

# The Pentecostal Evangel

When I see the blood I will pass over you. EXODUS 12:13

HOLY BIBLE

The Whole Gospel to the Whole World

I will pour out of my Spirit upon all flesh. ACTS 2:17

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## Fulfilled Prophecies That Prove the Bible

By George T. B. Davis

### I. TYRE, THE STRONG CITY, WHICH PERISHED AS PREDICTED

#### The Prophecy

"Therefore thus saith the Lord God; Behold, I am against thee, O Tyrus . . . and they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea. . . . And they shall lay thy stones and thy timber and thy dust in the midst of the water. . . . Thou shalt be built no more: for I the Lord have spoken it, saith the Lord God." Ezekiel 26:3, 4, 5, 12, 14.

Tyre was one of the great cities of the ancient world. Its inhabitants, the Phœnicians, were the foremost mariners' merchants, and explorers of antiquity. Its ships traded with the known world. The city was strongly fortified and occupied a strategic position on the western shore of the Mediterranean Sea.

Tyre was a famous and flourishing city in the days when Joshua led the Israelites in the invasion of Palestine. He speaks of "the

strong city Tyre." Several centuries later Hiram, King of Tyre, sent King Solomon abundant supplies of cedar and fir trees for building the Temple in Jerusalem.

Centuries later still, in the days of the prophet Ezekiel, God pronounced judgment against the city because of its sins. Ezekiel predicted that the walls and towers of the metropolis would be thrown down; but what is even more striking, that the very dust would "be scraped from the city." The forecast reads: "They shall lay thy stones and thy timber and thy dust in the midst of the water." This was a

most unusual prophecy and, humanly speaking, there seemed no likelihood that it would ever be fulfilled.

After a siege of thirteen years Nebuchadnezzar, King of Babylon, captured Tyre, and broke down her walls and towers. But no spoils of consequence fell into his hands at the end of his long continued siege. The rulers of Tyre had transported their riches to an island about half a mile out in the sea. Nebuchadnezzar simply destroyed the city and left it in ruins. A part of the prediction had been brought to pass, but not all. The stones and dust and timber had not been cast

"in the midst of the water." It seemed utterly incredible that anyone would take the rubbish of a ruined city, and cast it into the midst of the sea.

Two hundred and forty years rolled by, and still there was no sign of the complete fulfillment of the prophecy. Then Alexander the Great, with his swift legions, swept eastward in his all-conquering career. He called upon the island city of Tyre to open its gates to him. They refused his request. They felt secure (See Page 9)



TYRE: "A PLACE FOR THE SPREADING OF NETS"  
Syrian fishermen hauling in their nets on the probable site of ancient Tyre, which perished as predicted by the prophet

## ∴ Union With Christ ∴

Ernest S. Williams



OUR Lord Jesus has united Himself with sinful man and his sin, that sinful man might be united with Him and His righteousness.

When our Lord Jesus came to the Jordan for John's baptism, He there identified Himself not only with sinners, but with their sin. It was evident to John that Jesus was sinless and we hear him say, "I have need to be baptized of thee, and comest thou to me?" To which Jesus answered, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness."

God was to declare Christ's righteousness for the remission of sins that were past, and at Jordan Jesus dedicated Himself that this purpose of the Father might be fulfilled. He who knew no sin dedicated Himself to become sin for us. The voice of the Father, heard from the heights of heaven, "This is my beloved Son in whom I am well pleased" expressed the admiration of the Father for such a noble self-surrender, and His loving delight in a redemption for man by which He could be just and the justifier of all who would believe in Jesus.

Faith in this union of Jesus with fallen and sinful man becomes an essential to salvation. The Saviour did not unite Himself with a few sins of fallen man, but with fallen man in all his sinfulness. Man was a slave, sold under sin and condemned to death, "For the wages of sin is death." Jesus accepted those wages and for sin died. By the law man was guilty and condemned to death. When Jesus became his substitute, He took his judgment and died in his stead. The curse of the law was found in the fact that fallen men could not keep the holy law. Jesus took the curse of man's fallen nature "being made a curse for us." Having done this He has become the end of the law for righteousness to every one that believeth.

What then? shall we sin, because we are not under the law, but under grace? By no means. Faith having seen Christ identified with our sinfulness, must also see us identified with His righteousness. "For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." He who has never seen Jesus taking his sinfulness will never take freedom

from condemnation as he ought. And he whose faith has never seen himself united with the righteousness of Christ will never be the overcomer for which God is looking.

A beautiful lesson in this union of ourselves with Christ is found in the resurrection message of the angel to the women on Easter morning. "Be not affrighted, ye seek Jesus of Nazareth, which was crucified. He is risen, come see the place where He lay." Briefly, the angel announced Jesus as the Nazarene, the One who was holy, harmless, undefiled, and separate from sinners as to His character. But also as Jesus of Nazareth in His reproach, for had it not been said, "Can any good thing come out of Nazareth?" He then announced Jesus as having been crucified, but since risen.

In our union with Jesus we are to become followers of Him in His separation and in His reproach. "Let us go forth therefore unto Him without the camp, bearing His reproach." The road to holiness is a road of reproach. It takes us outside the camp.

The bodies of those beasts, whose blood was brought into the sanctuary by the high priest for sin, were burned without the gate because the camp, defiled by the sinfulness of the people, was unclean. The sacrifices were to be taken to a clean place.

Christian reproach comes because we are willing to follow the Nazarene in holy separation. He who chooses to walk in holiness will walk largely alone. The carnal professor in the camp will look upon his separation with disdain. It is a lonesome walk as far as the world is concerned and it has its share of suffering. But it is a suffering for purity with Him outside the camp, and they who suffer with Him shall also reign with Him.

Joined unto Him without the camp, we must be united with Him in His Calvary and its purchase of forgiveness and righteousness. Identified by faith with Him here brings freedom from sin. "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Continuing to live here, however, requires living a life of crucifixion. All the cross currents of life must be brought to the Cross. It means discipleship which takes up its cross daily and follows Christ. "Always bearing

about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

A life of holiness is a life of continual crucifixion to self. There must be the decisive moment when we choose to go unto Him outside the camp; when our surrendered heart can truly say, "Not my will, but Thine be done." Then there must be the living out of that surrender to the end that we may be conformed unto the image of His Son.

It is those who know union with Calvary who know the richness of Pentecost. He is risen, and we are risen in Him. It is as we bring our all to Him without the camp, that the Holy Spirit makes real in us the power of His resurrection. Out of Calvary came Pentecost. From the smitten Rock, Christ Jesus, came the rivers of Living Waters and wherever those rivers flow they flow from under the altar of sacrifice.

Living in the life of the old Adam means death. Living in the death of the last Adam means life. It is impossible to live an overcoming, holy, Spirit-filled life only as one lives in crucifixion to self and to sin. It is as we are planted together in the likeness of His death that we become in the likeness of His resurrection.

This union is not with a place. It is with a person. It is a life in Christ and for Christ. If it means suffering with Him the surrendered soul is ready to suffer. If it bears the ransomed spirit into the joys of the heavenlies, and thank God it does, there it rejoices in joy unspeakable and full of glory. Even the sorrows of crucifixion are sweet to the yielded heart because of the joys of resurrection. "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."

If your Christian life has not been what it ought to be; if your experience has been disappointing; see the Lord Jesus who took upon Himself all your sinfulness and ugliness, that He might put away your sin by the sacrifice of Himself. Then see yourself by faith united with Him in the full blessing of His redemption. With a life wholly given over to God and a will to do His will, take your position in faith, "I am crucified with Christ; nevertheless I live; yet not I, but *Christ liveth in me*: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

"For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

## Christians in the Balkans Severely Persecuted

G. H. Schmidt, Danzig, Europe

The Balkan States have always been mysterious to the outside world. They have always been a hotbed of contention and strife. For many decades the foremost politicians of the world have looked with concern upon the Balkans. Very little, however, is said and known about the conditions which prevail concerning the gospel of Jesus Christ.

As in Russia, the majority of the people in the Balkan States have been under the influence of the Greek Orthodox Church, which perhaps lays more claim to the control of the soul of the individual than any other Christian religion.

The darkness of the church in the Balkans is indescribable. They have heathen rites and ceremonies which are astonishing; the people have been so deeply steeped in superstition that their whole lives are regulated by it. The spiritual leaders are largely ignorant of the principles of true and vital Christianity yet they have complete sway over the masses; the church leaders exercise their cruel and heartless influence over the people through the authorities of their respective countries, making the struggle of those who long for the light almost hopeless.

Since the close of the world war God has mightily moved among the people in the Balkan States, and America was a great factor in introducing the message of the Cross into those countries. Many of them emigrated from the Balkans to the United States, where they came into the Pentecostal truths and received the Baptism with the Holy Spirit. Some of these either returned to their own country or sent literature to their friends and relatives in Eastern Europe, and this is how revivals broke out here and there.

In Roumania the commencement of the revival can be traced to a peasant who was saved by contact with a Pentecostal brother in the United States. He received the Baptism with the Holy Spirit and began to testify about his experience. The first year several received the Holy Spirit; the next year more; and this continued until there are now actually nearly 5,000 Pentecostal people in Roumania. Hallelujah!

In Bulgaria the Lord used Brother Voronaeff (who is now in exile in Siberia), and Bro. Zaplishny, who right after the war came to Bulgaria and began to preach the gospel. Today

there are groups of Pentecostal people all over that country. This is also true in a smaller measure in Yugoslavia.

The seeker after truth in the Balkan lands is handicapped in every way. First of all he lacks a knowledge of Christian principles, as he does not read the Bible; secondly, he is completely subject to the power and authority of the religious leaders, therefore he has to undergo great persecution after he experiences salvation, and when he begins to testify about the power of God.

In Yugoslavia there is dictatorship, and as the government is greatly influenced by the State Church, it makes the activity of free gospel work very hazardous.

In Roumania the authorities are a ready tool in the hands of the fanatical church leaders, who relentlessly persecute and oppress the Pentecostal people and fight the outbreak of revivals.

The police have very cruel methods in these countries: in Roumania it happens numberless times that when the saints gather for their meetings, the police, being stirred up by the clergy, break into the meetings, arrest the leader, and frequently the prominent members also, and in some cases the whole gathering. They then take them to the police station and flog them terribly until their bodies bleed; perhaps they keep them under arrest for a few days and then release them; this happens time and again.

One brother with whom I spoke in my visit to the Balkan States told me that he could not tell how many times he had been imprisoned and flogged, even beaten with the butt end of the gun: this is the fate of those who dare to surrender fully to Christ and live according to His will.

One might be tempted to ask, If there are such terrible limitations and such cruel handling by the police, how can the Pentecostal message spread? Somehow this persecution does not make the progress of the gospel work impossible. The leaders are willing to suffer for Christ but they will not limit their testimony.

One leader with whom I spoke about persecution told me he did not care at all if they arrested him. Even when he was beaten, the moment he was released he would again go into the next street or into the nearest home of one of the saints and begin his activity anew. He carried on until he broke

down exhausted. This brother's health is broken through much suffering and deprivation.

As I passed through the Balkan States from place to place and from country to country and came into contact with these precious leaders and children of God, I was again and again overwhelmed when I listened to their testimonies and to their stories of suffering. I shall never forget when a little woman of about 45 years, frail and weak, told me through an interpreter that a week previously she had been cruelly dragged into the police station; a strong policeman, taking off his belt, began to strike her with the buckle, causing the blood to flow. Her back was still sore but her face was radiant with joy. That is suffering for Christ. She said that this could happen again any day.

I am sure we do not realize what it means to live for Christ in those countries. Although the authorities are not Bolshevik and they claim to uphold Christianity with all their power, yet they do not realize that they are just as relentlessly fighting true Christianity as are the Bolsheviks.

The saints and Christian leaders of the Balkan States are worthy of our prayers. Oh! could the Lord only give us a vision of their suffering and difficulties, then He would bring us down on our knees that we might enter into their sorrow in some measure, and come to their assistance.

Pray that the Lord may somehow break the unholy power of the clergy over the masses of the people, and pray that the hands and hearts of those who are spreading the gospel in those lands will be strengthened.

Having seen with my own eyes the results and possibilities of the gospel in the Balkan States, and having come in contact with the leaders, I am greatly confident that the Lord will gain still greater victories in those countries in spite of the tremendous odds of the enemy. If we unite in prayer, if we are faithful and heed the urgings of the Spirit, revivals will spread over the Balkan States as never before; and when "the day breaks and the shadows flee away" there will be a great company of redeemed ones coming from the Balkans and joining with us in the new song before the "throne of the Lamb that was slain."

### WITH CHRIST

Mrs. Harriet Miller, mother of Pastor R. M. Miller of Noma, Fla., went to be with the Lord on Dec. 11th, 1931. In writing about it Brother Miller said, "Our loss is heaven's gain." We extend our sympathies to all the sorrowing ones she has left behind.

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## The PENTECOSTAL EVANGEL

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cents; 25 copies, 45 cents;  
100 copies, \$1.80.*The Editor's Notebook**Called to Rescue Work*

Last week we promised to tell you more about the book, *Mother Whittemore's Modern Miracles*, and especially of her rescue work, so we begin the delightful task by quoting from the book itself:

"One evening I spent some time alone with God earnestly inquiring of Him, 'as He would be inquired of,' what was to be done with my own wonderful healing so graciously given? Most earnestly did I desire what would be most to His glory. The girls on the street came to my mind so forcibly that it was as if I could hear the tramp of numberless feet going straight to perdition." Were there difficulties in entering into this new work? There surely was. She describes an interview with a girl in a certain place where she went in pursuit of souls, "Pretty face, elegantly though scantily dressed, and deeply dyed in sin, she stood, apparently enjoying herself, smoking a highly flavored cigarette. Upon approaching her and uttering a few kind words she laughed rudely and tossed her little head as she deliberately puffed a mouthful of smoke into my face. This was her only reply. For a moment I was almost suffocated. She laughed loudly at the effect the smoke had on me."

\* \* \*

*Winning by Love*

Mrs. Whittemore continues: "Praying for guidance a conversation commenced. . . . Every few words she blew more smoke in my face and replied saucily to whatever I said. When she came to the end of her cigarette and was lighting another it seemed that God breathed very gently into my heart, 'Now!' and 'Love!' Quickly I felt the impression to place my arm around her, 'Child, you have treated me most rudely and you know it. You have laughed, sneered, and ridiculed almost everything I have attempted to say. Tell me, dear, tell me truly (pointing to her heart) is there any

laughter down there?' An amazing transformation took place. With a half smothered sob the girl said, 'Oh, no, ma'am. God knows there is no laughter nor happiness there! How could there be?' 'You poor child,' I replied, 'tell me the honest truth. Would you do differently if you had a chance?' The girl quickly answered, 'Indeed I would, but I can't, I can't.'" This girl was one of the many that Sister Whittemore was the means of rescuing.

\* \* \*

*The Beginning of the Door of Hope*

It became imperative to have a home for the rescued girls. Arrangements were made to rent a tiny apartment, but two days after they had been made the landlord absolutely refused to lease rooms for such a purpose. That same afternoon Dr. A. B. Simpson, between the sessions of a Christian and Missionary Alliance convention, asked Mrs. Whittemore to come to see him. He told her that during a season of prayer he had felt impressed to let them have his house on 61st Street, which had been newly decorated in order to rent or sell, for a period of six months free of rent. It was this place that they secured and eventually purchased for the first Door of Hope.

\* \* \*

*A Dying Girl*

Mrs. McAuley said to Mrs. Whittemore one day, "A Madam of one of those gilded dens has sent today for someone to take a very sick girl away and do something for her." After prayer Mrs. Whittemore agreed to take her to the Door of Hope. Upon investigation they discovered that this girl had been sorely neglected and practically dying. She had been subsisting for six weeks on beer, her stomach resisting all food. Once she had been the most attractive girl at many a New York ball. At first she refused to go to the Door of Hope, but when Mrs. Whittemore had prayer

with her and showed such divine tenderness towards her she said, with tears in her eyes, "I'll go! I'll go to the Door of Hope. I will!" When she came to the home she began to cry, "Beer, beer; I must have beer!" The physician who had accompanied her told Mrs. Whittemore that though he disapproved of prescribing beer yet in this case he saw no alternative. But Mrs. Whittemore did not want to have beer in that home. Together with a friend she prayed very definitely about the matter and the poor dying girl fell into a restful slumber; when she awoke all longing for opium and beer had disappeared.

\* \* \*

*Finding the Saviour*

On the following day two of her former companions called. They had each smuggled a bottle of liquor into her room. When they tried to get her to accept it the girl said very emphatically, "Take it away, take it away. I have no need for that any more. I am through with it forever." Mrs. Whittemore says, "The following day, realizing what God had accomplished by His Holy Spirit, it was not difficult to convince her that He was capable of blotting out her sins. At last the light dawned and she gladly accepted her Saviour. Very shortly afterwards, through the witnessing of God's Spirit, she began to rejoice at being set free from the thralldom that had so long held her. From that hour she wanted no more opium, morphine, or alcohol."

\* \* \*

*A Reconciliation*

When Mrs. Whittemore informed the parents, who lived at a distant city, concerning their child, the father wrote that she had dragged down his name so low that he felt he could not overlook the disgrace she had brought upon him. But prayer was made. Mrs. Whittemore writes: "A few days elapsed and we believed that God had answered. The father's heart was so changed by God that he left home without further urging and seemed as willing to clasp his long lost darling in his arms as she was to see him. It would be difficult to give an accurate

description of what took place in the sick room after the father arrived. It was touching in the extreme. Vangie held out her arm and cried out, 'Oh, papa, papa, is it true? Is it true? Do you really forgive me?' Quickly she was folded in his strong arms, and with tears coursing down his face he kissed her again and again, assuring her that his forgiveness was complete."

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### A Winner of Souls

On the following Thanksgiving morning there was a marked change in the girl and Mrs. Whittemore prayed that the Lord would give her an abundant entrance into heaven. The father was convulsed with grief. Mrs. Whittemore said to him, "Mr. B——, just think, this is Thanksgiving Day, and if a father had good cause to thank God you surely have. See what He has actually accomplished for your child! Why not thank Him in earnest by giving Him your heart? He has waited so long, and He loves you so." Claspng both of Mrs. Whittemore's hands he said, "I will, God helping me, I will. Yes, I do take Him for my God." Mrs. Whittemore continues: "His darling child was immediately informed of the good news and her very soul seemed overflowing with glory as she endeavored to express her gratitude. When about crossing over, with the glory light upon her dying face, she lifted up both her hands and said with tender emphasis, 'I am going, I am going.' She then asked us to sing, 'Just As I Am,' and as the words 'Here for a season then above, O Lamb of God I come,' were being sung she became absent from the body and present with the Lord."

\* \* \*

### Tarred and Feathered

Sister Whittemore was always on the lookout for girls whom she could help. She read in the newspapers a vivid and sensational description of a young girl who had been tarred and feathered. A number of brutal men had choked her until her tongue hung out, and then had threatened to kill her. They tore off all her clothing and covered her with tar, throwing feathers on as they did it. She promised to leave the State, and at two o'clock in the morning they let her go, threatening to kill her if she ever came back. The poor girl walked three miles and managed to get some of the tar off, hid in the day time, and walked by night until she reached her aunt's home in the mountains. When Mrs. Whittemore heard of the case she immediately went to where the Grand Jury was sitting and got in touch with

the unfortunate girl. She says of her, "The poor child had been driven out again and again by the father, and to a questioner he admitted that the only thing he had ever done to help her was 'to beat her d—— well.' Before she was eleven years' old she was a slave in more ways than one. She had never been to church or Sunday school. 'I have known nothing but cruelty and badness all my life,' she said. 'No one taught me any difference between right and wrong. My father was always brutal to me. I never remember his doing anything kind, and I was betrayed in my own uncle's house.'"

\* \* \*

### Rescued and Redeemed

The gang that had been so brutal to the girl were sentenced to pay heavy fines, and they were so mad they purposed to have the girl re-arrested on the grounds of disorderly conduct, and so get their revenge. Sister Whittemore had no small difficulty in getting the poor friendless girl out of their clutches, but by the help of the Lord she managed to get her to the Door of Hope. She writes, "We soon had the joy of seeing her accept the Saviour. She gave every indication during the subsequent months of the sincerity of her faith." After awhile she expressed a desire to get a job doing house work. Sister Whittemore told the girl the difficulty there would be in finding a place for her since she knew nothing about cooking. But it was made a matter of prayer, and on that very day there came an opening for work. The party who wanted help said, "She need not know a thing about cooking." The Lord helped the girl to do well, and a year or so afterwards she was married. She often wrote to Mrs. Whittemore telling her what a "gud" man she had gotten, and of her "grate" happiness.

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### The First Missionary

There came to this country a well educated young woman from France, who was trapped and taken into white slavery. One day she managed to escape, and through the kindness of a physician was taken to a hospital where she received the treatment she very much needed. After this she managed to secure a position in a home. But unfortunately in the evil house where she had been, she had contracted an appetite for liquor, her whole sense of morality had been broken down, and she began pilfering. She had five temporary positions and in each one was guilty of thieving. In the last place she was caught, handed over to the police, and was sent to Trenton prison, N. J., for nine months. While in prison she heard of the Door

of Hope, and when released she made her way to that home.

\* \* \*

### Confession and Restitution

A few days after she reached the home she yielded to Christ, but at times she appeared to be very unhappy. The Spirit of God was convicting her to make a full confession of her dishonesty, and she had a terrible struggle. At last she yielded to the Spirit and said, "Mother Whittemore, I will tell you all. . . . My trunk is three fourths filled with stolen goods." She told how one of the women from whom she had stolen had declared that if the thief were detected she would spend her last cent in getting the same in prison for life. And the girl felt she would rather die than go to prison again. But Mrs. Whittemore said to her, "The stolen goods *must* be returned." Oh, what a struggle! But at last she yielded, and Mother Whittemore went with her from place to place as the stolen things were given back. As the story was told at each place the Lord let the people from whom they had been stolen be merciful. Mrs. Whittemore writes, "Our last call had been made, the last of the stolen articles returned, and no prison cell faced the dear child. It was too much for her. Her arms were flung around my neck, and unmindful of the crowd passing to and fro she sobbed and sobbed, doubtless in part because the terrific strain had been ended, and in part for sheer joy."

\* \* \*

### A Missionary to Africa

The French girl grew rapidly in Christian graces and soon received a call to Africa as a missionary. One of the most wonderful cases which Sister Whittemore ever had in the Door of Hope is that of Delia, whose remarkable story has been written in the book known as *Delia, the Bluebird of Mulberry Bend*.\* After Delia's death a fund was started, known as the Delia Fund, one friend giving a hundred dollars toward it. It was set aside for missionary use, and this fund, with money which was added to it, was used in helping out the first Door of Hope missionary. (In the course of the years that followed, Sister Whittemore herself put into the memorial fund no less than \$57,000 earned through her pen.) The young missionary became very sick. She managed to get back to America, and after some time the Lord raised her up in a remarkable manner. Later she secured a position as nursery governess and earned sufficient to put her

\*This book can be had from the Gospel Publishing House, Springfield, Mo. Price \$1.00 postpaid.

self through Bible school. On one occasion she sent a hundred dollars of her earnings to Africa, and on several occasions handed Mrs. Whittemore five, ten, or even twenty dollars, saying, "Take this, Mother Whittemore, for dear Africa." After awhile she was ready to return to the field, and outside of her gifts to Africa she had through great self-denial saved a thousand dollars for her own traveling expenses. She is now in Africa.

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### *Drunken Hattie*

The following is a story of God's miraculous dealings with a poor drunken woman. Mrs. Whittemore was in charge of the Gospel Mission at 805 Third Ave., New York, when one day a poor drunken girl entered the hall and took a seat near the door. She cried in a hoarse voice, "For God's sake won't you folks please pray for me!" The following night the girl turned up again and came forward for prayer. Sister Whittemore says, "Leaving the platform I knelt by her side. I shall never forget how sin-crushed and terrible she looked. She was so repulsive in appearance and odor that I had to ask God for physical strength to bear it. The fumes of stale liquor and the smell from her own uncleanness was so obnoxious as to almost stifle me when I placed my arm around her." Before she left the altar she had prayed the publican's prayer, "God be merciful to me, a sinner."

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### *The Quest for a Soul*

Sister Whittemore invited the girl to go to the Door of Hope, and she answered, "I will go anywhere you want me to go, Mother Whittemore." Sister Whittemore purposed to take her to the home that night, but was delayed by several things; and when she was leaving, to her dismay she found that Hattie had left the hall. At the door two gentlemen asked Mrs. Whittemore what she was going to do about it. She replied, "Do about it? Why I am just going out to get her. She promised to go to the Door of Hope tonight." "Going out to get her?" they questioned incredulously. "Do you know where she is?" "No indeed, I have not the faintest idea where to find her." "But you said you were going out to get her. Do you mean to say, not knowing where to look for her, you expect to find her?" "Most certainly." When they were outside the mission door the men asked which way they were to proceed, for they had asked permission to go with her. Mrs. Whittemore calmly replied, "I don't know." They stood still for

a few moments, waiting for her to decide; and after looking up to the Lord she felt impelled to go in a certain direction. On they walked in that great city of New York, till suddenly Mrs. Whittemore felt a strong impulse to turn down a certain corner. One of the men said, "You surely don't intend taking us down this dark street, do you?" "Yes, sir," she answered, "that is just where I am going." They had not gone more than a quarter of a block before they came face to face with the girl they sought.

\* \* \*

### *Found by God*

The girl was startled when she saw Mother Whittemore, and said, "Is this really you? . . . How did you find me?" She replied, "I did not find you, Hattie dear . . . it was God, Hattie, just God." "Tears started to her eyes. Catching hold of both my hands in tremulous tones she said, 'Oh, this does look, doesn't it, as if God did care for me. . . . It does seem as if He is trying to find me, doesn't it?' 'Yes, dear,' I answered, 'and now won't you trust Him?' She was brought to the home, and because the appetite for alcohol had fastened itself upon her so strongly she suffered greatly, but the Lord undertook. Later she became reconciled to her estranged mother, and after a few happy years with her family became wedded to a former school mate. She now has a comfortable home in a southern city."

\* \* \*

### *Faith for Funds*

It seemed desirable to purchase the building in which the first Door of Hope was housed, and Mrs. Whittemore's father showed a kindly interest in the work and advanced enough money to make a first payment on the purchase of the home, leaving a mortgage of \$15,000. She trusted the Lord to provide the interest of \$375 which would come twice a year. One day, shortly after the second payment had been made, she was impressed by the fact that the Lord could supply the principal as well as the interest. She realized she only had a faulty faith, but "sincere petition was offered for an increase of that 'faith of God' which knows no denial. Mark 11:22. Almost instantaneously was this faith granted me. With delight the entire sum was taken." After a very definite transaction with the Lord she felt led to go and inform her pastor and his wife, telling them she had accepted \$15,000 from the Lord and was as sure of it as if it were in the bank at that moment. They glanced at her with kind but almost pitying smiles,

doubtless thinking she was going a little off in her upper story. But she said to them, "I shall be back again before next summer, and shall then be able to prove to you the actuality of what the Lord has given me by faith today."

\* \* \*

### *Righteous Principles*

Three months after this a sum of \$5,000 in cash was placed at her disposal by a very wicked woman who was lying quite ill in the hospital. Knowing that this money had been obtained through profits from an infamous house of ill fame, Sister Whittemore gave it back to the woman, saying that God would not allow her to be a partner in sin by accepting blood money wrung out of the lives of hundreds of girls. Two weeks after returning this money, Mrs. Whittemore called on a lady acquaintance. In the course of conversation the question of the mortgage was raised, and the friend asked how much the amount was. She was told it amounted to \$15,000. She stated that she had intended to leave a sum to the Door of Hope in her will, then added, "I feel led to take that step this afternoon and I shall now give you a check for \$15,000 upon the condition that neither while I am living nor after my death you will let my name be known." Sister Whittemore says, "As I left her home I was so overjoyed and excited that I walked several blocks beyond the place where I should have boarded the car. Indeed my spirits were so buoyant and my heart so full of praise I believe I could have walked the whole distance." She sent a letter to the skeptical pastor and told him what had happened. She adds, "A few months later all indebtednesses were paid off, even including the amount advanced by my father for the first payment on the house. All this was accomplished in less than two years and three months from the day the Door of Hope was opened."

I suppose I must resist the temptation of reviewing more of the book. It is so full of good things that I would like to see a million copies in circulation, and I wish the book might be sold for \$1 rather than \$2, so that more people might have it.

### *Discipline Forms Character*

The immediate object of God's discipline is to form character; to create and to develop love, trust, and obedience; to support evil dispositions; to break down self-will and self-independence. The ultimate end of it is the service and blessedness of heaven.—James Orr.

# Uttermost Mercy to a Gambler

By H. M. Kendall

At forty-five I was a hardened sinner, profane and blasphemous to a degree. Go to Church I never did; on Sundays there gathered in my house men of tendencies like my own, to enjoy good eating, good liquor, and a social game of cards or dice.

Came there a day when the resident Methodist preacher notified his Board of Stewards to meet him in his study on the following night. Said the preacher, "I wish each one of you to make a list of the people who ought to be reached, for whom you will agree to pray at least once each day." They did so; the slips were collected; the preacher looked them over: "These are all good solid folks, and they ought to be in the church; but neither of you listed one man in this town who is in dire need of salvation; should he be the only one to be so brought under the power of the Holy Ghost as to be truly born again, I should consider the meetings fully justified."

All seven, with one voice asked, "Who?" and were utterly amazed at the reply, "Mr. Kendall." "But, Brother W., do you know the sort of man he is? I'd be afraid to say anything to him about the church or religion; if he took the notion, he would break me in two, big and strong as he is! You had better settle on somebody that there is some chance of reaching." "Yes, brethren, I know all that you have said, and more. But I tell you that Christ came into this world to save sinners; and the chiefest sinner in this part of West Virginia is this very man. Brethren, if we will unite our prayers, he can be forced to come under the power of the Holy Ghost, and be saved! You may refuse if you like," he saw the shaken heads, "but I tell you now that I am going to pray for just one man until he is saved, or the meetings close." They were too upset to follow their usual custom of praying around, and the meeting closed with the benediction.

I promised the minister, in a rash moment, to pray for myself at midnight. I prepared to retire for the night. Going from one room to another, I caught sight of the clock, 11:57; and that promise flashed into mind. "*Me! Me pray!* Well, I guess not! No, Sir!" And I swore roundly that there was not a power anywhere that could compel me to do so. I swore that I positively would not take one step up those stairs—but I did, just one step; and stood there, cursing myself for

being so weak. Go further, I would not; and I sat down determined not to go. And I fought like that, step by step; but I was *compelled* to go. At last I reached the bedside; and was just as full of fight then as when "hostilities" opened down stairs, but all in vain—I was forced to kneel. But there was no prayer; I was consumed with shame at being bested.

Some days later, after a time of idle sitting, I went to my desk, took out the Bible I had oft mistreated, climbed up on a high table by a window, sitting crosslegged; and the Book fell open on my knee at John's Gospel, chapter twelve; and I read that chapter, though it was of no more interest to me than a year-old daily paper. And I read the thirteenth chapter, though it had no interest to me. The beginning of chapter fourteen was like the preceding verses; but soon I began to spell out the words a letter at a time; and went along down the column that way, until I reached the sixteenth verse and its capital letter C—C for Comforter!

When I next knew what was taking place, I found that I had gotten off the table, gone through two doorways and a small entry, and had knelt down at a chair in my kitchen; and the terrible load that had seemed about to crush in my very breast had in some strange way disappeared; and in its place was a joy that welled up in me until I cried out, "Lord, if You do not stop blessing me, I will sure burst wide open!" And it was but a short time until I jumped to my feet, and walked up and down my living room, the happiest man in the State!

Realization of what it all meant came on people like a flood! Many, both men and women, at the next meeting came over the tops of the pews for fear they would be too late! I do not know just what they said, but I had a sense of sweet music prevailing my whole being. The news had gone far and wide, that day, and the church was crammed, that night, just to see.

That wondrous Lord's Day was the identical one on which some weeks previously I had planned to kill myself with cold lead.

If you take Christ to yourself He will never be taken from you.

To do right is better than to get rich.

## A Judge Commends Sunday Schools

Judge L. L. Fawcett of the Supreme Court of New York has made this declaration: "Permit me to state that my experience during twenty-three years on the bench, in which over 4,000 boys under the age of twenty-one years were convicted of crime before me, of whom but three were members of a Sunday school, has satisfied me of the value of Sunday schools to the community, in helping safeguard it, to the extent to which Sunday schools exist, from the growth of criminals. My experience also satisfies me of their value to the individual. In 1,902 cases of suspended criminal sentences, in each of which a minister, priest, or rabbi became interested at my request, only sixty-two of the boys were brought back for violation of the conditions of parole. I believe the reform in the remaining cases was prompt and permanent.

"In fact, I regard our Sunday schools as the only effective means to stem the rising tide of vice and crime among our youth. Society carries the heavy burden of criminality, chiefly because of the lack of religious training of the youth. If all the children could be kept under the influence of Sunday school and the 'grown-ups' were active in some church, we could close our prisons and jails, instead of being compelled to enlarge and increase their number. The problem of youth is the problem of humanity. There are over 17,000,000 boys and girls in this country growing up without moral training from any source."

In every community there are a great many children who do not go to Sunday school. It is not a difficult matter to persuade the children to go; and parents, when they are spoken to, will usually agree that it is quite all right for their children to go. It is an excellent thing to make every boy and girl in the Sunday school a recruiting sergeant for the Sunday school, offering a prize of a Bible, or Testament to the one who brings in the most children during a quarter. The principles of righteousness taught from the Bible week by week will mean much to the children, and the setting forth of the gospel will mean many souls brought into the kingdom of God. We believe that God will bless an effort being made to double everyone of our Pentecostal Sunday schools.

When we yield ourselves entirely, God, who is infinite Wisdom, Power and Love, does the very best thing with us.—R. A. Torrey.

# -:- Holiness Testings -:-

By J. J. Schaumburg

A holy thing is a clean thing wholly devoted to the service of God, whether animate or inanimate. Thus we have holy gifts, holy crown, holy oil, holy ointment, holy sanctuary, holy house, holy vessels, holy ark, holy offerings, holy oracle, holy hill, holy city, holy mountain, holy seed, holy flock, holy temple, holy covenant, holy Scriptures, holy priesthood, holy commandment, holy nation, holy sabbath, holy men, holy women, holy angels.

When one has been cleansed from all sin, and wholly devoted to God, he has not reached the end of conflicts. His probation (proving) has just begun in real earnest.

1. Holiness will be tested by the propensities of man's nature. All the elements of man's nature are essential to his perfect manhood. He cannot spare combativeness, caution, will, language, music, alimentiveness, philoprogenitiveness, nor any other natural propensity. Sin has dethroned reason from the proper use of these faculties, and thus perverted them to a sinful use.

2. Holiness re-establishes reason, and uses all of these natural endowments to the service and glory of God. But, although under the dominion of reason, they are still capable, especially under the instigation of Satan, of making appeals for excessive and sinful indulgences; and thereby the power of our holiness is tested. So it is written, "Every man is tempted [tested, proved] when he is drawn away of his own lust [desire] and enticed" (Jas. 1:14). In this appeal or testing there is no sin. "We are not debtors to the flesh, to live after the flesh," if so be that the Spirit of God (the power of holiness) dwell in us. The Spirit of life in Christ Jesus makes us free from (gives victory over) sin and death (Rom. 8:2). Not till this mortal is clothed with immortality will we be free from these testings for our natural propensities, but we can turn all of nature's appeals over to Christ, and He will successfully silence them.

3. Holiness will be tested by associates. We cannot always have holy associates. Joseph did not, Moses did not, Daniel did not, Mordecai did not. In business and in the duties of ordinary life we must have to do with ungodly souls. In word, in act, in appeal, they will often test our holiness. If we can get an early word for Christ to these worldly ones, their influence will be broken and ours largely increased, and victory will be made easy. If

casual association may have its power to prove us, how much more so closely yoked associations. Israel yoked with Moab and was spoiled. Solomon yoked with unholy women and lost his holy heart. No wonder God forbids his children being unequally yoked with unbelievers, a prohibition which, if regarded, will keep them out of all lodges as well as out of unholy partnerships.

4. Holiness will be tested by overzealous ambition. God has endowed us with desire to move in the direction of His purposes concerning us, as, for life, for home, for power. Satan would inflame our ambition to array us against God. He showed our Lord "all the kingdoms of this world and the glory of them," to tempt Him to accept them at his hands at once, instead of waiting God's time. Enlightened holiness easily resisted this testing.

5. Ambition for our children will test our holiness. Other parents dress their little ones like fairies, for the school exhibition or graduation or for Sunday display. Can we bear to have our children appear less attractive than others? I have seen professed holiness yield to this temptation and thus join the world in cultivating in the child that pride which is an abomination to the Lord, and every possessor of which God will be compelled to burn up at last (Mal. 4:1). Why cannot all remember that the neat, comely attire of Esther, under the blessing of Mordecai's God, gave her a beauty which excelled all others? What has become of the old-time plainness of dress upon the Quaker, upon the Methodist and upon the rest of us? Holiness has been tested by unholy ambition.

Ambition that our children be educated as high up in college and university world-wisdom as others, often tests holiness. Satan hides or blinds the mind to the fact that these institutions turn out infidels and not Christians. Modern schools are godless in an awful sense. Even denominational schools savor so strongly of Higher Criticism (hypocritical infidelity) that few who enter them holy come out pure. Better that our children die ignorant of the arts and sciences than to live and die ignorant of God and of His Christ and of His salvation. The ambition of true and tried holiness educates the child first of all, and all the time, for the kingdom of God. This world's history is well nigh written. Not much is needed now for this, but the kingdom of God is only about to

begin its eternal age of wisdom. Educate for that and be not allured from it.

6. Fear will test our holiness. Fear hastened Saul to offer the burnt offering before Samuel came. Fear that Ahasuerus might reject her approach and kill her tested the holiness of Esther. Fear of the lions' den tested the holiness of Daniel. The threatenings of the Sanhedrin tested the holiness of the apostles. How nobly Esther, Daniel and the apostles stood! Holiness fears not "them which kill the body and after that have no more that they can do."

Time and space fail to speak of the testings of afflictions, especially when God seems to hide Himself, as in Job 23:8, 9, 10; of false accusations, as in the case of Joseph; and of popular confederacies of nominal Christians which exclude timely but unpopular truths upon which holiness thrives and without which it starves to death (Isa. 8:12; Ezek. 34:18, 19).

7. Holiness is tested by executed justice. People talk much of the love of God who know not of what they speak and who say little of the justice of God. The justice of God smote Nadab and Abihu to death. What a test to Aaron's holiness, whose sons they were! Yet he murmured not. Justice required stern measures in the day of Israel's calf worship, but true holiness, took its sword and went from gate to gate, sparing not its nearest relative. It was a severe testing, but holiness stood. Justice standeth afar off today, but this sickly sentimentalism that decorates the criminal's cell with flowers, loads it with luxuries, and pleads for a quick pardon and release, is not holiness. Holiness joins the Lord in the faithful execution of a righteous sentence against sin.

I have not time to speak much of the testings of being left few in number. Nine tenths of Gideon's army left him. What a test to his holiness unto the Lord! Jesus said to His disciples, "Will ye also go away?" All the others have gone; will ye go? Noah was abandoned by all, yet his holiness stood the test. Noah's experience will be repeated in those who wait for their Lord. They will be left few in number, but he that stays while others go away shall be saved (Matt. 24:13). See your Greek Text.

8. The timely word of God has ever tested holiness. The world receives all that God says save present truth. Saul rejected God's word to him and lost his kingdom. Lot's sons rejected God's word to them and perished. Israel rejected God's word to them and have had over 1,800 years of shame, unrest, trouble and death. God's word to us is, "Behold I come



quickly." Reject this and we fall, for only "unto them that look for him shall he appear the second time . . . unto salvation" (Heb. 9:28). The message of the near personal coming of Jesus, our Lord, is a true test of holiness to those who hear it, for it is written, "The wise shall understand, but none of the wicked shall understand" (Dan. 12:10). Are we clean, through the word which He has spoken unto us?

OAKLAND, CALIF.

### Jerusalem's Water Supply

In the January issue of *Current History* we read: "The water supply of Jerusalem is distinctly inadequate, amounting only to about three gallons a day per capita. A Greek named Mavromatis holds a concession for bringing water from the Yarkon River near Jaffa, at a cost of about \$2,000,000, but work has not been begun because he demands 36 cents per cubic meter, while the government offers only 24 cents. The Jordan River might be tapped, but its waters would have to be raised 3,000 feet or more."

The Lord will know how to deal with Jerusalem's water supply when He returns for we read in Zechariah 14:8, "And it shall be in that day that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be."

But there is something much more important than the supply of natural water for the Jerusalem which is below. There is another kind of water about which the Lord told us, which if we drink we shall never thirst again. We see an always adequate supply of this water coming forth from the throne of God in the Jerusalem which is above. And the Lord caused the invitation to be written, "Whosoever will, let him take the water of life freely." Rev. 22:17.

### Patience

T. T. Shields of Toronto, Canada, tells of a telephone girl who turned to another and said, "He's a patient man. I was flustered and gave him the wrong number four times, and he said so kindly, 'You gave me the wrong number four times, operator. Try again.' I would like to meet that man." And the other inquired, "What is his number?" When she was told, she said, "I know him; he's my minister." The other then said, "I'm going to hear him preach."

Where trust begins worry ends.

### Fulfilled Prophecies that Prove the Bible

(Continued from Page One)

in their island citadel. But Alexander quickly devised a plan of attack. He determined to build a causeway from the main land to the island. He took the "stones" and "timber" and "dust" of the ruined city, cast them "in the midst of the water," and then marched his legions over the solid roadway and captured the island city. Thus, in due time, God's Word was fulfilled in minute mathematical detail.

Today, after a period of more than 2,500 years, another part of the prophecy has been fulfilled with the same detailed accuracy. The prediction reads: "It shall be a place for the spreading of nets in the midst of the sea . . . and thou shalt be built no more." The island Tyre—which is now a peninsula made by the drifting of sand against the causeway—is a town of no importance with a few thousand inhabitants; but every vestige of the great city of Tyre on the mainland, destroyed by Nebuchadnezzar and cast into the sea by Alexander, has disappeared.

Strabo said that Tyre was located about three miles south of the causeway near the springs of Ras-el-Ain. These remarkable springs still send forth streams of clear, cold water. A friend who was with me when we visited the springs, and who has resided in Palestine for more than thirty years, estimated the combined output of the springs at more than 10,000,000 gallons daily. This would provide an ample water supply for a great city like ancient Tyre. The springs are only a short distance from the seashore, and may have been actually within the walls of the once maritime metropolis.

In spite of the natural advantage of the abundant water supply, and the fertile plains stretching away to the mountains, Tyre has never been rebuilt. Today the seacoast for miles on either side of the springs is, precisely as predicted, "a place for the spreading of nets in the midst of the sea." The photographed fishermen are casting their "net in the midst of the sea" exactly as was foretold by the Prophet Ezekiel more than 25 centuries previous.

Here then is fulfillment of prophecy so unique, so striking, so precise in minute detail, coming to pass thousands of years after the forecast with such hair-breadth accuracy, that only one conclusion is possible—the Bible must be the inspired, supernatural Word of God.

The next prophecy (which we expect to print in the next week's Evangel) about Sidon, some twenty miles northward on the Syrian coast, is in striking contrast with that regarding Tyre.

(The above is taken, by consent, from an excellent new book entitled "Fulfilled Prophecies that Prove the Bible," by Mr. George T. B. Davis, a volume of 123 pages that we would like to see circulated among all our Pentecostal young people. The book costs only 25 cents per copy postpaid and can be obtained from the Gospel Publishing House, Springfield, Mo.)

### The Soul's Need

The soul needs to know Christ as its strength, and Christ's strength is only appropriated upon condition of a full renunciation of one's own. Lay aside all dependence on yourself in every respect in which you would have Christ.

### Trained Conscience

A fire truck horse escaped from his stable and they could not get near enough to capture him. And then one of them tapped the alarm gong, and he came galloping back alert and ready for duty at once. The admonitions of conscience should receive as prompt response from us.

### GENERAL COUNCIL FELLOWSHIP

The following names were added to our ministerial list during the month of December, 1931.

Baker, Wm. A., Sharon, Kans.  
 Brengle, Edwin M., Plant City, Fla.  
 Brown, L. E., Thunder Hawk, So. Dak.  
 Bruce, Samuel E., Fayetteville, Ark.  
 Cunningham, Gilbert B., Agra, Kans.  
 Davidson, Howard R., Wichita, Kans.  
 Dickinson, Geo. W., Ft. Lauderdale, Fla.  
 Fiant, Charlie I., Springdale, Ark.  
 Gaddis, Mrs. Hallie, Arkansas City, Kan.  
 Harvey, Dick M., Lincoln, Ark.  
 Hesselbin, Frank A., Humphrey, Ark.  
 Kiser, Miss Ella A., Russellville, Ark.  
 Lennox, Harold P., E. Providence, R. I.  
 Love, Carrelle M., Kingsland, Ark.  
 McCoy, Mrs. Dovie G., Fordyce, Ark.  
 McElroy, Mrs. Kara, Jacksonville, Fla.  
 Martin, John C., Oakland, Calif.  
 Pittman, Paul D., Dorrance, Kans.  
 Reed, John D., Greenfield, Mass.  
 Robertson, Stephen, Colton, Calif.  
 Sellars, Mrs. Julia, Winter Haven, Fla.  
 Sparks, J. H., San Jose, Calif.  
 Symonds, C. A., Kissimmee, Fla.  
 Symonds, Mrs. Daisy, Pine Castle, Fla.  
 Wise, Miss Katie J., Prairie View, Ark.  
 Womack, Mrs. R. B., St. Petersburg, Fla.

The following names were removed from our ministerial list for the month of December, 1931. This is a news item for the benefit of those who may be interested.

Hawes, C. A. (Withdrew), Orion, Okla.  
 Holoway, Wm. A. (Dropped), Ft. Meade, Fla.

## Revival Fires in Liberia

J. M. Perkins

We surely have some good news for you this time. Some little time ago I wrote you about my trip to Dorobo, the cannibal tribe, and of the people there promising to build chapels in their towns. Well, when they succeeded in getting the first one up, they asked for some missionary to come and give it to God, as they put it. I asked Brother Torta to go over and dedicate the building. During the day's meetings, one devil doctor publicly took his stand for God and had his ju-jus burned. Later on he was blessedly saved, and said he was through with the devil and all his truck, and from henceforth was going to serve the Lord. He is still standing true and going on with God.

About three weeks ago I sent and asked the Dorobo kings and chief men if they wanted special revival meetings bad enough to send hammock men for the missionaries and provide for them while they were there. They answered, Yes, and when Miss Marker and Miss Mattison were ready, the men came and carried them over. About a dozen mission children went along to help, and they have had a real revival right here in Liberia for over two weeks. The whole tribe has been stirred and quite a number saved and some received the Baptism in the Holy Spirit.

Yesterday I received the following letter from James, the native worker there, who is a Dorobo boy. This shows the desire of the people for a missionary. They couldn't understand why Miss Marker couldn't stay: "Our dear J. M. Perkins:

"Greetings to you from Dorobo people in the name of our Lord Jesus Christ. We are thanking you for sending the missionaries to come over and help us. Indeed we appreciate very much for them. May God bless you more and more until you done something that we been looking for through our prayers.

"Our dear Rev. Perkins, we are hereby declare that this day Miss Marker is now suppose to be our missionary. We rather have her now than to wait until some missionary come from home. We have been waiting and waiting, and while we waiting, we see some missionary come, but there has never been any chance for us. Therefore, we are saying this that through Miss Marker, who came over, and through her the Lord blessed and saved and baptized with the Holy

Ghost, why we have to wait again? As God has worked this, why we shouldn't have her now? Please think of this. We really thought we have to have her. If the Lord had not sent her over, and if it had not been the Lord's will nothing couldn't be done that is done.

"So it is the Lord that spoke to you to send Miss Marker over here. It is not only the kings that is saying this but all the people, the whole tribe. We really can't understand why we have not got missionary yet, since Mr. Knoll left here in 1919. By the Lord's will we believe that this is the day for us. If you fail to send us Miss Marker, then we believe there is no hope for us."

Sincerely yours,  
James G. Yancie"



Brother and Sister Philip Elsea of Liberia

### Egyptian Conference

We were delighted to receive such good news of the recent conference held at Assiout, Egypt, with the purpose of reorganizing the Egyptian work. Brother H. E. Randall was appointed as Superintendent to oversee the work, and called a meeting of missionaries and native workers to consider the adoption of a constitution and by-laws. The business sessions were marked by blessed harmony, and the spiritual meetings held in the Assiout church were times of great blessing. One missionary writes: "I wish you could have been here last night. God certainly gave us a wonderful time. Brother Randall and Brother Saleeb Bolus with a number of others were here and the Lord seemed to touch everyone. When the altar call was

given the whole front of the church was packed. The girls of the orphanage have been under a spirit of prayer now for several weeks and a number have received the Baptism with the Spirit."

Brother Randall writes: "Our conference closed on Friday and was followed by a convention all day Saturday and Sunday. The church building which holds over 400 was packed at all night services and during the three Sunday services. The power of God was truly apparent, and in addition to the pure gospel messages and teaching of the Word, there were a number of messages in tongues which were interpreted, all in good order and in accordance with the Scriptures. Those who were used in the meetings were principally Egyptians. Two women received the Baptism with the Spirit, one of whom has been known to us for a number of years. God put His hand on her for ministry years ago and she has been preaching ever since. There are few in this part who have a greater record for soul saving than she. Her ministry was blessed previous to her receiving the Baptism with the Spirit, and we look for even greater fruitfulness in the future. A number of churches have been raised up under her ministry. On Sunday night she gave a clear and ringing testimony to having received the Baptism with the Spirit and of having spoken in other tongues. Previously she had opposed such manifestations. She received the Spirit Baptism in the morning, and the praises of God filled the tabernacle and could be heard outside." Thank God for what He is doing in Egypt. Let us pray for our dear brethren in this field.

### World Wide Missions

Many of the denominations report great falling off of missionary funds. One large denomination in this country has just recalled two hundred of their missionaries. We praise the Lord that He has enabled funds for our Pentecostal missionaries to keep up as well as they have during the past two years, but we as a people must be prepared to pray and to sacrifice as never before in days to come so that there may be no lack in any field.

While the denominational missionary work has been declining, we praise God that He has raised up fifteen faith missions, all of them standing for the fundamentals of the faith, who have been enabled to send forth and to support on the field no less than 2,208 missionaries. The income of these societies is approximately two million dollars annually.

## Bettiah School--a Factor in Evangelism

Grace L. Walther

The statement has often been made that our Pentecostal missionary message is strictly evangelical and that our missionary efforts should be confined to evangelism. That our message is strictly evangelical is indeed a fact and a glorious one. The purpose of this Pentecostal experience is given in Acts 1:8. So to every true Pentecostal believer, whatever his work may be, this purpose should be the natural sequence of his experience.

The question has been asked as to whether our work in the Girls' School in Bettiah, India, fully corresponds with this purpose. For the glory of God let us recount some facts concerning definite results of evangelistic work in and through our school.

Almost every one of the many girls who have come to the school has been saved, and many have received the Pentecostal Baptism. In addition to this, Christian young women have come to the school as teachers from Denominational missions who knew nothing at all of Pentecost or the deeper truths. These have opened up to God, some for the first time receiving a definite experience of the New Birth. Practically each one that has come has accepted the Pentecostal testimony and received the fullness herself. They have become so on fire for God that they have written to others of their friends and acquaintances of this wonderful blessing and have scattered the news of this Pentecostal outpouring among native Christians in other missions. In one case the result was a glorious outpouring of the Spirit in a Presbyterian girls' school. This came about through the reading of the experience of one of our teachers written to her former fellow teacher. The teachers became hungry and sought until God poured out His Spirit on both the native teachers and girls of that school.

Again and again letters have come to us from native Christians in different parts of India, requesting prayer for healing or that they might receive the Baptism with the Spirit. In answer to the united prayers of our teachers and girls God has healed and baptized others and they have sent in their notes of praise with thank offerings for the work.

Girls have been sent to us from other missions because others had heard of the changed lives of our girls. The missionaries who sent them have sent letter after letter of appreciation of

the spiritual help the girls have received. A daughter of a native evangelist of an English mission (not Pentecostal) came and received the Baptism with the Holy Spirit and returned home to tell the good news. This has made her father hungry to receive this blessing also.

The evangelistic spirit in the school has been so strong that many of the girls who have married and gone into homes of their own have carried it with them and these are now engaged as Bible women.

From among the ranks of our Spirit-filled teachers, God has called several into definite evangelistic service. This change meant that their income would be very much less than it had been formerly as a teacher. Three of these are today having a most fruitful ministry in the villages and Zenanas and proving God as they pray with the sick. Miracles have been performed in the mighty Name of Jesus.

One more thing may be said, and that is that Bettiah School stands as a witness in the city and the entire large district, not only to officials and business men, but to many earnest inquirers who come to talk of the way of life. And not only in the city but also throughout the wide district of hundreds of untouched villages the rays of the Light of life shine forth.

Considering these blessed results could our school be spoken of as lacking in evangelism, or coming short of the Pentecostal standard? Should such a lighthouse for God be allowed to become darkened or our hands weakened by cutting down the number of workers or the number of girls desiring to enter the school?

Up to this time God has been our El Shaddai (the All-Sufficient One) and we continue to look to Him our Jehovah Jireh (the Lord will provide). Won't you pray for us and for the continuance of His work in Bettiah, that in pressing strong the battle we may be lacking in nothing?

### A Warrior Called Home

We are indeed sorry to report the absence from our ranks of Sister Lillian Denney. We received a brief cable message from our North India District Superintendent early in January informing us of her death in India on Dec. 17th.

Sister Denney went to India in 1906; and having entered into the blessed experience of the Baptism with the

Holy Spirit, she affiliated with the Assemblies of God work in 1918.

"All through the years our sister has manifested a deep passion for the salvation of souls, and repeatedly expressed in her letters to the home office her anxiety that the work of the Lord should keep the simplicity of its beginnings as it was when this latter rain outpouring of the Spirit began. In writing to us under date of April 9, 1930, she says: "It will be 25 years this fall since I first came to India, and in all these years He has never failed me. Oh, what a wonderful and all loving Father we have, who always cares for His own. Trials and temptations perhaps grow harder as the times grow worse, but Jesus also grows sweeter and sweeter. His grace is ever sufficient." On April 8th of last year she expressed her desire to give her entire life for India, and wanted to know if there would be any chance of our not sending her back, should she return to America for a furlough. To quote her own words she wrote, "I cannot bear to think of leaving India for good, and perhaps I shall be able to hold on until He comes." Her last letter to us written just a month before she passed away states, "I have been praying much as to whether I shall go on furlough or stay in India. So far I have no leadings to go. My soul longs to do all I can for souls and India, and I want to stay just as long as my heavenly Father wants me to stay." She finishes her letter with an admonition to get ready for the coming of the Lord, and in one month's time at the ripe old age of 73 she entered heaven's portals. "Blessed are the dead which die in the Lord. . . . Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

We shall miss our sister, and so will a large number of Indian preachers whom she has helped to support in their ministry of the gospel, some of whom have worked with her for nearly twenty years, to say nothing of those precious souls who have been saved through her ministry. However we are sure that she has earned her rest and we rejoice with her in the blessings she is now reaping from the presence of her Lord.

### Confessing Christ

Mr. Moody said, "In a prayer meeting in Boston a little, Norwegian boy got up and said, 'If I tell the world about Christ, He will tell the Father about me.' That wrote itself upon my heart, and I have never forgotten what that little boy said."

## In the Whitened Harvest Field

### "INASMUCH"

The following letter from Copeland, Ark., has been endorsed by Brother David Burris, District Superintendent: "The people of this mountainous section are destitute and have no way to get colthing for the winter. Used clothing for any age can be used to a great advantage and will be greatly appreciated by a very needy and suffering community. If sent to our address it will be distributed honestly and for the glory of God.—Joe and Clara Moody."

### "GOD IS NOT MOCKED"

Florence Knowles writes from Plant City, Fla.: "We have a wonderful work here, just a little over one year old, with a membership of 128. Of these 85 are filled with the precious Holy Ghost, Acts 2:4. A girl of 15 years living near the church has mocked the preaching of the Word and made light of God until she has lost her mind. In her irrational condition she keeps saying that she is going to burn the church down, and curses every one connected with it. It takes three men to hold her. The brother who built the church has been beaten by the opposers of the truth. We believe all will yet turn out for the glory of God."

### COUNTY JAILOR SURRENDERS

Brother O. W. Edwards writes from Carrizo Springs, Tex.: "After spending 14 months at Corpus Christi, where we established an assembly and raised a tabernacle fund, we came to Carrizo Springs Oct. 23 and started a full gospel revival in a large hall on Main Street, where about 30 have been saved and 7 buried in Christian baptism. A number are seeking the fullness of the Spirit. Among the number saved was the county jailor, seventy-two years of age, who has been in that office for 14 years. Many marvelous healings have taken place during this campaign. We plan to establish a church here."

### SUDDEN SHOWER IN JOPLIN

Agnes Broadley, Secretary Missionary Society, writes from Joplin, Mo.: "On Nov. 22 God graciously poured out His Spirit here, and 5 people came to the altar and prayed through to victory. The Pastor S. K. Biffle, was impressed by the Spirit that God's time had come for a glorious harvest of souls, so he announced that services would continue indefinitely. They closed Dec. 27, after about 27 had wept their way through to Calvary, and 19 were baptized with the Holy Ghost, according to Acts 2:4, some of whom had been tarrying for many years. Nine were buried with Christ in baptism. God was also wonderfully present in our healing services: many were touched and made whole by divine power; 27 names were added to our church roster. Our Sunday school was also built up; about 189 were present last Lord's day."

### MANY REDEEMED

Pastor M. B. Nicewonder writes from the First Pentecostal Church at Bluefield, Va.: "We have just closed a precious revival in charge of the 18-year old James E. Hamill, Louisville, Miss. Night after night the multitude filled the large church auditorium to hear the gospel preached in an old-time way. God confirmed His Word with signs following by healing the sick. More than 35 lost souls were redeemed back to God and 16 were filled and thrilled with His Spirit. There were 26 additions to the assembly, and a Christ's Ambassador's class was organized with 34 members. Brother Hamill preached over broadcasting station WHIS, Bluefield, every Monday, 8:30-9:00. He is now in a revival in North Tazewell, Va., but continues the broadcasting hour."

### KENTUCKY RINGS WITH PRAISE

Pastor L. D. Warren writes from Versailles, Ky.: "On the 6th of June we began a revival at Mortonsville, Ky., with Oda B. Teets, Aurora, W. Va., and Pete and Mrs. Saleskey, Music Leaders, in charge. Brother Saleskey also gave some special messages on the subject 'What Shall Be Hereafter?' Some prayed through to salvation and one was baptized with the Holy Ghost. Since the revival several have been saved and 8 have been filled with the Holy Ghost; there have been some additions to the church also. After a 5 weeks' campaign at Mortonsville I moved the tent to Lexington, having the same evangelistic party. Several were saved and 1 filled with the Holy Ghost. This is a new field but all are eagerly planning a new church. Monroe and Mrs. Johnson of Lynwood, Calif., have charge."

### "THE ARK HAS SURELY RETURNED"

Loraine and Jennie Busby write from Dallas Tex.: "The Lord has blessed our ministry the past several months. We held a 3 weeks' revival at Denton, Earl Rogers, Pastor, in which the Lord blessed many. This was principally a ministry to the church, although a few were saved and reclaimed. At one time the Women's Missionary Council met to sew, etc. The glory of the Lord came down so that they could not work. The president testified in the public service that 'the ark of God had come back.' Later Brother Richardson had a fine meeting: a good work is being done there. Next, we went to Athens, a new field. Brother Lewis had labored here some weeks and had done a good work. While here several stepped out testifying for Jesus. From Athens we came to Nacogdoches where we have just closed a 2 weeks' meeting in which the Lord blessed. Brother Lewis is pastor here. A feature of this meeting was the burning of a collection of books denying the 'faith which was once delivered to the saints.' Chief among these were those denying a Biblical hell."

### BRIEF MENTION

Harold Collins, Ponca City, Okla." writes: "We closed a meeting December 20, with Ernest and Mrs. Friend in charge. Some wept their way through to God. The Lord is still working here, seeking the lost and leading them home. One Baptist deacon received the Holy Spirit, according to the Bible pattern."

B. F. Holt writes from Shreveport, La.: "A. S. Peters, Fordyce, Ark., spent Christmas week with his daughter, and gave us some meetings. The saints were built up in the Lord, and 2 received the Holy Ghost. Brother Peters was our former pastor and we were therefore doubly appreciative of his recent visit."

### 75 IN LATTER RAIN GLORY

Pastor E. R. Winter writes from Santa Ana, Texas: "We praise God for the way He is working in our midst. We began a revival in our new church here Nov. 21; it lasted 2 weeks. Troy Frazier, Seagraves, was with us. The power of God was manifested from the first service: a number were saved and 60 received the Holy Ghost, according to Acts 2:4; 52 affiliated with the church. God continues to bless; 15 have been wonderfully filled with the Spirit in our regular services since the revival closed.

"As we haven't a church building yet in Coleman both churches are worshipping together at Santa Anna, and we can truly say 'How good and how pleasant it is for brethren to dwell together in unity.' We began the battle here June 21st, with 9 saints; we now have 136 enrolled, of whom 134 have the Baptism; of these 49 are men and boys over 16 years of age. All Council brethren passing by will find a welcome."

### A LATTER DAY OUTPOURING

Pastor Guy Dunlap writes from Fletcher, Okla.: "We have just closed a 3 weeks' meeting held by Ida McAdoo, Brother and Sister Harper, and other workers, Rush Springs, Okla., in which God poured out His Spirit in a wonderful way. About 16 were saved and filled with the Holy Ghost. One sister who had been sick for 2 years, and had been in bed for 7 months was prayed for. The dear Lord touched her body and she was healed. She shouted the praises of the Lord for His wonderful touch. Christmas was a wonderful day to all present. In the forenoon we had the sacrament; in this service God poured out His blessings. We had a watch-night meeting, and from 12 o'clock to one the air was filled with the praises of the saints, who stood with uplifted hands giving Him glory. On the closing night we had with us some of the Kiowa Indians, who have the Pentecostal blessing. They gave us some good songs and some blessed red-hot testimonies. We have only a small band here, but the church is growing. Several names were added to the roster. Brethren in the fellowship passing this way will find a hearty welcome."

Send for sample packet of tracts, 50 cents, Gospel Publishing House, Springfield, Mo.

## Forthcoming Meetings

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

SACHSE, TEX.—Fifth Sunday fellowship meeting, Jan. 31.—Jodie C. Thomas, pastor.

ASH GROVE, MO.—Myrtle M. Snair will begin a revival Jan. 24.—Paul Bickett, Pastor.

SANTA ANA, TEX.—Old-time revival Jan. 15-24, conducted by E. L. Newby.—E. R. Winter, Pastor.

CLINTON, IA.—Zelma Argue will conduct revival services in Full Gospel Assembly Jan. 17-31.—C. E. Thompson, pastor, Le Claire.

MIAMI, OKLA.—W. T. McMullen and party will begin campaign with us Jan. 17; the co-operation of neighboring assemblies will be greatly appreciated.—C. C. Helvey, Pastor.

CAMBRIDGE, MASS.—R. S. and Mrs. Peterson, Pelican Rapids, Minn., will conduct revival in Full Gospel Lighthouse, 40 Prospect St.—Jan. 8-Feb. 7.—Pastor R. A. Babcock, 58 Magazine St.

BRATTLEBORO, VT.—H. T. Carpenter, Springfield, Mass., will hold a revival in Pentecostal church, Cottage St., Jan. 25-29.—J. T. Reed, Pastor.

ORLANDO, FLA.—I. J. Bolton will conduct meeting at the Assembly Church, Atlanta Ave., Jan. 19-Feb. 7.—Ralph Byrd, Pastor, P. O. Box 679.

MEMPHIS, TENN.—Fellowship meeting, 210 Dexter St., January 29-31. Meeting of Board of Presbyters, evening of 30th.—I. A. Smith, District Superintendent.

CROOKSTON, MINN.—A. H. Argue, of Winnipeg, Can., will conduct evangelistic and prophetic campaign in Scandavian Methodist Church, Ash St., Jan. 17-Feb. 1.—Christian Hild, pastor.

PLANT CITY, FLA.—I. J. and Mrs. Bolton will hold a meeting the middle of February at Mt. Zion Tabernacle, Cork Academy. Florence Knowles, in charge of Mt. Zion Tabernacle.

GRAY, IA.—Hannah Mae Steinle, Girl Evangelist, Musician, and Singer, Dorrance, Kans., will conduct a revival beginning Jan. 17, every night at 7:30.—A. R. Sorenson, pastor.

DALLAS, TEX.—A. F. Gardiner will conduct revival at Oak Cliff Pentecostal Church, 919 Morrill St., Jan. 3-24. Services daily at 7:30 P. M.—Clifford Andrews, Pastor, 1123 Morrill St.

CHICO, CALIF.—Meyer and Alice Tan Ditter begin campaign Dec. 30th and run through month of January, at Assembly of God, 712 Broadway. Address Route 3, Box 23.—R. J. Thurmond, pastor.

CHAMBERSBURG, PA.—Ben Hardin, Chicago, Ill., will conduct meeting every night Jan. 24-Feb. 7—a young people's rally Feb. 1—at Bethel Pentecostal Chapel, Washington and 3rd Sts.—Jacob Heinrich, Pastor.

FREEPORT, PA.—Beginning Jan. 10 and continuing 3 weeks, H. E. Hardt, Falling Waters, W. Va. will conduct evangelistic campaign, in Red-path building on Market St. We solicit the assistance of neighboring assemblies.—A. W. Buckley, Pastor.

CHICAGO, ILL.—V. R. Jackson will conduct a revival commencing Jan. 10. Services every evening except Mondays and Saturdays, at 8:00 o'clock. Sundays 11:00 and 7:30. Full Gospel Assembly, 538 N. LaVergne Ave.—M. J. Hagli, Pastor.

ELKHART, IND.—Mina O. Seaholm, Findlay, O., will conduct special services in the Bethel Assembly, 1128 Johnson St., 3 blocks north of the St. Joseph Dam, beginning Feb. 7. Services every night except Saturdays.—Herman R. Rose, 803 Emerald St., pastor.

MERIDIAN, MISS.—The James Roland Hummel Evangelistic Party Philadelphia, will conduct a 4 weeks' revival at First Assembly of God, Pentecostal, 8th St. and 46th Ave., Feb. 14-March 13 or longer. Services each night except Saturdays at 7:15.—A. T. Hickman, pastor.

KANSAS FELLOWSHIP MEETINGS  
HUMBOLDT, Jan. 18-20; Fredonia, Jan. 21; Chetopa, Jan. 22. Three meetings a day at each of the places. Entertainment provided for all preachers.—Fred Vogler, District Superintendent, 1034 S. Lawrence, Wichita.

HARRISON, ARK.—Bible conference at Full Gospel Tabernacle, Jan. 23-30, with a fellowship meeting on the 5th Sunday. Bring your Bibles. Free beds and meals furnished by local assembly. David Burris, District Superintendent, in charge.—Paul Jones, Pastor.

WETUMKA, OKLA.—All-day fellowship meeting Jan. 25. We are planning an old-fashioned devotional service, beginning the day with a sunrise prayer meeting; another service at 10 o'clock; another at 2:00; and closing service at 7:00. Dinner served on grounds.—W. E. Emanuel, Pastor.

SPRINGFIELD, ILL.—The Hummel evangelistic party, Philadelphia, will hold city wide evangelistic campaign in Springfield Gospel Tabernacle, 13th and Ash Sts. Jan. 10-Feb. 7. Each night at 7:30 except Saturdays. Sundays, 11:00, 7:30.—W. C. Anderson, pastor.

CAMBRIDGE, MASS.—R. S. and Mrs. Peterson, Pelican Rapids, Minn., will conduct a revival at Full Gospel Lighthouse, 40 Prospect St., beginning Jan. 13, to continue 3 weeks or longer. Nightly except Saturdays, 7:45. Sundays 3:00 and 7:30.—Pastor R. A. Babcock, 58 Magazine St.

SANTA ANA, TEX.—Christ's Ambassadors Rally for San Angelo Section of Texas District, Jan. 23-24. First service Saturday night, services all day Sunday, basket lunch. Our new church will also be dedicated at this time.—E. R. Winter, pastor.

HATTIESBURG, MISS.—Prayer conference and fellowship meeting at the Edwards St. and Bernice Ave., Jan. 28-31. Free entertainment for ministers and others as far as possible. Those planning to come please write the pastor, W. F. Hardwick, P. O. Box 390.

GOTHENBURG, NEBR.—J. Marvin Bales, San Francisco, assisted by George H. Carmichael, of Nebraska, will begin revival Jan. 10, to continue indefinitely. Council brethren passing this way are invited to lend their assistance in this new work. Enquire for Harmony Hall. Meetings every night except Mondays.—J. Marvin Bales.

KANSAS CITY, MO.—Southern Missouri District midwinter Bible convention Jan. 26-29. E. S. Williams, General Superintendent, will be in charge of teaching and preaching. Especially for the ministers. Let every minister of the District arrange to attend. Room and meals provided by the church. Write District Superintendent S. L. Johnson, Dexter, or Pastor A. A. Wilson, 3308 E. 13th St., Kansas City.

ROCKY MOUNTAIN DISTRICT COUNCIL  
FT. COLLINS, COLO.—Fifteenth annual convention Rocky Mountain District Council, First Assembly Church, Whitcomb and Oak Sts., Feb. 8-11. Three services daily. Each church is urged to send its pastor and 2 delegates. Bed and breakfast will be served to all ministers and accredited delegates free. Those applying for credentials please appear in person. Write District Superintendent Floyd C. Woodworth, 114 E. 7th Ave., Ft. Morgan, or Pastor P. Guy Cooper, 424 Stover St., Ft. Collins.

NEBRASKA DISTRICT COUNCIL  
GRAND ISLAND, NEBR.—Nebraska District Council meeting in the Old-Fashioned Church, 6th and Sycamore Sts., Feb. 9-11. E. S. Williams, General Superintendent, will be the principal speaker. Each minister, licentiate, and delegate, should be present Tuesday forenoon. Sleeping quarters will be furnished to ministers and delegates, and also to visitors as far as possible. Meals will be obtainable at near-by cafes at reduced rates.—E. W. White, District Superintendent.

### SECTIONAL CONVENTIONS—TEXAS DISTRICTS

Note.—The early spring sectional conventions, Texas District Council, will convene 2 whole days each. As there are important matters we desire to talk over with the workers, we urge every preacher in Texas to attend his nearest convention. All conventions begin at 10:00 A. M.

Ft. Worth Section, Cleburne Church, Feb. 4-5. Waco Section, Corsicana Church, Feb. 9-10. Austin Section, Luling Church, Feb. 11-12. San Antonio Section, South Side Church, San Antonio, Feb. 16-17. Harlingen Section, Harlingen Church, Feb. 20-21. Yoakum Section, Port Lavaca Church, Feb. 25-26. Houston Section, Freeport Church, March 1-2. Beaumont Section, Port Arthur Church, March 10-11. Lufkin Section, Lufkin Church, March 15-16. Tyler Section, Wills Point Church, March 17-18. Other announcements to follow.—E. L. Newby, District Superintendent.

### OPEN FOR CALLS Evangelistic

S. A. Rayborn, Hartford, Ill., Box 215, "Have resigned as pastor here. In fellowship with General Council for 10 years."

NOTICE.—Anyone knowing the whereabouts of Mrs. Mattie L. Arnold, last heard from in Augusta, Ga., please write her cousin, Mrs. G. H. McCormick, Bonita, La.

CHANGE OF ADDRESS.—Having resigned pastorate at West Point, I have accepted the call to pastor the assembly at Percy, Ill., where I shall receive mail.—Charles F. Carmichael.

CHANGE OF ADDRESS.—Wm. E. Wood has accepted the Pastorate at West Point, Ill., P. O. Box 4.

NOTICE.—We are starting a new work among the Russian people and shall be grateful for the donation of one dozen or more used Tabernacle Hymns.—S. J. Wasilonko, Max, N. Dak., Box 196.

WANTED.—Tent 30x50. Must be in good condition and reasonably priced.—George A. Bullock, Correctionville, Ia.

WANTED.—Books of full gospel literature, old Bibles, Testaments, mottoes, old song books, anything that will help to spread the gospel; they will be used for the glory of God only.—W. L. Hassell, Brinkman, Okla., Route 2.

WANTED.—Permanent work with Assemblies of God church anywhere, by competent song leader and choir director with a number of years' experience. Can also work as assistant pastor. Reference Otis R. Keener, Okmulgee pastor, 712 N. Oklahoma Ave.—Carl W. Barnes, Route 1, Okmulgee, Okla.

### DISTRIBUTION OF DECEMBER 1931 MISSIONARY FUNDS

<b>CONGO BELGE FIELD</b>	
Allowances of Missionaries .....	\$556.00
Allowances of Missionaries on furlough .....	220.00
Mission Station Expense .....	70.00
Native workers .....	17.50
	<b>863.50</b>
<b>EGYPTIAN FIELD</b>	
Allowances of Missionaries .....	308.00
Mission Station Expense .....	135.00
Native workers .....	97.50
Lillian Trasher orphanage .....	828.00
	<b>1368.50</b>
<b>FRENCH SUDAN FIELD</b>	
Allowances of Missionaries .....	353.00
Mission Station Expense .....	56.00
	<b>409.00</b>
<b>LIBERIA &amp; SIERRA LEONE FIELDS</b>	
Allowances of Missionaries .....	845.27
Allowances of Missionaries on furlough .....	110.00
Mission Station Expense .....	127.00
Native workers .....	55.00
	<b>1137.27</b>
<b>GOLD COAST</b>	
Allowances of Missionaries .....	249.00
Mission Station Expense .....	42.00
	<b>291.00</b>
<b>SOUTH AFRICA FIELD—TRANSVAAL</b>	
Allowances of Missionaries .....	193.00
Allowances of Missionaries on furlough .....	120.45
Native workers .....	5.00
	<b>318.45</b>
<b>TOTAL DISTRIBUTION—AFRICA</b>	
	<b>4387.72</b>
<b>NORTH CHINA FIELD</b>	
Allowances of Missionaries .....	1143.38
Allowances of Missionaries on furlough .....	85.00
Mission Station Expense .....	43.00
Native workers .....	46.00
L. M. Anglin orphanage .....	314.31
	<b>1631.69</b>
<b>WESTERN CHINA &amp; TIBET</b>	
Allowances of Missionaries .....	75.87
Allowances of Missionaries on furlough .....	195.31
Mission Station Expense .....	97.00
Native workers .....	173.00
	<b>541.18</b>
<b>SOUTHWESTERN CHINA—YUNNAN PROV.</b>	
Allowances of Missionaries .....	240.00
Native workers .....	15.00
	<b>255.00</b>
<b>CENTRAL CHINA</b>	
Allowances of Missionaries .....	155.00
Mission Station Expense .....	42.00
Native workers .....	8.00
	<b>205.00</b>
<b>SOUTH CHINA</b>	
Allowances of Missionaries .....	592.00
Allowances of Missionaries on furlough .....	123.00
Mission Station Expense .....	35.00
Native workers .....	31.00
South China work & workers .....	355.00
	<b>1136.00</b>
<b>TOTAL DISTRIBUTION—CHINA</b>	
	<b>3768.87</b>
<b>INDIA</b>	
Allowances of Missionaries .....	2881.88
Allowances of Missionaries on furlough .....	285.07
Mission Station Expense .....	1259.00
Native workers .....	116.00
Leper work .....	22.00
	<b>4563.95</b>
<b>SOUTH INDIA &amp; CEYLON</b>	
Allowances of Missionaries .....	414.70

Mission Station Expense .....	25.00	
Native workers .....	55.00	494.70

**TOTAL DISTRIBUTION—INDIA** 5058.65

**JAPAN FIELD**

Allowances of Missionaries .....	532.00	
Allowances of Missionaries on fur-		
lough .....	85.00	
Mission Station Expense .....	385.00	
Native workers .....	76.00	1078.00

**PALESTINE & SYRIA FIELDS**

Allowances of Missionaries .....	353.19	
Allowances of Missionaries on fur-		
lough .....	46.00	
Mission Station Expense .....	104.81	504.00

**PORTO RICO FIELD**

Allowances of Missionaries .....	207.00	
Porto Rican work & workers .....	150.00	357.00

**CENTRAL AMERICA FIELD**

Allowances of Missionaries .....	188.07	
Mission Station Expense .....	25.00	213.07

**SOUTH AMERICA FIELD**

Allowances of Missionaries .....	385.75	
Allowances of Missionaries on fur-		
lough .....	103.00	
Mission Station Expense .....	30.00	
Native workers .....	21.50	540.25

**FIJI ISLANDS**

Allowances of Missionaries .....	200.00	
Mission Station Expense .....	50.00	250.00

**MEXICO & MEXICAN BORDER FIELDS**

Allowances of Missionaries .....	257.00	
Mission Station Expense .....	31.41	
La Luz .....	20.00	
Co-workers .....	1.00	
Latin American Institute .....	68.00	
Mexican workers—Border & Mexico	315.00	
California work .....	70.00	
Publishing House .....	40.00	
Mexican truck .....	1.00	803.41

**MISCELLANEOUS FIELDS**

Hawaii .....	25.00	
Alaska .....	10.00	
Canary Islands .....	50.00	
British West Indies .....	10.00	
Persia .....	296.25	
Straits Settlements .....	298.00	
Philippine Islands .....	51.00	
No. American Indians .....	52.00	
Poland .....	54.00	
Russia .....	198.50	
Bulgaria .....	110.82	
Greece .....	70.00	1225.57

Non-Council missionaries (designated).....	1,196.73	
Total amount missionaries' allowances.....	19,383.27	
Missionary Rest Homes .....	133.50	
Fares, Bldg., etc., .....	3,377.66	

Total disbursements .....

Paid from special accounts .....

Total offerings for December.....\$22,250.77

**HOME MISSIONS DISBURSEMENTS**

Appalachian District .....	\$ 19.47	
Northern California District .....	76.43	
Southern California District .....	30.57	
Eastern District .....	8.52	
Illinois District .....	8.58	
Kansas District .....	23.71	
Mississippi District .....	5.82	
Nebraska District .....	14.71	
North Central District .....	142.78	
Northwest District .....	3.96	
Oklahoma District .....	3.32	
Potomac District .....	2.93	
Rocky Mountain District .....	11.26	
Tennessee District .....	.90	
Texas District .....	2.82	
Texico District .....	.60	
West Central District .....	18.91	
Total .....	\$375.29	

**WORLD MISSIONS CONTRIBUTIONS**

January 2 to 7 inclusive

All personal offerings amount to \$2,533.27.	
.50 Monongah Young People Monongah W Va	
.70 Choctaw Heights Assembly of God Thomas-	
ville Ala	
.80 Assembly of God S S Yoakum Tex	
1.00 Saginaw Assembly Saginaw Mich	
1.00 Children's Church Bethel Temple Dayton	
Ohio	
1.00 Assembly of God Chickasha Okla	
1.00 Christ's Ambassadors Home Acres Grand	
Rapids Mich	
1.00 Assembly of God S S Marionville Mo	
1.00 Sunday School Festus Mo	
1.00 Young People's S S Class Gospel Tab'n	
Oceanside Calif	
1.00 Carolina Children's offering Carolina W Va	
1.07 Wolf Creek Assembly Mansfield Mo	
1.20 Assembly of God Homer Nebr	
1.21 Assembly Camden Ohio	

1.25 Assembly of God Cambridge Ohio	
1.25 S S Class Beaver City Nebr	
1.25 Pentecostal Lighthouse Lincoln Nebr	
1.30 Assembly of God Tahihina Okla	
1.31 Assembly of God S S Yazoo City Miss	
1.40 Sunday School Anadarko Okla	
1.50 Assembly of God Whitesboro Okla	
1.50 Galena Park S S Galena Park Tex	
1.52 Full Gospel Assembly Marion Ohio	
1.81 Assembly of God S S Chandler Okla	
1.85 Assembly of God S S Willow Springs Mo	
1.87 Assembly of God Camden Ark	
1.90 Assembly of God S S Wesson Ark	
1.90 Pentecostal S S Seadrift Tex	
1.95 Pentecostal Assembly Gerald Mo	
2.00 Parkin Assembly Parkin Ark	
2.00 Littlefield Sunday School Littlefield Tex	
2.00 Granada Gospel Tabernacle Granada Minn	
2.00 Christ's Ambassadors Hattiesburg Miss	
2.00 Full Gospel Tabernacle Hartford Ill	
2.00 Assembly of God Kit Carson Colo	
2.00 Assembly of God Colony Okla	
2.00 Pentecostal Assembly of God S S Moscow	
Ohio	
2.00 Meads Quarry Assembly of God Knoxville	
Tenn	
2.00 Pentecostal Assembly of God Trinidad Colo	
2.00 Full Gospel Church Selway Mont	
2.00 Full Gospel S S Nehalem Ore	
2.00 Full Gospel Mission Heyburn Idaho	
2.01 Assembly of God High Bridge Ky	
2.01 Pentecostal Assembly of God Holly Colo	
2.10 Assembly of God S S Cyril Okla	
2.16 Assembly of God Mission Hot Springs Ark	
2.21 Sunday School Corwin Kans	
2.27 Pentecostal Church Elkhardt Ind	
2.29 Decatur Gospel Tabernacle Decatur Ill	
2.30 Assembly of God Church Chaffee Mo	
2.38 Assembly of God S S Greensburg Kans	
2.40 Pentecostal Assembly Front Royal Va	
2.50 Pentecostal Tabernacle Gulfport Fla	
2.59 Assembly of God Barnsdall Okla	
2.65 Pentecostal S S Gulfport Fla	
2.73 Smithville Sunday School Smithville Tex	
2.85 Bear Creek Assembly Atlanta Mo	
3.00 Berean Class Ewing Mo	
3.00 Mehida S S Canaan Center N H	
3.00 Gospel Light Mission Houston Tex	
3.00 Pentecostal Mission and Young People Au-	
burn Wash	
3.05 Trinity Full Gospel Assembly Roodhouse Ill	
3.20 Pentecostal S S Port Lavaca Tex	
3.25 Young People Faith Mission Arcata Calif	
3.30 Dorothy Assembly Dorothy W Va	
3.50 Full Gospel Assembly Pillager Minn	
3.65 Bethel Temple Valley Grove W Va	
3.75 Pentecostal Assembly Ore Hill Pa	
3.82 Assembly of God Knoxville Iowa	
3.98 Oak Chapel S S Elketo Okla	
4.00 Pleasant Hill Assembly Mt Ayr Iowa	
4.00 Church and S S Apache Okla	
4.00 South Austin Assembly of God Austin Tex	
4.00 S S Birthday offerings First Pent'l Church	
Eric Pa	
4.00 Monongah Mission Monongah W Va	
4.00 Assembly of God West Terre Haute Ind	
4.02 Pentecostal Church Lewiston Idaho	
4.30 Assembly of God Church Electra Tex	
4.35 Assembly of God and S S Oswego Kans	
4.35 Assembly of God Garden City Kans	
4.35 Excelsior Assembly of God S S Versailles	
Mo	
4.43 Assembly of God Percy Ill	
4.60 Alton Assembly Alton Kans	
4.71 Assembly of God Memphis Tex	
4.97 Assembly of God S S Highlands Tex	
5.00 Assembly of God Church No Little Rock	
Ark	
5.00 Assembly of God Bastrop La	
5.00 Pentecostal Prayer Circle Calistoga Calif	
5.00 Assembly of God Church and S S Humboldt	
Kans	
5.00 Junior League Assembly of God Springfield	
Mo	
5.00 Assembly of God Bristol Va	
5.00 Assembly of God Maxwell Nebr	
5.00 Student's Missionary Band Springfield Mo	
5.00 Elm St Chapel Waynoka Okla	
5.00 Assembly of God Lincoln Nebr	
5.00 Exeter Assembly Exeter Calif	
5.00 Assembly of God Saint Joseph Mo	
5.00 Christ's Ambassadors Arkansas City Kans	
5.00 Magnolia Park Women's Missionary Council	
Houston Tex	
5.00 Christ's Ambassadors Kingsburg Calif	
5.00 Full Gospel Mission Longview Wash	
5.00 Hollywood Temple Seattle Wash	
5.00 Moreland S S Moreland Ark	
5.03 Assembly of God Brimson Mo	
5.23 Assembly of God and S S Hutchinson Kans	
5.33 Assembly of God and S S Decatur Ill	
5.45 Busy Bee Missionary Band Berwind W Va	
5.83 Christ's Ambassadors Bethel Temple St	
Louis Mo	
6.00 Assembly of God Hattiesburg Miss	
6.00 Crichton Assembly Crichton Ala	
6.00 Whitcomb Pentecostal Assembly Whitehall	
Wis	
6.00 Assembly of God Knox City Mo	
6.01 Fort Plains S S Freehold N J	
6.55 Assembly of God S S and birthday offerings	
Holtville Calif	
7.00 Gospel Assembly Corinth N Dak	
7.00 Mehida Pentecostal Mission Canaan Center	
N H	
7.10 Pentecostal Tabernacle Oak Harbor Wash	
7.31 Assembly of God Church Mattoon Ill	
7.36 Pentecostal Assembly Union City Ind	

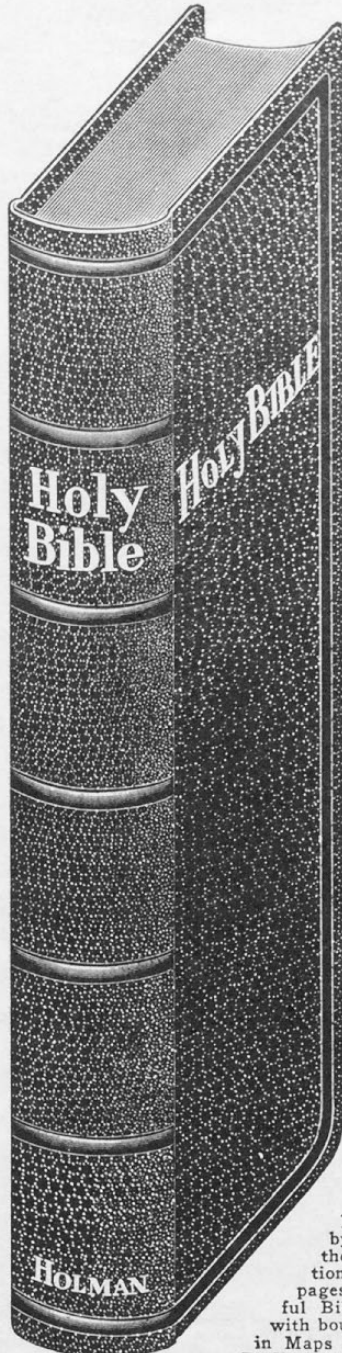
7.50 Assembly of God Caldwell Kans	
7.51 Assembly of God and S S West Point Ill	
7.63 Assembly of God Linn Grove Iowa	
7.70 Assembly Fort Madison Iowa	
7.72 Bethel Assembly of God Elkhardt Ind	
7.75 First Pentecostal Church Dyersburg Tenn	
8.00 Elk Street Assembly Eureka Springs Ark	
8.00 Newville Assembly Shippensburg Pa	
8.00 Bethel Temple Assembly of God Findlay Ohio	
8.53 Assembly of God Tab'n Muskogee Okla	
8.71 Full Gospel Assembly Springfield Ill	
8.75 North Peoria and Haskell Assembly Tulsa	
Okla	
8.97 Trinity Pentecostal Church Midlothian Md	
9.00 Trinity Pentecostal Mission St Louis Mo	
9.13 Assembly of God S S Pratt Kans	
9.42 Assembly of God Hereford Tex	
9.50 Laurel St S S Indianapolis Ind	
9.50 Twelve Mile Union Church Portis Kans	
10.00 Calvary Pentecostal Church Galesburg Ill	
10.00 Pentecostal Church Bradenville Pa	
10.00 Women's Missionary Council Full Gospel	
Mission Houston Tex	
10.00 Pentecostal Church Livingston Mont	
10.00 Full Gospel Assembly S S Chicago Ill	
10.00 Christ's Ambassadors Assembly of God	
Phoenix Ariz	
10.00 Full Gospel Church and S S Centralia Wash	
10.25 Full Gospel Assembly Woodland Calif	
10.25 Pentecostal Assembly of God Ontario Ore	
10.26 Assembly of God S S Broken Arrow Okla	
10.67 Assembly of God S S W Monroe La	
11.00 Friends in Bradford Pa	
11.13 Full Gospel Assembly and S S Huntington	
Park Calif	
11.42 Helena Gospel Assembly Helena Mont	
11.86 First Assembly of God Kansas City Kans	
11.95 Christ's Ambassadors Assembly of God	
Granite City Ill	
12.00 Full Gospel Church Morgan Hill Calif	
12.04 Full Gospel Mission Houston Tex	
12.60 Assembly of God Mortonsville Ky	
12.72 Full Gospel Assembly Chicago Ill	
13.00 First Pentecostal Church Columbia Pa	
13.45 Christ's Ambassadors Bakersfield Calif	
14.15 Bethel Assembly of God and S S Phoenix	
Ariz	
14.68 Assembly of God S S Sorento Ill	
14.76 Gospel Tabernacle S S Silverdale Wash	
15.00 Assembly of God S S Coldwater Kans	
15.00 First Baptist Church San Jose Calif	
15.25 Pentecostal Assembly of God Denver Colo	
15.72 Pentecostal Assembly Loveland Colo	
16.00 Pentecostal Church Greensburg Pa	
16.00 Gospel Tabernacle Oceanside Calif	
16.00 Full Gospel S S Inglewood Calif	
17.28 Full Gospel Tabernacle Big Spring Nebr	
17.50 First Church Assembly of God Fort Worth	
Tex	
17.67 Full Gospel S S Dallas Tex	
18.00 Gospel Tabernacle Powers Lake N Dak	
19.31 Full Gospel Hall Waterloo Iowa	
19.36 Portland Gospel Tabernacle S S Portland	
Oreg	
20.00 Pentecostal Church and S S Long Branch	
N J	
20.00 Pentecostal Tabernacle S S Puyallup Wash	
20.00 Gospel Tabernacle S S Alton Ill	
20.00 Pentecostal Tabernacle Puyallup Wash	
20.73 Full Gospel Church Waco Tex	
22.17 Sioux Falls Gospel Tabernacle Sioux Falls	
S Dak	
22.55 Highway Tabernacle Klamath Falls Oreg	
22.71 Altoona Pentecostal Tabernacle Altoona Pa	
26.00 First Pentecostal S S Wilmington Dela	
27.49 Assembly of God McCook Nebr	
28.14 Pentecostal Church of God and Christ and	
S S White City Kans	
30.00 Bible Hall Washington D C	
30.00 Mt Ayr Assembly Mt Ayr Iowa	
31.10 Full Gospel Tabernacle Cuyahoga Falls Ohio	
37.03 Wildhorse Assembly of God Hominy Okla	
42.00 World Wide Christian Couriers Chicago Ill	
45.00 Assembly of God German Branch Chicago	
Ill	
52.00 Pentecostal Tabernacle Wichita Kans	
52.51 First Pentecostal Church San Bernardino	
Calif	
58.00 Lighthouse Mission Brooklyn N Y	
59.03 Full Gospel Tabernacle C A and S S Tulsa	
Okla	
60.00 Ashtabula Assembly Ashtabula Ohio	
70.50 Bethany Pentecostal Church Springfield Mass	
71.25 Highway Mission S S Philadelphia Pa	
77.00 Full Gospel Assembly Bible School Lyons	
N Y	
141.64 Full Gospel Church Baltimore Md	
145.00 Full Gospel Assembly Washington D C	
164.78 Glad Tidings Tabernacle and S S Everett	
Mass	
222.00 Pentecostal Assembly of God Scranton Pa	
341.62 Glad Tidings Temple and Bible Institute	
San Francisco Calif	
392.50 Bethel Temple Los Angeles Calif	
475.89 Pentecostal Church Jeannette Pa	
805.00 Highway Mission Tabernacle Philadelphia	
Pa	
Total amount reported .....	\$7,239.72
Home missions fund .....	47.51
Office expense fund .....	64.90
Deputational expense fund .....	7.43
Reported as given direct to mission-	
aries .....	347.19
Reported as given direct to home	
missions .....	52.92 519.95
Total for foreign missions .....	\$6,719.77

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 28 "For the kingdom is the LORD'S: and he is the governor among the nations.

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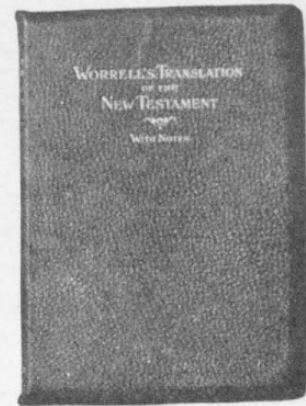
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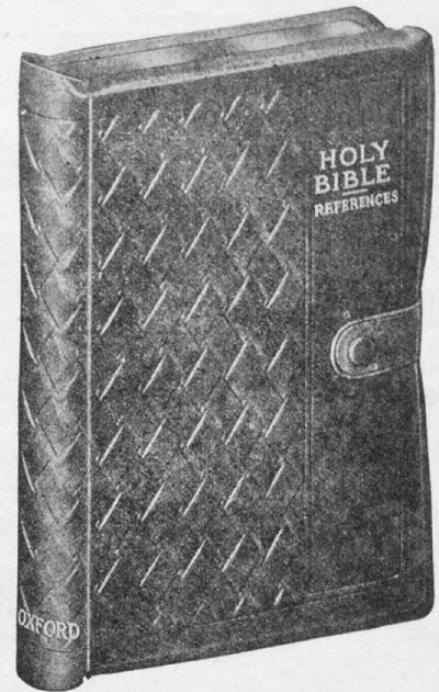
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