind of the chinooks, melting the ice and transforming the land. Samson was a tornado of the Spirit, concentrated and embodied in the human. With David the Spirit was like the warm winds of the chinooks that spread their beneficence.

You could never imagine the writer of the 23rd Psalm being a tornado. And Samson could never have written the 23rd Psalm.

God has His tornadoes, and He has His chinooks in which the Spirit of God operates continuously and just as effectively.

"By Thee, I have run through a troop"—a great spread-out troop. "By my God have I leaped over a wall"—a wall that would encircle him. David did not climb walls in a laborious fashion, but he was so filled with the Spirit that he was above and over them all the time.

Samson carried the gates, a pretty heavy load; but David leaped over the wall of opposition. Samson carried the opposition—with David it was under his feet. It was a continuous process with David because there was continuous opposition to stop the anointed one from obtaining the position the anointed one was called to. Samson's end was not very noble. David's was noble.

Samson was a judge of Israel in a measure, filling God's measure. David was a ruler after God's own heart.

Samson's was a spasmodic opposition and spasmodic victory. David had a warlike life but continuous victory. God could trust David but He could not trust Samson. Continuous perseverance brings continuous victory. Troops and walls exist for the anointed to run through and to leap over.

Troops, not one! A troop, a combination of people armed to resist progress! Troops are a multiplication of the number. David could run through every one, and he did. Walls are built of multitudes of stones to impede progress. You don't run against them, but the hind's feet will go over them. David was strengthened by the exercise of running and leaping. God wants spiritual athletes in His kingdom, therefore He provides the walls and troops that we may learn to run and leap.

David did not say that he hoped to go over and through them; but *did*.

David says, "Great deliverance giveth he to his king; and showeth mercy to his anointed, to David, and to his seed for evermore." Psa. 18:50. Great deliverance for evermore! By Thee have I run through a troop and leaped over walls, and I am going to have greater deliverances in the future, and for evermore. And so the seed of David, those who are in Christ, can be seated with Christ above the walls and above the troops, and can rejoice in the great deliverances that God provides.

### The Call

More than twenty-five years ago a missionary, after seventeen years of work on the foreign field, lay on his deathbed. Suddenly arousing himself, with great emphasis, he said:—"I have a testimony to give, and would best give it now. Tell the Christian young men that the responsibility of saving the world rests on them; not on the old men, but on the young. It is past time for holding back and waiting for providences. I used to think that a missionary ought to husband his strength; but this is a crisis in the world's history, and one man by keeping back may keep back others. Reason is profitable to direct, but the man that rushes to duty is faithful. There are times when rashness is the rule and caution the exception. I look upon the Church as a military company: an army of conquest, not of occupation."

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## The Shadow of Antichrist

### The Rebuilding of Babylon

Just a century ago Sir C. Napier wrote: "In a few years we English shall be at Babylon, a revived empire; we shall go slowly, but one hundred years will see us at Babylon." To-day Britain is the mandatory power of Iraq. "What," it may be asked, "are the British doing in this strange, romantic country? The answer is apparent when one approaches Hindiah. Here, as if by magic, acres of waving corn relieve the monotony of the desert landscape; companies of Arab laborers toil languidly under the blasphemous tongues of British N. C. O.'s; a train is being loaded with rations and bhoo-sa. The irrigation scheme of Sir James Willcocks is being completed and perfected, and the Army of Occupation has become almost self-supporting."

For Sir William Willcocks has worked for years among the countless ruined cities and villages of Babylonia; and to-day he is re-erecting dams originally dug by Nimrod, and irrigation works once planned by Cyrus and Alexander. He says in the *Geographical Journal*, "I have traced out hundreds of the old canals. The head-works were at Babylon, Bagdad, Seleucia, Ctesiphon, and Opis, and formed the greatest irrigation scheme ever carried out. The problem of perennial irrigation was entirely solved by the Chaldean sages of old. The Delta of the Tigris and Euphrates has an area of some 12,000,000 acres, of which about 9,000,000 are desert, and 2,500,000 are fresh-water swamp. Without the aid of reservoirs it would be possible, by means of scientific irrigation, to count upon some 6,000,000 acres of winter crops—wheat, barley, and beans, and 3,000,000 acres of summer crops—cotton, Indian corn, and rice. The central suggested canal would irrigate 3,000,000 acres of the best land in Mesopotamia, capable of producing 1,000,000 tons of wheat and 100,000 tons of cotton. The delta of the two rivers will be richer than the delta of the Nile, and a safer place to invest capital in."

Caravan routes, rail routes, steamer routes, air routes weave a web between East and West, the central loop of which is Iraq. "Once the richest part of the known earth," says Mr. W. Milne, M. P., "its possibilities are closely watched at Westminster and in the City of London." Untold wealth lies in the Mesopotamian Delta. "We are not concerned," says one writer, "with an unknown country, but with one which fed and supported the richest Empires of the ancient and the early medieval world." Gasoline is one of the controlling factors of the modern world; and Iraq, possibly one of the richest virgin oil regions still awaiting the drill, has, after a struggle in the commercial world extending over twenty-four years, come to an agreement with an Oil "combine" representing a capital of \$5,000,000,000.

But the restoration of Mesopotamia covers the site of Babylon, "inevitably entailing," says a recent writer, "the resuscitation in modern shape of Babylon and Nineveh." Two hundred workmen have been excavating the ruins of Babylon for the past thirteen years, bringing to light the fortifications, temples and palaces of the ancient city, with 30,000 objects of art or letters. The excavations are clearing the site for a new city, for military reasons will compel a rebuilt Babylon. The whole region is strategic. And it was among the papers of Napoleon himself, so fruitful in schemes which will be the achievement of a greater than Napoleon, that actual plans were found for the rebuilding of Babylon, with quays, rivers, wharves, and all the equipment of a great commercial city.

Nor is it without dread significance that the modern mind is losing its recoil against the concentrated iniquity summed up in the word Babylon—"the queen of the cities," says Sir William Willcocks, "the capital of the world, the finest city men ever built. Christian man, and Jewish man before

him, has cast over it the ban of superstitious loathing; only the evil of Belshazzar is remembered. My hopes, my ambitions, my work, are bound up with the re-creation of Chaldea."

Chaldea remains one of the moral plague-spots of the world. It is not only that Mesopotamia is the home of the fiercest Mohammedanism; it is even more Satanic. "I spent a week," says Dr. Hume Griffith, a missionary in Nineveh, "with the Yezidi Sheikh, in his mountain castle near the ruins of Nineveh. The priests of these devil-worshippers are all clad in white, and carry with them a wand of office, surmounted by a brass peacock. At the entrance to their chief temple is the figure of a serpent. This is looked upon with great veneration, and is kept black by means of charcoal; each worshiper kisses the serpent before entering the temple. The religious rites, which include the use of hypnotism, are kept very secret, and only practiced between sunset and sunrise."

Babylon will re-erect her head in the one region of open Satanic worship, and amid the most purely Satanic environment in the world; for the false Christ accepts what the true Christ refused—the Kingdoms of the World on condition of worship, and "the whole earth"—therefore the Wild Beast and the False Prophet included—"worshipped the dragon." Rev. 13:3, 4.

So restored Chaldea will require a central city: political and commercial exigencies will make that city the metropolis of the world. Nor need its re-erection, when once planned, be long delayed. Within three years of its great fire in 1871, Chicago arose a more splendid city than was consumed; and San Francisco, fed within a month or two of the earthquake by a fleet of some eighty vessels, bearing from all parts of the world 300,000 tons of building material, has experienced the most rapid construction the world has ever seen. With the exception of nineteen structures of steel and stone, the whole city had been laid in ruins, at a loss of \$500,000,000; yet *within three years* a city more beautiful, more san-

(Continued on Page Thirteen)



# ∴ Divine Healing ∴

J. N. Hoover



THE BIBLE is very clear on the subject of healing. The disciples were given power to heal the sick and there is no record of that power being taken from them, but there is sufficient proof that the sick were healed. Divine healing has always accompanied the preaching of the gospel of Christ, even to this present time. The prayer of faith for the sick, through all of the ages, has been heard in heaven, and God has raised the sick from their bed of suffering.

Many people are not in sympathy with divine healing, because it has been omitted from their Christian training. Healing, like salvation, is obtained under certain conditions which are clearly presented in James, the fifth chapter. God has never failed to hear and answer the prayer of faith. Where there is doubt there is no faith, and where there is no faith God is under no obligation so far as we know to hear or answer prayer.

The doctrine of divine healing has a very conspicuous place in the

## NEW TESTAMENT

Healing is a part of the gospel of our Lord and Saviour, Jesus Christ. According to the fifty-third chapter of Isaiah, healing is a part of the divine program, for it is written, "He hath borne our griefs and carried our sorrows, and with His stripes we are healed." But some who have not come into the full light of this Scripture will say it refers to the sin-sick soul and not to the healing of the body. But is this true? Let us see. If you will turn to the book of Matthew, the eighth chapter and the 16th and 17th verses, you will find an inspired and therefore a correct interpretation of Isaiah's prophecy. "When even was come they brought unto him many that were possessed with devils and He cast out the spirits with His word and healed all that were sick, that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses." To the reasonable mind this is final proof that provision was made in the divine atonement for every infirmity and sickness of man. Dr. A. J. Gordon, the great preacher and writer, says: "We hold that in its ultimate consequences the atonement affects the body as well as the soul of man."

## SICKNESS

is the work of Satan, and as long as he is in the world there will be disease, suffering and death. Your sickness may be the evidence of your own sin, or it may be the evidence of the iniquity of your fathers, back as far as the fourth generation; or, as in the case of the blind man, it may be for the glory of God, not that the sickness is for the glory of God, but that the healing is for His glory.

Much of our sickness is due to the manner of our eating and to the improper mixing of food. Our digestive organs are able to take care of a certain amount of food and an over supply will bring on stagnation, complications, and sickness. We can help God keep these bodies in good condition by observing the laws of health and the proper mixing of food. If we know what to do in order to obtain and retain good health, and do it not, we must suffer the inevitable consequences, for the Scripture declares, "to him that knoweth to do good and doeth it not, to him it is sin." We must remember that in divine healing, as well as in divine salvation, there is the God side and the man side.

## FANATICISM

Divine healing is not a theory but a fact. You will find fanatics in every walk of life. To be a Christian is to be sane, and to be sane is to take God at His word.

We vary in our manner of expression, but because one is more demonstrative than another is no evidence he is a fanatic. The blind man was loud and enthusiastic in his cry to Jesus, but he was not a fanatic. You will never get the evidence of salva-

## Sowing

Sow; for the hours are fleeting,  
And the seed must fall to-day  
And care not what hands shall reap it,  
Or if you shall have passed away  
Before the waving cornfields  
Shall gladden the sunny day.

Sow; and look onward, upward  
Where the starry light appears,  
Where in spite of the coward doubting,  
Or your own heart's trembling fears,  
You shall reap in joy the harvest  
You have sown to-day in tears.

—Adelaide A. Proctor.

tion, the evidence of the Baptism of the Holy Spirit, or the evidence of healing until you demonstrate your faith in the promise of God.

Is the doctrine of divine healing fanaticism? Are the people who throng the churches and missions where the gospel of healing is proclaimed fanatical? Are the thousands of people who testify to the healing of their body fanatics? If it be so, then Jesus was a fanatic, the people who claim healing are fanatics, and the Bible is an array of fanatical impossibilities. Oh friend, let us be sane and permit the Holy Spirit to explain the divine plan which is so clearly stated in the divine Book.

## ARE ALL HEALED?

No, and there is a reason. In one place the Lord Jesus "did not many mighty works because of their unbelief." Healing is an evidence of faith, and where there is no faith there is no healing.

Jesus did not heal every one in the same way. To the man who had been an invalid for thirty and eight years, He said "take up thy bed and walk," and immediately he took up his bed and went on his way rejoicing. This is instant healing. To the ten lepers Jesus said, "Go show yourself to the priests," and as they went they were healed. This is progressive healing, but in either case it was divine healing, and God's program is the same to-day, for He is unchangeable.

Prayer changes things, but not always in a minute. Sometimes it requires days and weeks before there is a visible answer to your prayer. Sometimes it is necessary to stand still and see the salvation of God. Sometimes it is necessary to roll the stone away before God can consistently answer your prayer.

Because the sick are not healed immediately when you pray is no evidence your prayer is not granted. Never lose sight of the fact that "all things work together for good to them that love God, to them that are called according to His purpose."

Do not expect God to do what He has told you to do. If you want healing you must pray; you must believe His word; you must exercise faith; you must live a clean life; you must be filled with the Holy Spirit and you must observe the laws of health. This you can do and more than this God does not expect.

The great question is not, has Christ power to heal, but have we the faith to accept healing in His name? What Christ has done, Christ can do, for "He is the same yesterday, to-day and forever."

## How the Lord Sent Revival to China

The Editor Reviews a Remarkable New Book

*Pentecost for To-day* We have just finished one of the most delightful books it has ever been our privilege to read, Dr. Goforth's "By My Spirit."\* The book has such a distinct Pentecostal note. From the very beginning of the volume, Dr. Goforth shows where he stands as regards the operations and manifestations of the Spirit. He states: "My conviction is that the divine power, so manifest in the church at Pentecost, was nothing more or less than what should be in evidence in the church to-day. Normal Christianity, as planned by our Lord, was not supposed to begin in the Spirit and continue in the flesh. In the building of His temple it never was by might, nor by power, but always by His Spirit." Speaking of the disciples, Dr. Goforth says: "They were not the Lord's efficient co-workers and never could be until Spirit filled. This divine empowering is for us as for them. We, too, may do the works which the Lord did, yea and the greater works. The Scriptures convey no other meaning to me than that the Lord Jesus planned that the Holy Spirit should continue among us in as mighty manifestation as at Pentecost."

*No Respector of Places* In the early part of the book, Dr. Goforth tells of the longing of his heart for revival. He was privileged to visit the scene of a gracious outpouring of the Spirit in Korea, and came back to Manchuria looking to the same Holy Spirit to do through him the same thing in China. His first effort was in Mukden. The missionary in charge was unsympathetic and so was his wife, who did not stay for the meeting but went off to visit a friend. No extra prayer meetings had been held. The church was divided into two bodies and they would not unite. Dr. Goforth went to God and said, "What is the use of my coming here?" The Lord said to him, "Is it your work or mine? Can I not do a sovereign work? 'Call upon me and I will answer thee, and will show thee great things, and difficult, which thou knowest not.'" Jer. 33:3 R. V.

\*"By My Spirit" by Jonathan Goforth, on Sale at the Gospel Publishing House, Springfield, Mo., \$1.75.

*What Followed* In response to prayer God worked. Dr. Goforth relates "Early next morning one of the elders came to see me. As soon as we were alone he burst out weeping. 'In the Boxer year,' he said 'I was treasurer of the church. The Boxers came and destroyed everything, the books included. I knew I could lie with safety. There were certain church funds in my keeping which I swore I had never received. Since then I have used the money in my business. Yesterday during your address I was searched as by fire. Last night I couldn't sleep a wink. It has been made plain to me that the only way I can find relief is to confess my sin before the church and make full restitution.' After my address that morning the elder stood up before all the people and laid bare his sin. The effect was instantaneous. Another member of the session gave vent to a piercing cry, but then something seemed to hold him back and he subsided without making a confession. Then many, moved to tears, followed one another in prayer and confession."

*An Elder's Confession* Two days later, after the address, Dr. Goforth gave a call to prayer. "Immediately a man left his seat and, with bowed head and tears streaming down his cheeks, came up to the front of the church and stood facing the congregation. It was the elder who, two days before, had given vent to that awful cry. As if impelled by some power quite beyond him, he cried out: 'I have committed adultery. I have tried three times to poison my wife.' Whereupon he tore off the gold bracelets on his wrist and the gold rings on his fingers and placed them on the collection plate saying: 'What have I, an elder of the church, to do with these baubles?' Then he took out his elder's card, tore it into pieces and threw the fragments on the floor. 'You people have my cards in your homes,' he cried. 'Kindly tear them up. I have disgraced the holy office. I herewith resign my eldership.'

*The Deacons and Pastor* "For several moments after this striking testimony no one stirred. Then, one after another, the entire session arose and tendered their resignations. The general burden of their confession was: 'Though

we have not sinned as our brother has, yet we, too, have sinned, and are unworthy to hold the sacred office any longer.' Then, the deacons one by one got up and resigned from their office. 'We, too, are unworthy,' they confessed. For days I had noticed how the floor in front of a native pastor was wet with tears. He now arose and in broken tones said: 'It is I who am to blame. If I had been as I ought to have been, this congregation would not be where it is to-day. I am not fit to be your pastor any longer. I, too, must resign.' Then there followed one of the most touching scenes I have ever witnessed. From different parts of the congregation the cry was heard: 'It is all right, Pastor. We appoint you to be our pastor.' The cry was taken up until it seemed as if everyone was endeavoring to tell the broken man standing there on the platform that their faith and confidence in him had been completely restored. There followed a call for the elders to stand up; and as the penitent leaders stood in their places, with their heads bowed, the spontaneous word of confidence was repeated: 'Elders, we appoint you to be our elders.' Then came the deacons' turn. 'Deacons, we appoint you to be our deacons.' Thus were harmony and trust restored."

*Missionaries and People Revived* The missionary, who had been so indifferent at the beginning, ran forward at one meeting crying: "Oh, pray for us missionaries; for we need it more than any of you." His wife, whose indifference to the meetings had caused her to absent herself, returned from her visit several days before the services ended. But it was not too late. Her heart was won, and she became, if anything, even more consecrated than her husband. On the last day of the meeting the native pastor said to the people: "You people know how many elders and members of this congregation have drifted away. Oh! if there were only some way of bringing them back." At these words the whole audience stood up as one man and united in prayer for the lost sheep. They prayed as if the souls of those wandering ones were the only things that mattered. It was like a mother pleading for the return of her rebellious son. That year hundreds of members, who had drifted away, returned to the fold. Most of them confessed that they did not think they had ever really been converted before.

*Many Revivals* It is a great inspiration to read story after story of glorious revivals in many places in different provinces of China. Again and again in response to prayer God broke down the opposi-



tion of men and devils. In one place where Dr. Goforth did not have the fullest co-operation of the missionaries he learned that they sent forth the report, "Mr. Goforth has lost his power. He preached for ten days at —, with hardly any result!" In this way the missionaries of that station succeeded in clearing themselves. Dr. Goforth says: "Sometimes I wonder if it ever really occurred to them that they might be in any way to blame." But at the meeting that followed, God came forth in a marvelous way: "Altogether five hundred men and women acknowledged Christ as Saviour for the first time.

*The Sick Healed* Referring to a special outpouring at Putoupeichen, Dr. Goforth says: "I have been present at movements which have been more powerful, more far-reaching, perhaps, but none where I have felt so completely conscious of the Spirit's controlling power over a large body of people. It did seem as if every vestige of opposition had been swept away and that Christ alone was exalted. A wonderful testimony meeting was held on the last evening. One remarkable thing about these testimonies was the great number who claimed that, on that sixth morning when the Spirit's fire had swept so irresistibly through the audience, they had been healed of their bodily ailments. In my addresses, I had made no special mention of divine healing. Yet here was the testimony of these people that suddenly, at some crucial moment, that which ailed them passed away. On another occasion, in a neighboring province, I heard similar testimonies to divine healing. In both instances, according to the evidence of the witnesses, the experience coincided with the moment of intense conviction."

*Revival Notes* After telling of numerous revivals Dr. Goforth, in the last chapter of the book, gives some valuable suggestions concerning revival work. He says: "We wish to state most emphatically as our conviction that God's revival may be had when we will and where we will. That peer of evangelists, Mr. C. G. Finney, believed that any body of Christian people, provided they whole-heartedly and unreservedly carried out God's will, could have revival. Mr. D. L. Moody was continually urging that Pentecost was merely a specimen day. Most certainly is it not to be misunderstood that the Orient is peculiarly suited to revival. We have seen audiences in the homelands moved in exactly the same way as in China, though it usually takes longer. But, whether it takes a day or whether it takes two weeks, the principle is clear that any group of

seeking Christians may receive the full blessing of Pentecost. Our reading of the Word of God makes it inconceivable to us that the Holy Spirit should be willing, even for a day, to delay His work. After all, what is revival but simply the Spirit of God fully controlling in the surrendered life? It must always be possible, then, when man yields. The sin of unyieldedness, alone, can keep us from revival.

*Prayer First* He further states: "The history of revival shows plainly that all movements of the Spirit have started in prayer. The Bible does not tell us very much of what went on in that upper room in Jerusalem between our Lord's ascension and the day of Pentecost. But we may be reasonably certain that that little band of disciples begrudged every moment that was spent off their knees. The day of Pentecost told best what had passed in that upper room. We know, too, that all subsequent outpourings of the Spirit were linked with prayer." Referring to the wonderful work of the Moravians he says: "Was there ever in the whole church history such an astonishing prayer meeting as that which, beginning at Herrnhut in 1727, went on one hundred years? It is something absolutely unique. It was known as the 'hourly intercession.' And it meant, that by relays of brethren and sisters, prayer without ceasing was made to God for all the works and wants of His church. In this case it kindled a burning desire to make Christ's salvation known to the heathen. It led to the beginning of modern foreign missions. From that one small village community more than one hundred missionaries went out in twenty-five years. We will look in vain elsewhere to match it in anything like the same extent. But is there any reason why the Moravians should not be matched to-day? It is not likely that the eternal Spirit has grown weary. Surely we may count on it that the blessing is waiting for us if we will only get down on our knees and ask for it. 'What is the secret of revival?' a great evangelist once asked. 'There is no secret,' he replied. 'Revival always comes in answer to prayer.'"

*Back to the Bible* He further states: "We wish to affirm, too, that we can entertain no hope of a mighty, globe-circling Holy Spirit revival without there being first a back-to-the-Bible movement. The author of the Bible is being greatly dishonored these days by the doubt cast upon His Word. There never has been a revival except where there have been Christian men and women thoroughly believing in and whole-heart-

edly pleading the promises of God. The Sword of the Spirit, which is the Word of God, is the only weapon which has ever been mightily used in revival. Where it has been given for what it claims to be, the Word of God has always been like a sharp, two-edged sword, like fire, and like a hammer that breaketh the rock in pieces. When Luther got the Scriptures translated into German, that country was lost to Rome. I think I can safely say that, during the forty-one years that I have been on the foreign field, I have never once addressed a Chinese audience without an open Bible in my hand, from which I could say, 'Thus saith the Lord!' I have always taken it for granted that the simple preaching of the Word would bring men to Christ. It has never failed me yet."

*The Work of the Spirit* Lastly, Dr. Goforth emphasizes the work of the Holy Spirit. He tells of his keen pain and disappointment at the Missionary Conference in Edinburgh in 1910. "Of the many who addressed that great missionary gathering, not more than three emphasized God the Holy Spirit as the one essential factor in world evangelization. Listening to the addresses, one could not but conclude that the giving of the gospel to lost mankind was largely a matter of better organization, better equipment, more men and women. Symptoms, indeed, were not lacking that a few more sparks might have precipitated an explosion. But no, the dethronement of the idol of ecclesiastical self-sufficiency was apparently too great a price to pay. But, brethren, the Spirit of God is with us still. Pentecost is yet within our grasp. If revival is being withheld from us it is because some idol remains still enthroned; because we still insist on placing our reliance in human schemes; because we still refuse to face the unchangeable truth that 'It is not by might, nor by power, but BY MY SPIRIT.'"

### The Modern Dance

The President of the American Society of Dancing Teachers said recently, "Dancing approved now in high society would have not been allowed in house of ill fame a few years ago."

At the age of 84 Robert Govett testified: "I have never given up anything for God but He has always given me something instead that I value more."

While "it is a fearful thing to fall into the hands of the living God" (Heb. 10:31), it is the most blessed place for a guilty soul who is penitent.—M.

# The Blind Pastor of Korea

A TRUE STORY FOR YOUNG AND OLD

James S. Gale



AMONG the most noted Christian leaders of the Far East to-day is Pastor Keel, of Pyengyang, Korea—a blind man.

Often has he spoken to me of how he first came to a knowledge of the truth. He had been a Taoist, it seems, seeking God for many years. Along with two special friends, it had been his custom to go to the hills to pray, or to a retired monastery for long nights of vigil. One of the Taoist set seasons is *paik il keedo* (a hundred days of prayer), the object being to keep recollection constantly on the go; to keep awake, not to fall asleep once in all that time. If successful, assuredly you will find God. Such was Keel's understanding.

Various ways and means were resorted to to keep awake; pouring water on the head, for example, or placing a block of wood on it, like a flat hat, so that a nod of sleep would drop it on the floor with a bang to awaken the sleeper. What a labor! Through rain, and snow, and nights of starvation, all for just one thing—to find God. They had heard, these three, that God had been found by men of other nations, and so they too would seek until they found Him. Keel was the leader, tremendously in earnest.

In their search they had heard of a foreign teacher, newly arrived in Pyengyang—S. A. Moffett. They had heard of *Ma Moksa* (Moffett), and bent their steps in his direction.

Being all of them peculiar Oriental fellows who never think three thoughts in succession as we do, they stole up to his place by night. In the darkness they peered through a chink of the sliding window, and there they saw him—tall and spare, fair-haired, dressed in tight-fitting Western garments, and sitting at a table. They sit on the floor. All this was strange to them, not to say uncanny, but they must needs hold on and hear what he had to say on religion, for he was reading a book, and books tell of religion.

Thus it came about that Keel's long search for God ended, by and by, in the little room where sat the missionary. Here it was that his nights of prayer and agony, fighting sleep, etc., were changed into ecstatic visions of

Jesus, all-powerful, all-loving, all-wise.

Keel's was a joyous conversion, and joy has been the keynote of his life. But his eyes were going blind. The shadows began to draw down, and for years he has been led about by the hand. Still, never a complain, never a murmur! Instead, a clarion call to God, with evangelistic services everywhere, attended by bursting crowds. So often the Western evangelist lands in Korea, and, by means of an interpreter, through a host of unfamiliar thoughts, illustrations, and expressions, thinks to bring a compelling message to the Oriental mind; but it cannot be done. It is universally a failure. Only the man who has lived their life, entered into their thoughts, sat among them for years, and eaten of their food, can in some measure approach it. Keel, however, from the crown of his head to the tip of his pointed shoe, is an Oriental, who knows what it is to be born miraculously into a new life, all on fire. How his voice has vibrated through Korea from end to end!

Only last year, at Wonsan, when he was preaching, a group of young Koreans, taught of Russia, calling themselves Bolsheviks, came into the house, listened for a time, and then shouted, "Fool! The Holy Ghost! Who ever saw the Holy Ghost? Stop it, or we'll make you. You take all the sense and soul out of our people by your sermons." There was a stampede for a moment, a fight, then these Bolsheviks rushed the place in an attempt to hurl Keel from the platform. But it ended in other young men, who had merely come to see, taking Keel's part—and winning out. Peace was restored, and the brave champions of the preacher bowed gently down, and confessed their faith in Christ as Saviour.

On his return, Keel called on me, and with a ringing note of cheer told me all about it. "Such a time as we did have," said he, "never anything seen like it; but it ended in blessing. God was with us." Such is Keel today—strong physically and spiritually, a valiant soldier of Jesus Christ.

The year 1907 was a very remarkable one in the history of Korean missions. The spirit of prayer seemed borne down on missionary and Korean alike. More and more intensely grew

the feeling that prayer alone could win through. There was nothing else in life; no other objective point—just this, and this only. It was God's to give, and the time had come. They would keep on. Let everything be forgotten but just to pray.

January 14 was the marked night. One missionary said to me, "We all felt that something was coming, and thus the Spirit of God seemed to descend. Man after man arose, confessed his sins, broke down, and cried. Until 2 a. m. the meeting went on, with confession, weeping, and prayer."

The next night Keel was to lead. Elder Chung Ikno said to me, "From the first it was not Keel that I saw. Keel is blind, and his face marred, but now, as he spoke, his look was one of great majesty and power; a face on fire with purity and holiness. It was Jesus; it was not Keel. He spoke on John the Baptist, the prophet who had called on men to repent and confess. "The flashings of Sinai were over and about us. There was no escape," said Chung, "God was calling."—This was the opening of a great revival, led by Keel, the beneficent effects of which are felt still to-day. Through all this time faithful and true has he been.

Keel is a man of abounding illustration, example, story. They pour forth from his memory-vaults in unstinted measure. Here is one he told me in a sort of Oriental whisper. "I do not tell this story in the pulpits," said he, "never do. Ignorant people would quite misunderstand it, and think me mad. It would do more harm than good, but I don't mind telling you, Moksa—you will understand. It is a mystery to me that I have no explanation for. All I know is that the facts are as I state them. It is this: An acquaintance of mine, a man named Kim, fell ill and died. He had been an average, unimportant church member for a year or two, and now he was gone. Great was the consternation in the home, for Kim was the support of the family, and was still a young man. Friends called to condole.

"But a startling thing happened. Five hours after the so-called death Kim suddenly rose up, shook himself back into consciousness, and spoke to the assembled mourners. 'Friends,' said he, 'I've seen wonders. I have been all the way to heaven and back.' With startled faces his hearers looked at him. Was it a dream, or was he really alive? for, of a surety he had been dead. Inquiry was made as to where he had gone and what he had seen. 'When I died,' said Kim, 'I was taken by an angel company up to heaven, and there I met Yee Yodam, the leader of the church in Tamyay,



who had just died also.' The listeners knew of Yee Yodam, and the announcement of his death was a startling piece of news. 'We were carried up to heaven,' continued he, 'beautiful beyond anything I had ever dreamed of, both of us lovingly welcomed by angel bands, especially Yee. Reaching a gateway that seemed to lead to the Great City, he was invited in, while I was directed aside to another. Separated from him regretfully, I was led along to a portico, also of exceeding great splendor. Into it I entered, but was stopped by an angel, who said to me, "Your companion has passed on to his reward, for, when on earth he was a good and faithful servant, who earnestly told others of the love of God. You, however, must go back again for a new opportunity. Try to do better; be more faithful." My regrets at having to leave this region of delight were beyond words. I begged that I might stay, but it was not to be, and so I am back once more, and am determined to do better.'

"'But what about Yee Yodam?' asked the company. 'Yee Yodam is in heaven,' said Kim, 'for I have just

been with him, and we have walked the golden streets together.' So emphatic was he that one of the hearers started at once for Tamyay, four miles off, to see how it really had fared with Yee Yodam. Arriving at the village, he inquired as to the leader of the church, where he lived, and how he was. 'He is dead,' said the man addressed. 'Dead?' Sure enough, signs of mourning were evident. On going to the home he found that the faithful leader of the church had passed away that day, according to the message brought by Kim on his return from heaven."

With the exception of the proper names, which are somewhat dim in my memory, this is the story that Keel told me in the quiet of my room. "It is strange," said he, "and should be mentioned only guardedly, seeing we know not the mystery underlying the doings and dealings of Almighty God."

Such is blind Pastor Keel. I can see him now, in imagination, as he moves about the city of Pyengyang, led by the hand, helping this one, blessing that one, cheering another in his round of Christian service.

ing, "Do him before he does you."

*"Vengeance is Mine; I will repay . . . Therefore if thine enemy hunger, feed him; if he thirst, give him drink."*

The assurance that God will repay is immediately followed by a command introduced by a "therefore." "Therefore," God is saying, "because I will repay, and because the man who has injured you will be an object of pity, and will be in need of all things, feed him and give him to drink." When the man realizes that God is dealing with him because of his having harmed a child of God, seeing that harmed child feeding him and caring for him will make his punishment the more intolerable, because it will tend to bring about shame and contrition, hence the Lord adds, "In so doing thou shalt heap coals of fire on his head."

Sometimes it seems that God does not repay; but God is often hindered because we take the matter in our own hands, and then He lets us work it out the best way we can, which is often poor enough.

The directions for settling private disputes set down in such detail in the 18th of Matthew are seldom obeyed: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

If some one inquire *how* God will repay, the answer is, He has not revealed that. In many cases men injuring God's saints, when the saints made no effort to defend themselves, have suddenly fallen down dead. At other times their cattle and other stock have died; drought and pests have destroyed their crops; banks have failed and their money has been lost; sickness has followed them, as in the case of King Herod. God does not say how He will repay, but He certainly says He will repay. In the language of boys, God "will take it up." This reminds us of His warning that we touch not His anointed and that we do His prophets no harm.

Our pastoral observation over a very large church has led us to expect to see terrible failures among those who carry their heads high among their brethren.—Spurgeon.

## Tit for Tat

By Chas. E. Robinson

*Vengeance is Mine; I will repay.*  
Rom. 12:19.

A lot of people do not know this. They suppose it is their privilege, even their duty, to defend *themselves*. There are many things the world does which are as natural as breathing, but which a saint must not do. To give an aggressor as good as he sends, "tit for tat"; to get even; to teach him, by punishment, are all sound principles recognized in the world as the true course for any self-respecting man to take. A man who will not take his own part, who will not put up his fists, either actually or figuratively is, by the wise ones of the world, considered almost beneath contempt. If a boy says to another boy, "You're a liar an' yu dasn't take it up," it is a challenge eminently well calculated to bring into action at once all the pugnacity there is in the challenged boy. If he is little compared to the aggressor he may say, "Wait till my big brother comes. He'll take it up."

Not only boys but men, and nations even, live on this principle. It is that which makes wars both between

nations and between private citizens. It is that principle of getting even which is back of the deadly feuds which have terrorized some communities for generations. It is that principle that has caused fine men to go forth, contrary to their better judgment, and against the best interests of all concerned, to fight duels with deadly weapons. To avenge ourselves is natural, and well nigh universal, as a rule of conduct in the world, but it is one of the things we leave behind us when we give ourselves away to the Lord Jesus.

Vengeance is *Mine*, God says, and He follows it right up by the assurance that He will repay. If vengeance be His, then we take upon ourselves the work and functions of God when we try to take vengeance. God says, "Turn the other cheek"; but the "old man" says, "Get even with him." If a man would compel a saint to go with him a mile God says, "Go with him twain." When a man cheats you in the world, the best wisdom the world knows says, "He did you—do him." It often goes further of course, say-

## -:- The Gospel in Foreign Lands -:-

### A Veteran Enters the Lord's Army

J. D. Wells

"The way of the Lord is past finding out."

To have lived one hundred years and come to the end of the century and to the edge of eternity; to have lived in the early years of a new born nation and to have arrived at an age when that nation had become one of the leading powers of the earth; to have lived among the wilds of nature in an uncivilized, undeveloped part of this great country and to have seen the first white man come as a conqueror to the land, to have been born in an elk skin "wick-iup," living close to nature's heart, untrammelled by the ways of civilization; and, at the end of that century, to have found God, is the experience of Aunt Fanny, a Hoopa Indian woman now living at Hoopa Indian Reservation, Calif. She has for nine years now had the experience of the Baptism of the Holy Ghost.

Aunt Fanny's earliest recollection is of standing as a little girl, on the banks of the South Fork of the Trinity River. Hearing a noise on the other side of the river, she looked up startled, and saw coming towards her two of the strangest looking men she had ever seen; they were unlike any thing she ever heard of before, as they were white and dressed in strange garments. Were they gods? Were they creatures sent down by the Great Spirit out of the Thunder Sky?

The women and children ran and hid but the men gathered, eyes wide with wonder, as they had never seen white persons before. With much talking and sign language the chief told four of the men to cross over and get them in a canoe, as they saw that the white men were very tired and worn.

They learned that they were Spanish from a thousand miles

*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.*

South, who had wandered away from a party on the other side of the mountains.

They stayed about "three moons," and went on westward to the "water that was salty." Afterwards came many white men, hunting for yellow stones (gold). Troubles arose and many Indians were killed by "sticks that smoked and made a big noise."

Then came the soldiers and the Indians all ran into the hills and hid although they could look down and see the soldiers every day.

After a short time the soldiers went away and then the Indians came back down to the river; and how happy they were, all feasting on fish again and the children playing in the warm sand. Aunt Fanny's husband, while hunting with a white man, saved him from being killed by a bear, by sending one of his flint-pointed arrows through its heart. The man in his gratitude gave him his first gun, which was a wonder-

ful possession in those days, and made him the envy of the whole tribe.

Hearing a noise early one morning out by the tree where they kept a deer hanging, Aunt Fanny saw a big mountain lion standing on its hind feet, chewing on the deer. Although she had never fired the gun, she had been shown how to sight and pull the trigger, and taking a rest along the side of the "hogan," or dug-out, she took good aim and pulled the trigger, the gun kicking her back into the hogan where she lay, more dead than alive from fright, as much from the noise of the gun, as from the mountain lion. When her husband returned about noon he found her hid in one end of the hogan and the dead lion under the trees.

After the miners came she learned to chew and smoke tobacco, and used Pedro for fifty years, but accepting Christ as her Saviour she no longer had use for it and lost even the taste for it.

At the advanced age of 109 (1929) her eyesight is very keen, as only this last summer, I asked her if she could see the snow on Trinity Summit twenty miles away and she tipped her head sideways and said, "Yes, two spots."

At the time of her conversion she walked with two canes and was badly stooped over and had a slight paralytic condition of mouth and arm, but she was baptized in water when one hundred years old, and

came up out of the Trinity River, speaking in other languages, was tossed over on the sand bar in the sun where she lay for an hour and a half speaking in Spanish, recognized by the minister who speaks it fluently, and as she stood up she straightened up as straight as ever with the paralytic condition gone. She now walks all over the valley, sometimes eight to ten miles, chops her own wood, and carries her water a half mile, besides taking care of her own new house, which has been built



*Aunt Fanny, 109 years old, a convert from among the Hoopa Indians, and filled with the Spirit of God*



and furnished by her many friends. She is only four and one half feet tall and walks to-day without a cane, except when traveling at night to and fro from meeting, then she goes with a cane in one hand and a tin candle stick with candle in the other, becoming a known character by the candle light. May our lights shine as brightly as hers.

Fanny has outlived all of her known relatives, and many of the men and women of the reservation knew her as an old woman when they were children.

Her mind is keen and alert and she answers questions immediately. She tells of the early wars among the tribes before the white man ever came, and how their treaty was made under a large Redwood tree on the hillside above Korbel, Calif., where the Indians still come and shoot their arrows into the tree, remembering that they promised on each anniversary (in Sept.) to shoot arrows into the tree instead of into one another.

She tells how in the early day, they gathered and (made medicine) or prayed to the Great Spirit, that He would heal the sick as they laid on hands.

Every one on the reservation welcomes Fanny for a stay at their home, as they feel that God will bless their household while she is present, and this seems to be a truth.

Before her new house was built near the church, she used to walk as much as ten miles to meetings, returning home the next day, sometimes many miles more, in order to tell of God's working in the meeting. So her life has proved a blessing to many.

Three years ago we brought Fanny to Eureka, Calif., the second time that she had ever been out of the hills, and took her through the Woolworth store, and to see the astonishment and delight in her eyes was well worth the trip of 50 miles, and when asked what she wanted most, she picked out—mouse traps!

My lasting remembrance of her is as we were leaving her a short time ago. She sat on the porch, crying, as we climbed into the car. I reached over and lowered the glass and said, "Keh-ne-niah nu-huh" meaning in the Indian language that "The Angel Spirit (Jesus) is coming soon." She threw up both hands, fingers pointing towards heaven, and said, "Oh Glory!"

#### CHANGE OF ADDRESS

Brother and Sister J. J. Mueller have changed their address in India, and may now be reached by addressing mail to Assemblies of God Mission, Dehra Dun, U. P., India.

## News From Many Lands

NAGOYA, JAPAN

J. W. Juergensen

During the past month there have been about thirty souls dealt with and eight saved. We just closed a week of special meetings. Am still having translation work done and have a few tracts ready for publication. I am waiting for funds to publish the same. The tracts which have been published have proven a great blessing to our work in Japan already.

### "GOD IS DEAD, HE FORGOT US LONG AGO"

The above words are said to have been spoken by the pygmies of the Belgian Congo when first approached by a missionary of the Unevangelized Africa Mission. Our hearts are sad as we note there is a decided falling off in missionary offerings this month so that we are \$5,000.00 short of the amount we received three months ago. This will mean a holding back of missionaries who are ready to go and tell the story to those who may feel that God had forgotten them in view of our neglect to reach them.

Dear fellow laborers, shall we not make a special effort to bring up the offerings this coming month and prove ourselves faithful stewards of the funds entrusted to our care, so that the work of the Lord may be unhindered?

TA CHANG, SHANSI, CHINA

Alice Stewart

During the past month the Lord's blessing has been upon the station here in a special way. At least eight have received the Baptism with the Holy Ghost speaking in other tongues.

The North China Pentecostal Bible School opened here the 15th of October with Brother David Landis as principal and Mr. B. T. Bard and Mrs. David Landis as teachers. The Lord is blessing the students and out of the 8 who have received their Baptism, five are Bible students. Thank God, we have received a few drops of latter rain, but we are looking for copious showers.

TIBETAN BORDER

W. E. Simpson

We were away on our last trip among the nomads just a few days less than six months, or a hundred and seventy-four days to be exact. The Lord was surely with us protecting us from the many bands of robbers that roved the country. He led us as far as Gongwa, the chief and most difficult to reach of the Golok tribes. I

have attempted to go there three years in succession and each time was hindered. But this time the Lord graciously opened the door and permitted us to go there and reside nearly a month among them. We had numerous opportunities of preaching the gospel to those people who had never seen a white man before. But is a month or even two months enough time in one tribe? We would like to be able to stay a year or so in each place of the sixteen tribes we visited, and then there are so many more on every hand. That is why I am always appealing for workers.

MATAGALPA, NICARAGUA

Mrs. Radley and Miss Williamson

We are glad to be able to tell you that the work is moving on, not in a great way, but we have had several definite answers to prayer, and we feel very much encouraged to pray and trust on. About two months ago we had the joy of seeing a young couple who were backslidden and separated come back to the Lord and be reconciled. Then on Friday I was called to pray for a man who had been backslidden for two years. He had also sent for two of our other believers. When we entered his bedroom he arose and greeted us with these words, "Quiero oracion." And with that he fell upon his knees and began to weep like a baby, crying out to God to have mercy on him and to save him. It is needless to say that we cried with him, such a scene would touch any one's heart, and as we wept and prayed, how we all could sense the sweet presence of the Master. It almost seemed we were on holy ground. What a wonderful time we had in this little hut with its dirt floors, its crude furniture, and its walls made of pieces of tin and wooden boxes. But that was of no importance, the Lord is no respecter of persons or places and He surely did meet us in such a precious way. As we waited before the Lord and continued in prayer the glory of the Lord filled the place and we were all lost with the Lord. We tried to rise to our feet several times but each time waves of glory would flood over us and we began to praise the Lord all over again. I wish you could have seen the face of this native when he arose from his knees, a "new creature in Christ Jesus." His face was all aglow. That evening he and his wife and baby came out to the service, that being the first time in two years. So we feel we have much to thank the Lord for and feel very much encouraged to pray for others who are wandering sheep.

## News From Many Lands

### THE GOSPEL IN YUNNAN PROVINCE

*Mr. and Mrs. L. G. Bolton*

God has graciously wrought in our midst and there has been a moving of His Spirit ever since. Three Sundays ago, while the Word of God was being preached, a wave of conviction came over the meeting, the Holy Ghost was working in the hearts of the natives and when the invitation was given, two young men responded to the call and came out to the altar and went on their knees, crying to God for salvation. The other Christians gathered around them, praising the Lord with a loud voice, while at least a hundred un-saved Chinese looked on. Then these two got up and boldly confessed Christ as their Saviour. We felt led to call a week of special prayer and have had the blessing of God in our midst. One Chinese, who was always so very quiet, received the Baptism with the Holy Ghost and spoke in several languages, including a few words in English. Praise God, He is the same out here in far away China—the Pentecostal power works just the same with these Chinese. He needed a bit of teaching afterwards as he thought he could not speak in Chinese again. Of course the enemy was stirred up and many of the others were frightened. During these meetings another Chinese got a touch and realized he was bound by the enemy, and that he could not praise the Lord, so we prayed with him and he seemed to get a measure of deliverance. The next Sunday morning intercessory prayer came on him and he cried out to God to save souls. Many people hearing it came in to the meeting and stayed through the service. He has asked us to pray that he will get free and receive the Holy Ghost so we are having another week of prayer and expecting God to work on.

We also do praise the Lord for the way He has helped us in fixing an electric light plant on our compound. We had a dynamo given to us in the States by a dear brother in the Lord and brought it in faith but did not know the many obstacles that would face us. I wanted to run it by water power in the city but the Chinese magistrate said the people would be afraid and asked us to install it outside the city about a half mile away so we rented an old mill house and started making the water-wheels. Then about fifty old women came and made a row, saying the electricity would eat up all the water and they would have none for their fields of rice. After assuring them, it

would not eat a drop, we went on with the work. Then in leading the wires across to our house, we had to pass over a graveyard and the people objected, saying the wires or electricity would disturb their dead but we went on in spite of all these difficulties and now we have splendid lights all over the compound which will save us getting up the oil which is so expensive, and often leaks out on the way, or has water added. For weeks we have had hundreds of people come for miles around to see the wonderful lights of the foreigner. We also had some good meetings with them. They think it is wonderful to see a circular saw, flour grinder, etc., being run by electricity. A lot of these natives were afraid of us and of the wires, but are coming to see now and would like lights in their own houses.

Some weeks ago, about a hundred Chinese soldiers came here and nobody knew whether they were robbers or soldiers, and the people have had to feed them. The head one came to see me as he was sick. After exhorting him, we got him on his knees praying for healing and the next day, he came back and said he was well. We have been caring for the sick, stitching up wounds and pulling teeth—all comes in a missionary's life.

There has been trouble with the Tibetans Lamas or priests a few days north of us—about fifty priests came out robbing and burning houses. Our Christian boy's mother was robbed of all that she had. Weihsi soldiers were sent to fight them, and three robbers were killed.

My sister and her husband—Mr. and Mrs. Fisher—who have been here for a time, are opening up a new station six days from here at Lan P'ing which is also a needy field untouched by the gospel. Some workers are going from here to help them. We thank God for this new step for the furtherance of the gospel, as there will be other tribes reached in that district as well as Chinese. We are all laborers together with Him and have each one our part to do for Him, who gave His All for us. Surely we can put the things of time on one side and work heartily for Him for it is only till He comes.

Please pray for the salvation of the post master here, also for God to raise up real Lisu teachers and leaders in our different Lisu districts (in one place, they meet together to sing and pray, but have no one to teach them or preach to them). Also please pray for peace in our borders so that the

work will not be hindered by the enemy and that we can work on in peace. I have wanted to go on a trip among the Lisu but because of the many soldiers here, we have not been free to go and the Lisu have been afraid to come in.

CAWNPORE, INDIA

*N. P. Thomsen*

A young girl in one of the zenanas who had drunk in the gospel story with eagerness took sick and passed away suddenly. The people of the house say that just before she breathed her last she raised her hands toward heaven and entered into the presence of her Maker with a smile that lit up her face. We believe she had grasped the Truth and our hearts rejoice to know that even in such a dark place as a zenana the light of the gospel may penetrate. Praise the Lord.

KENNEDY TOWN, HONGKONG, CHINA

*Mattie Ledbetter*

I would like to tell a little about our blind boy. Though he is 21 years old now, I took him when a little tot singing on the street for pennies to buy rice. One cold day I saw the tears running down his grimy cheeks, although he was usually cheerful. I put him in a blind school. He learned rapidly and now he is developing into a preacher. He commands attention, has a very lovable disposition and he is a marvel at music. Can play any kind of instrument, piano, organ, violin, accordion, or cornet. These are all he has had a chance at. He also gets out and goes up and down the streets alone and up and down the stairways and gives out tracts. He reads the Bible as well as a seeing person. Pray that he may be used to win many souls.

CHIH-TS'UN, YUNNAN, CHINA

*Grace Agar*

At Meng-Tse, our outstation, several have been saved this month. Eight hundred Gospels have been sold by our colporteurs and villages have been visited for days at a stretch. After such a trip they return for a day or two and then go out again in spite of perils of bandits.

At Meng-Tse where we two take turns spending week-ends, and where we have an evangelist and wife in charge, living on the promises, we have a full house attending meetings and a lot of earnest Christians, two of whom have the Baptism. On September 30 an outlaw general named Li Si Ling-Kuan invited over forty of the lead-



ing men of Meng-Tse to a feast. Both the present and the former city official, some military officers, and the most influential men of the town were in attendance. A Christian preacher was also invited but he felt he had better not go. Praise God, that he did not go for as the feast proceeded to the third course, soldiers entered and bound all the forty-odd guests and carried them captive away to another city, demanding about \$50,000, native currency, for the ransom of each man.

Our colporteur, Mr. Ma, met robbers on one trip, but he showed them the Gospels he was selling and told them he belonged to the Gospel Hall and they said, "Pass on." On the last trip he made around to the villages, he saw the robbers with swords and guns looking down on him from a hill, but again the Lord caused them to leave him alone.

KAYA, FRENCH SUDAN

A. E. Wilson

About three weeks ago a little crippled boy who is a Christian was very sick. He had a large abscess on his ribs and to the back. For several days he was so sick that he could not take any food. He was so weak he could not be up. A Mohammedan teacher had been tormenting him and telling him that God had no Son. He tried to persuade him to desert the Lord and take some medicine which, he said, would be an immediate cure. Though the boy was suffering intensely and was so weak he could hardly talk, he told the Mohammedan teacher that if he died, and even if he went to the fire place, as he said, he would die and go there believing in Jesus the Son of God who was his Saviour. The next day he was very sick and he sent for us to come and pray for him. He was lying on his bed and was so low that he could neither speak nor open his eyes. He was shaking all over and was burning up. Surely he could not have lasted long in that condition. BUT GOD! Bless His holy name! He gave us the prayer of faith. As we laid our hands on him, anointing him and praying in the name of Jesus, one could see that resurrection life was flowing in, and when we were through praying he could both open his eyes and talk. His body cooled off and as he was commanded to arise in the name of Jesus, his faith was quickened and he arose. That evening he was able to sit outside and visit a little. The abscess broke and soon all the corruption was drained out. "I am the resurrection and the life."

Can you bear to be questioned by conscience in solitude?

## The Shadow of Antichrist

(Continued from Page Four)

itary, more compact, and more prosperous had risen like a dream. So will Babylon rise from its ruins with the marvelous swiftness of the modern world. "Internationapolis"—as a metropolis of the world, already planned is called, actually endowed by Mr. Carnegie's millions, and shifted recently in design from The Hague—delays only until, leaping fifty centuries, Babylon is born again in the Land of Shinar.

The peculiar intoxication of pride which Babylon has ever inspired—"O thou most proud, saith the Lord of hosts" (Jer. 50:31)—will make its re-erection, subserved by science and woven out of a world's wealth, a dream of man's proudest age erected in the spirit of Augustus Caesar: "I found Rome brick, and left her marble." So Nebuchadnezzar exclaimed: "Is not this great Babylon, which I have built for the royal dwelling-place, by the might of my power and for the glory of my majesty?" Dan. 4:30; and in the inscriptions that have been unearthed he says: "O Lord Merodach, like dear life I love thy exalted lodging place: in no place have I made a town more glorious than thy city of Babylon. I have made no town more glorious than Babylon and Borsippa."

So Khammurabi, the Nebuchadnezzar of another age, strikes again the peculiarly Chaldean note: "The everlasting offspring of majesty, the sun-god of Babylon, the king obeyed in all four quarters of the earth: I am that one." So also the only man in history who has attempted—with thousands of laborers and immense treasure—to rebuild Babylon, and who died there, himself a claimant to godhead, enshrined its pride in his message to Darius: "As the heaven has but one sun, so earth must have but one Alexander." But the apex of earth's pride is uttered by the final Chaldean in perhaps the blackest blasphemy in Scripture:—"I AM, AND THERE IS NONE ELSE BESIDE ME." Isa. 47:10.

## Sailing

Brother R. L. Phillips is expecting to return to China on S. S. Empress of Canada leaving Vancouver Feb. 15th for Hongkong.

Full are the gates of prayer,  
Empty the gates of praise,  
While angels fold their snow-white wings  
And gaze in mute amaze.

A virtuous man should be like the sandalwood tree, which perfumes the axe that destroys it.

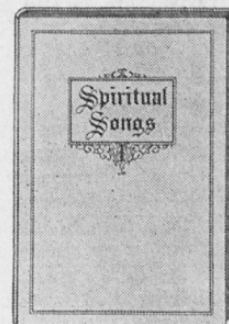
## The Making of a Songbook

The spiritual experiences of old and young, rich and poor, wise and unwise—are mirrored in their songs. We sing for joy . . . and in our deepest sorrow. Many have been led to the Saviour, . . . many have been strengthened, encouraged, inspired . . . through the songs of God's people.

And so—a songbook is more than a product is more than paper and ink—it is a part of our spiritual life tool chest . . . along with the Bible . . . for song, as well as prayer and preaching . . . forms a part of our worship. SPIRITUAL SONGS is worthy of such a place.

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Dozen	\$3.60 Not Prepaid
Hundred	\$30.00 Not Prepaid

Gospel Publishing House  
Springfield, Mo.

# In the Whitenened Harvest Field

## FIFTY-EIGHT SAVED

Brother L. M. Akers, Phoenix, Ariz., writes: "Evangelists Buster and Babe Smith and Viola Netrou have just closed a successful revival, with 58 saved and 18 baptized with the Holy Ghost. As the church has been without a pastor for some time, the revival was a special help to us."

## STIRRING MIRACLE

Evangelist Eva B. Fritz of Almena, Kans., writes: "Some of the people in this town are very hungry for more of God. We have a gospel team who are scattering literature into many homes, and we are praying and waiting for God to open the way for this town to have the full gospel preached. Recently a sister here was wonderfully raised from death's door. Her healing has aroused a wide interest in the miracle-working power of God and many are eager for a revival from heaven."

## REVIVAL CONTINUES

Pastor Oscar Davidson, Girard, Okla., writes: "God has been blessing us here in a wonderful way. Just closed a successful revival campaign. A goodly number were saved, 4 received the Baptism with the Holy Spirit, and the saints were greatly encouraged. The revival fire is still burning; a large number are seeking the Holy Spirit Baptism."

## A VICTORIOUS YEAR

Pastor Geo. A. Jeffrey, Long Beach, Calif., writes: "At the annual church meeting of the Central Gospel Tabernacle held Jan. 13, the pastor reported 50 converts and 15 baptized with the Holy Spirit during the year. The church treasurer reported \$10,500 raised for the Lord's work. The Sunday school, having had a very healthy growth, gave \$500.00 toward the church budget. The Senior Christ's Ambassadors, under the efficient leadership of Irma Jean Rodgers, has been very active during the year, raising over \$500.00 for gospel work, visiting many sick, distributing 120 bouquets of flowers. The Junior Christ's Ambassadors helped raise money to buy a bicycle for a missionary and gave \$10.00 to the church budget. The sewing circle distributed 3,300 garments to the needy. Two meetings were held during the year with Evangelist H. C. Barnett and Willa Short. We are now in a good campaign with Brother S. A. Jamieson."

## BURNED CHILD HEALED

God has been my gracious Deliverer in many times of trial and affliction; for this and all things else I give Him praise.

Some time ago, our baby was badly burned, and when no hope of restoration was held out for her, God answered prayer and spared her life. Glory to His name! For more than a year we had tried many physicians and remedies, but no permanent relief was effected. Finally I stopped all other efforts to cure her, and trusted wholly in the great Physician; soon she began to get better, and before long was entirely

well. We gratefully acknowledge this act of mercy toward us and our little girl, and desire to give glory to His name, trusting that others may also be encouraged to look to Jesus in time of need.—Mrs. A. E. Goats, Scottsville, Ark.

## ON THE AIR

Christ's Ambassadors of Texas and New Mexico District will go on the air every Sunday night from 11 to 12 p. m., beginning Feb. 9th. Superintendent Hugh Cadwalder and his wife will be on the opening program. Tune in Feb. 9 over KRLD, operating on 1200 kilocycles, 288 3-10 meters.—Albert Ott, Milton Summers.

## Forthcoming Meetings

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

**ERIE, PA.**—Revival campaign, First Pentecostal Church, 418 State St., Feb. 2-16. Alfred N. Trotter, evangelist.—Ernest A. Schink, pastor.

**WESTERNPORT, MD.**—In Full Gospel Tabernacle, Md. Ave., revival campaign with Pastor O. P. Brann of Mansfield, Ohio, beginning Feb. 9.

**YOUNGSTOWN, OHIO.**—Evangelist Jas. Roland Hummel and wife will conduct a revival campaign at Full Gospel Church, Feb. 9-23.—Pastor H. C. McKinney, 307 W. Garfield.

**WAYNESBORO, PA.**—Revival campaign, Jan. 25 to Feb. 9, at Calvary Tabernacle, 128 W. 3rd St., E. C. Conrad of Allentown in charge. Services Sunday 11 and 7:30.—R. F. Bender.

**SAN LUIS OBISPO, CALIF.**—Fellowship meeting of the Coast District of the Southern California-Arizona District will be held Feb. 24, at 1023 Nipoma Street.—Walter B. Jones, pastor.

**CANTON, OHIO.**—Sister Estella Maffet will conduct an evangelistic campaign at Bethel Tabernacle, 313 Elgin Ave. N. W., Feb. 9-23. Services every night.—Pastor G. F. Lewis, 2224 Fourth St., N. W.

**TAMPA, FLA.**—Radio services from station WDAE, by Evangelist A. A. Smith and party. Vesper services each Sunday at 6 p. m. Good Cheer program for the sick and shut-ins, Tuesdays at 1 p. m. Sunshine Hour with the children Saturdays at 2 p. m.—Perry Hadsock, pastor.

**EVERETT, MASS.**—Pentecostal Glad Tidings Mission, 134 School St., Jan. 29 to Feb. 16, revival services conducted by Evangelist L. B. Staats of Blue Rock, Ohio. Services each night except Monday, at 7:45. Sunday services 3 and 7:30. For further information write Rev. W. J. Mitchell, 56A Highland Ave.

**GRAFTON, W. VA.**—Three weeks revival campaign, beginning Feb. 2, at the Assembly of God, 601 Beech St. Pastor G. W. Burkhart of Elizabeth City, N. C., will have charge. Evangelists and pastors of neighboring assemblies will be present. Our brethren, traveling this way, are invited to stop for a service or more.—Pastor Margel Knabenshue.

**WASHINGTON, D. C.**—Evangelistic campaign at Full Gospel Tabernacle, North Capitol and K Streets, beginning Feb. 9, Evangelist Ben Hardin in charge. Services nightly at 7:45 (except Saturday); Sundays 11:00 a. m., 7:30 p. m. Special prayer service at 1:00 p. m., healing service at 7:45, Tuesday. Rooms near-by at reasonable rates.—Pastor Harry L. Collier, care the Tabernacle.

**JACKSONVILLE, FLA.**—The First Assembly of God will have the opening service in their new location, Corner East 14th Street and Phoenix Ave., Feb. 9. At 10:00 a. m., special Sunday school hour; 11:00 a. m., fellowship and worship in charge of the pastor; 7:30 p. m., evangelistic service. Board and lodging can be obtained at reasonable rates and a warm welcome awaits you.—Perry W. Hadsock, pastor, 2014 Bridier Street.

## OPEN FOR CALLS

**EVANGELISTIC.**—Will consider appointments in near-by places until school closes. After June 1, will be open for evangelistic service. In fellowship with Texas and New Mexico District Council.—Mrs. Beatrice Martin, 114 N. Second St., Kingfisher, Okla.

**EVANGELISTIC.**—Have been preaching 4 years. Am in full fellowship with General Council. Have been attending Southwestern Bible school this winter. Might consider pastorate until spring.—Homer Foley, Atlanta, Mo.

**EVANGELISTIC.**—I shall also consider short visits to the assemblies as teacher. Fourteen years' experience in gospel work.—W. G. Workman, Pearl, Ill.

**EVANGELISTIC.**—S. K. Biffle, 510 Kennett St., Kennett, Mo.

**EVANGELISTIC OR PASTORAL.**—New fields, where they want a work established. Have 28 years' experience in the ministry. In full fellowship with General Council. For reference, write James Hutsell, Slick, Okla.—Shelt Webster, Westmoreland, Calif.

**EVANGELISTIC OR PASTORAL.**—Will go in to city or country, no assembly too small. Am an ex-soldier of the late war, have been pastor for 6 years. In full fellowship with General Council. Can give best of references.—Delmar Johnson, 720 Flory St. N. E., Canton, Ohio.

## MISCELLANEOUS NOTICES

**CHANGE OF ADDRESS.**—We are serving the church at McCurtain, Okla., having resigned the pastorate at Spiro. We shall be glad to have any passing brethren stop with us.—J. C. Snyder, Box 113.

**A CORRECTION.**—In the report of the meeting at Hydro, Okla., appearing in the Evangel of Jan. 11, the words, "ten days" should have read, "nine weeks." We are sorry to have made this error.

**FOR SALE.**—40 Winsett song books—"Pentecostal Power"—complete, practically new, card board covers, price 20 each. Write, Pastor Zella E. Anthony, 283 Williams St., Jasonville, Ind.

**FOR SALE.**—Two guitars, cheap. Address Nelson Gilreath, Malakoff, Tex.

## WORLD MISSIONS CONTRIBUTIONS

January 17th to 23rd inclusive  
All personal offerings amount to \$1,040.60.

- 1.00 Sunday School Class Palisade Colo
- 1.12 Burns Assembly S S Slocumb Ala
- 1.40 Assembly of God Trinidad Colo
- 1.50 Black Cloud Schoolhouse Hudson Kans
- 1.60 Pent'l Assembly of God Chico Calif
- 1.60 Strain Assembly Elmont Mo
- 1.60 Assembly of God Walthill Nebr
- 1.74 First Pent'l Church Roanoke Ohio
- 2.00 Assembly of God Hyndman Pa
- 2.20 Assembly of God Trinidad Colo
- 2.50 Pent'l Assembly of God High Bridge Ky
- 2.75 Assembly of God Kitzmiller Md
- 3.00 Pescadero Church and S S San Francisco Calif
- 3.00 Pent'l Assembly of God Uhrichsville Ohio
- 3.00 Berean Class Ewing Mo
- 3.00 The Pentecostal Church Peach Wash
- 3.00 Assembly of God Yazoo City Miss
- 3.00 First Pentecostal Church Culasaja N C
- 3.40 Young Ladies' Class Full Gospel Tab Sacramento Calif
- 3.47 Assembly of God Church Flat River Mo
- 3.48 Assembly of God S S Bridgeport Tex
- 3.56 Assembly of God South Haven Mich
- 4.00 Assembly of God Princeton Mo
- 4.00 Oakland Evangelistic Asso S S Oakland Calif
- 4.00 Pleasant View S S Coldwater Kans
- 4.03 Assembly of God El Dorado Ark
- 4.05 Sunday School Birthday offerings Cavalier N Dak
- 4.05 Assembly of God Warren Ark
- 4.39 Miller Assembly of God Hill City Kans
- 5.00 Assembly of God S S Port Arthur Tex
- 5.00 Full Gospel Prayer Band Bridgeton N J
- 5.00 Magnolia Park Women's Missionary Council Houston Tex
- 5.00 Assembly of God El Centro Calif
- 5.00 Four Fold Young People Bellflower Calif
- 5.00 Calvary Tabernacle Waynesboro Pa
- 5.00 Peoria and Haskell Mission Tulsa Okla
- 5.00 Full Gospel Assembly Vernonia Ore
- 5.00 Full Gospel S S White Plains N Y
- 5.00 Bethel S S Birthday offerings Sisseton S Dak
- 5.00 Assembly of God Homer Nebr
- 5.11 Full Gospel Assembly Glendora Calif
- 5.62 Ladies' Bible Class Full Gospel Tabernacle Watertown N Y
- 5.65 Assembly of God Lawrence Okla
- 5.66 Sunday School Sedro Woolley Wash
- 6.50 Grace Tabernacle Lyman Wash
- 6.64 Fifth & Broad Assembly of God S S Wichita Falls Tex
- 7.00 Full Gospel Mission Napa Calif
- 7.00 Assembly of God and S S Puxico Mo
- 7.61 Full Gospel Assembly Colfax Wash



- 7.75 Pentecostal Assembly St Paul Va
  - 8.00 Full Gospel Assembly Rosalie Nebr
  - 8.50 Harper Pent'l S S Harper Kans
  - 8.88 Gospel Tabernacle New Kensington Pa
  - 9.00 Bethel Temple Assembly of God Findlay Ohio
  - 10.00 Assembly of God Toledo Ohio
  - 10.00 Assembly of God S S Herculaneum Mo
  - 10.45 Bethel Assembly Phoenix Ariz
  - 11.17 Assembly of God S S Enid Okla
  - 11.25 Christ's Ambassadors Miller Assembly Hill City Kans
  - 11.45 Eagle Bend Assembly Eagle Bend Minn
  - 11.65 Full Gospel Assembly Dayton Ore
  - 12.50 Full Gospel Mission Palo Alto Calif
  - 12.78 Busy Bee Band and S S Sharon Kans
  - 13.40 Lynden Pent'l Church Lynden Wash
  - 13.60 Assembly of God White City Kans
  - 13.66 Assembly of God Sunnyside Wash
  - 14.00 Glad Tidings Tabernacle Reading Pa
  - 14.00 Assembly of God Olympia Wash
  - 14.29 Assembly of God Brookfield Mo
  - 14.49 Fourfold S S & Church Bellflower Calif
  - 14.90 Glad Tidings Assembly San Diego Calif
  - 15.00 Full Gospel Tabernacle Watertown N Y
  - 15.00 Bethel Tabernacle Canton Ohio
  - 15.00 Oak Park Holiness S S Tampa Fla
  - 15.00 Christ's Ambassadors Peak & Garland Dallas Tex
  - 15.00 Trinity Pent'l Church Elizabeth N J
  - 15.00 Chambersburg Assembly Chambersburg Pa
  - 15.00 Pent'l Assembly Clarks Summit Pa
  - 15.50 Assembly of God Nelsonville Mo
  - 16.00 Wolf Point Pent'l S S Wolf Point Mont
  - 16.09 Glad Tidings Assembly Gilroy Calif
  - 16.15 Portland Gospel Tabernacle Portland Ore
  - 17.00 Laurel St S S Indianapolis Ind
  - 17.07 Pent'l Assembly Gridley Calif
  - 18.60 Full Gospel Church Deer Park Wash
  - 20.00 Bethel Pent'l Assembly Cortland N Y
  - 20.00 Bethel Pent'l Church Maple Shade N J
  - 20.00 Bethel Mission S S Arkansas City Kans
  - 20.44 Assembly of God Perry Ia
  - 20.60 Glad Tidings Assembly Santa Cruz Calif
  - 21.60 Full Gospel Assembly Brea Calif
  - 23.50 Full Gospel Pent'l Church Passaic N J
  - 23.65 Assembly of God Church Great Falls Mont
  - 23.95 Trinity Pent'l Church Midlothian Md
  - 24.10 Pent'l Church Escondido Calif
  - 25.00 Full Gospel Assembly Chicago Ill
  - 25.00 Calvary Sunday School Camden N J
  - 25.00 Assembly of God S S Miles City Mont
  - 25.00 Full Gospel Tabernacle Auburn Calif
  - 25.93 Full Gospel S S & C A Tulare Calif
  - 26.00 Faith Homes Zion Ill
  - 26.00 First Pent'l S S Wilmington Del
  - 26.00 Weed Patch Full Gospel Church Weed Patch Calif
  - 27.64 Glad Tidings Assembly Escalon Calif
  - 28.18 Assembly of God Whittier Calif
  - 28.91 Portland Gospel Tab S S Portland Ore
  - 29.61 Assembly of God 7th & Riverview Kansas City Kans
  - 30.00 Bethel Tabernacle Canton Ohio
  - 30.55 First Pent'l Church York Pa
  - 31.00 Pent'l Prayer Band Allentown Pa
  - 31.46 Pent'l Assembly Grenora N Dak
  - 34.51 Pent'l Mission Dorothy N J
  - 34.60 Grace Pent'l Church Atlantic City N J
  - 35.35 Assembly of God Church & S S Wood River Ill
  - 39.22 Full Gospel Assembly Brainerd Minn
  - 40.00 Assembly of God Pittsburgh Kans
  - 40.00 Pent'l Church Medina Ohio
  - 42.25 Mission of Assembly of God & S S Minot N Dak
  - 43.00 Assembly of God Leavenworth Wash
  - 50.00 Pent'l Bible Class Avoca Pa
  - 50.00 Italian Christian Church S S Jersey City N J
  - 50.00 Church of the Four Fold Gospel Battle Creek Mich
  - 51.87 Pent'l Door of Hope Youngstown Ohio
  - 54.00 Bethel Tab and S S Watsonville Calif
  - 54.31 Pent'l Mission Bellingham Wash
  - 60.00 First Pent'l S S Yakima Wash
  - 60.00 Full Gospel Church & S S Neptune N J
  - 62.59 Pent'l Assembly of God S S Spokane Wash
  - 65.00 Pent'l Mission Germantown Phila Pa
  - 68.00 Gospel Hall (Pentecostal) Yonkers N Y
  - 70.00 Full Gospel Tabernacle Sacramento Calif
  - 72.61 Stoneway Tabernacle Seattle Wash
  - 105.40 Full Gospel Assembly and S S Washington D C
  - 107.37 Pentecostal Assemblies of Canada
  - 115.50 First Pent'l Church Wilkes-Barre Pa
  - 135.00 Full Gospel Church Baltimore Md
  - 149.25 Christian Assembly Cincinnati Ohio
  - 151.25 Highway Mission S S Philadelphia Pa
  - 215.00 Assembly of God German Branch Benton Harbor Mich
  - 293.70 Pent'l Tab Wilmington Del
  - 749.00 Glad Tidings Tabernacle New York N Y
- |   |             |
|---|-------------|
| Total amount reported                     | \$5,468.86  |
| Home missions fund                        | \$ 86.11    |
| Office expense fund                       | 33.52       |
| Deputational expense fund                 | 15.86       |
| Reported as given direct to missionaries  | 365.32      |
| Reported as given direct to home missions | 14.00       |
|   | 514.81      |
| Total for foreign missions                | \$4,954.05  |
| Amount previously reported                | 10,970.25   |
| Total amount to date                      | \$15,924.30 |

# MILLIONS ARE DYING WITHOUT OUR CHRIST

"In the last days perilous times shall come," the great apostasy will be in force; men will devise false doctrines and false Christs will arise to deceive many; false prophets shall be numerous and false churches shall be blind leaders of the blind. Those days are upon us. The false doctrines of Christian Science, Mormonism, Spiritualism, Unity and scores of other "denominations" are being spread around us. Their followers are active in placing their books and magazines in every home. They are evangelizing for the false. IT IS TIME FOR THE PEOPLE OF GOD TO AWAKE!

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