

Not By Might, nor By Power
The Pentecostal Evangel
By My Spirit saith the Lord
The Whole Gospel to the Whole World

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"In Remembrance of Me"



W. W. Simpson

WHEN I first came to China forty years ago and came into close contact with its heathen darkness, sin, and hate, the result of centuries of Satanic rule, I wrote a song, beginning, "I'm far away from the home I love, In the midst of a heathen nation; The hosts of hell are surging round, And great is my temptation. I will not fear though the foe is near; In millions they surround me. I will not fear for my Lord is near, A wall of fire around me." This was true during these forty years, and it is doubly so now.

The fierce opposition of Satan and his determination to prevent if possible our return to the China-Tibetan border was evident from the time we left the peaceful shores of America. Headwinds, storms, typhoons, and raging seas prevailed the whole way across the Pacific, hindering our progress, endangering our lives, and delaying our arrival in Shanghai till April 6th—over a week late. Then one thing after another held us in Shanghai and Hankow till April 30th when we took train for Chengchow and Tongkuan.

At Tongkuan we got our car and trailer into running order and started for Sian, but soon found that Chinese roads are very different from American highways. Our trailer caused much trouble and delay but we finally reached Sian and left it and some of our party there while some went on in our car to Pingliang, an important city in East Kansu. Leaving our

children with Cousin Bertha Roberson, wife and I returned to Sian for the rest of the party, our baggage, and supplies. About sunset, May 22nd, as our car was nearing a bank beside the road a volley of shots rang out and a band of some ten men arose and came towards us firing as they came. Resistance was hopeless so we stopped and put up our hands. Searching us and the car they took every-



The last picture of William E. Simpson before he was murdered

thing of value and then led me away saying to Martha she must bring \$100,000 to ransom me. She got in the car and hurried to the next town four miles away to get help, while the bandits led me about a mile from the road. I had little hope of release but was strangely calm and entirely devoid of fear. I told my captors that it was useless to hold me for ransom as I was unknown in that region, my station being far away. Standing near a deep gorge we waited the arrival of the rest of the band. I explained that I was only a poor missionary traveling to my station in Kansu, showing my worn, dusty garments as proof, and the leader ordered my release, even restoring some keys and important papers he had taken. Hurrying back to the scene of the robbery I found the car gone but followed as fast as I could. Soon I met it coming back with a band of soldiers who went a short distance in pursuit of the brigands, then returned with me to the town as it was already dark.

The Chairman of Shensi Province promised to punish the bandits and pay in full for all our losses, but so far the only thing we have received is a spark plug found by the soldiers and \$100.00 for traveling expenses from the Chairman. The American Consul General in Hankow has tried to get justice but so far in vain.

We left with the rest of the party, baggage, etc. May 30th and reached Pingliang next day. On June 2nd the entire party,
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Beauty for Ashes

By Zelma Argue

Late last summer we were in the beautiful City of Hamilton, Ontario, conducting services. Friends there spoke of the beauty of the Rock Gardens at the edge of the City, so before we left Pastor and Mrs. Blair drove us out to this lovely spot with its winding drives, miniature waterfalls, pools for gold fish, its sunken gardens, rose beds, and terraced masses of summer flowers, artistically worked in at various levels among the natural rocks. We were thrilled with its beauty. Great was our surprise when our friends told us the spot was formerly a deep old gravel pit—a scar on the landscape for years, but recently converted by the City into a spot of such beauty that tourists from many directions come to visit the gardens.

This calls to mind the words found in Isaiah 61:3, picturing the great exchange God offers to make "Beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Was ever an offer of exchange more amazing, bewildering in its generosity, and glorious?"

The world puts value upon gold, silver, and precious stones, as items of barter, but here our Lord is putting value upon ashes, mourning and heaviness, as acceptable currency to turn in on the best gifts heaven can offer.

The opening portion of this great chapter was used in our Lord's first recorded sermon, as referring to the mission of His first advent to earth. And what exchanges He wrought out for us then: Everlasting life for death, light for darkness, healing for wounds; to quote the terms of the prophet, for the meek, He brought good tidings; for the broken-hearted—binding up, for captivity—liberty, and to those in bondage—the opening of prison doors.

Then immediately the gaze of the seer leaps forward to His second advent, this time coming in glory. He envisions a people who are mourning, as probably no people ever mourned before. They are distinctly

described as those that mourn *in Zion*. Their land is laid desolate with a devastation that passes description, from the horrors of the recent Armageddon. But they have a sorrow that is quite beyond that. In the One who comes to their aid and rescue in the last desperate hour, they have recognized the One whom they have pierced. This is the source of their unspeakable remorse. The prophet Zechariah describes the scene (12:10) "I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one that is in bitterness for his first-born." Also, (13:6) "And one shall say unto him, what are these wounds in thine hands? Then shall he answer, Those with which I was wounded in the house of my friends." Then shall the land mourn, every family apart, of the families that still remain; and, the prophet adds, their wives apart. But Zechariah continues by telling us that *in that day*, (13:1) there shall be a fountain opened *to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness!*

How staggering will the revelation be, that for their great transgression is offered forgiveness! Beauty for ashes! This will both be literal, in transforming the war-scarred land of Palestine into a garden with springs of water, and blossoming as the rose. Spiritually too, will He offer beauty, unspeakable joy and

gladness, for the ashes of their remorse and regret.

As deep as was the former gravel pit that marred the landscape, just so deep down now are planted the terraced flower beds. And just as deep as the great repentance of these precious kinsmen of Christ's, after the flesh, just so deep will be their blessings now. For their mourning Christ will now give comfort. For their ashes—beauty. For their heaviness—the garment of praise. For their shame—He promises double blessing, and for their confusion—rejoicing. Then those who mourn because of this great sorrow, piercing Him, and because of the awful devastation in the wake of Armageddon, shall exchange for a comfort as great and deep as their sorrow. Then shall the Spirit of the Lord and the oil of joy be poured upon them. Then upon them shall fall the full measure of the latter rain as foreseen by Joel. Their floors shall be full of wheat, and their vats shall overflow with wine and oil. The years that the locust, the canker-worm, the caterpillar, and the palmer-worm have eaten will now be restored. They shall eat in plenty and be satisfied, and shall know that Christ is indeed their Messiah, their Lord and their God. Then it is said that they shall never be ashamed.

Then will this restored and Spirit-filled people go to the ends of the earth to be the most victorious missionaries the world has ever seen. Aliens shall be their plowmen and vine dressers, but *they* shall be called the Priests of The Lord and the Ministers of our God. (Is. 61:6). Their ministry shall be recognized of all the nations. V. 9. Thus shall their great sorrow be turned into great joy, and God's blessing shall rest upon them.

Have you any ashes? Any mourning? Any regret? This is the currency with which to buy great spiritual treasure. For there is an eternal, as well as a strictly prophetic application of God's gracious ways and Holy purposes.

Beauty for ashes. The garment of great power in praise, for the spirit of heaviness. The oil of joy, such as only those who have mourned can know. Trade in your debits, that they may become your greatest spiritual assets. Undeniably in these days of stress and pressure God is purifying His own people. Many strongholds of earthly hope have been removed. Many saints are pressed almost beyond measure. God would have us turn these trials and conflicts into means of purification to become stepping stones to great spiritual power. Thus loss and chastening and situations of unprecedented perplexity in the world may become channels through which God shall lead His people into a new period of spiritual power, surpassing anything we have yet known.

Joy is a fruit that will not grow
In nature's barren soil;
All we can boast till Christ we know,
Is vanity and toil.
But where the Lord has planted grace,
And made His glories known,
There fruits of heavenly joy and peace
Are found, and there alone.

—John Newton

A Little Farther

Ernest S. Williams

During His earthly ministry it was customary for the Lord Jesus to go away into seclusion to pray, and, when in the vicinity of Jerusalem, one of His favorite places was the Mount of Olives where was the Garden of Gethsemane. This we learn from Luke 22:39, where, after instituting the Lord's supper, it says "He came out, and went, as he was wont, to the Mount of Olives." From this we learn of the "usual" in the life of Jesus. But in Matthew 26:39 we read that, on the great occasion, when the crisis of redemption rested upon Him, "He went a little farther."

There is the usual, and the unusual in religion. It ought to be our usual fashion that we have definite times for prayer and a definite plan for Christian living.

It was usual in the life of David for him to pray, and cry aloud "evening, morning, and at noon." Nothing should separate him from systematic seasons of communion. It was usual also in the life of Daniel for him to pray to the Lord three times a day with his window open toward Jerusalem. With his people, he was a captive in Babylon, but he remembered that when the temple was dedicated by Solomon, when the glory of God filled the temple, Solomon had prayed, "If they sin against thee, and thou be angry with them, and deliver them over before their enemies, and they carry them away captive unto a land far off or near; if they return to thee with all their heart . . . and pray toward their land . . . then hear thou from the heavens . . . and forgive thy people." 2 Chron. 6:36-39. In view of God's promise, Daniel never failed to be earnest in prayer. It became the usual in his life.

But the usual, however systematic and proper it may be, may deteriorate into religious formality. The Pharisee who went up to the temple to pray affords an excellent example of this. Having lost the real spirit of devotion, he "prayed thus with himself." God forbid that we should ever so deteriorate spiritually, or become so satisfied with ourselves and our religiousness that we should become but modern Pharisees. Yet of this we are in danger if we keep not the consciousness of the Presence of God. The Pharisee was very systematic. "I fast twice in the week, I give tithes of all that I possess." In this he was more conscientious than many, but he did it as a sacrifice to self rather than to God. Self satisfaction is a murderer of spirituality.

How many were the usual burdens borne by Jesus to the Father from Gethsemane we may never know. After days of labor "when the even was come" He would go to the Mount of Olives. The time came, however, which demanded of Him the unusual. It was then that "He went a little farther."

All of His disciples shared with Him the Lord's supper. One entirely forsook Him and became the betrayer. Eleven who went with Him part of the way, parted before the unusual came. Three who pressed through more nearly to perfection, being sleepy through sorrow, slept before entering the crisis. Going "a little farther" Jesus had to go alone.

Let none who wish to follow Him all the way wait for the church to move as a body. Let them not wait for a spiritual few to take the step. The more fully one "reaches forth unto those things which are before," determined to go a little farther, the more one will feel the loneliness of being alone, perhaps even be considered queer, but the more fully will such an one "know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death."

Is it not possible that we have settled down too much to depend on the usual? For a number of years now the Lord has been blessing our cause and some seem to feel "we have much goods laid up for many years." There is fear that too

many have become snugly settled down. A fresh stir is needed. Increased earnestness. A shaking of ourselves from lethargy and from the commonplace in worship. Even manifestations of the Spirit have become to some but ordinary matters of religion and that keen edge of eager longing after God is not there. "What doest thou here, O sleeper? Arise, and call upon thy God." Can we not arouse ourselves to a fresh start, to press on a little further that a fresh visitation may come to our hearts, and that God may revive His work in the midst of the years?

Not all will do this. Some satisfied with the ordinary will prefer things as they are. They do not wish to be disturbed, being quite content with ordinary religion. It takes deep hunger of heart and sincere consecration to go further; a consecration which, without unkindly accusing others of their indifference, yet presses forward to meet the Lord in a fuller measure of His will.

All revivals have come to their end when there were none left who would go a little farther. After the revival the church surrendered itself with its particular doctrines, content in its forms and its numbers and gradually "fell on sleep." We are not different from others. We are in danger. Some one must go farther. We are not better than churches of apostolic times which were in danger of having their candlesticks removed.

We must go further in prayer. There must be pressing through. Satan is hindering, seeking to keep us from the power of God. Some know they do not enjoy the anointing as in days gone by. Shall we then settle down where we are and aimlessly drift into entire indifference? We must go forward.

Consistency in the usual ought to prepare—for the unusual. Daniel, faithful in daily worship, was prepared to face the crisis of prevailing prayer. His faithful study of the Book of God as a customary habit, prepared him by prayer to receive remarkable visions which were to attend fulfillment of that Book.

Spiritual sight is required if we are to go forward. Jesus saw, in going farther, the agony of the cross. He also saw, "the glory that was set before Him." The victories of going a little farther far surpass the agonies of travail which are required to bring about the glorious ends. Those who stop with the ordinary settle into the comfort of the flesh. Those who go farther share the joys of the Lord. They see of the travail of their soul and are satisfied. Our God is going farther. May we go with Him.

"To whom can we go but unto Jesus Christ, with the past of our transgressions, with the today of our need, with the forever of our endless destiny."—Saphir.

The Pentecostal Evangel

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The Editor's Notebook



God's Strange Acts

In that remarkable chapter in Isaiah where God causes the prophet to say: "For with stammering lips and another tongue will He speak to this people," we have this further statement: "For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act." Isa. 28:21. His strange work! His strange act! Turn back the leaves of your Bible and read of the strange acts of the Lord at Perazim and Gibeon. David said at Perazim, "The Lord hath broken forth upon mine enemies before me, as the breach of waters." 2 Sam. 5:20. It would seem that there was a miraculous intervention on the part of the Lord like the coming of a deluge of water to sweep aside the enemies of Israel. At the word of faith from Joshua the sun stood still upon Gibeon so that the children of Israel could fully avenge themselves upon their enemies. The God who did these strange things promises to again arise and do "His strange work."

His Wonder-Working Power

Do you remember that scene recorded in Luke 5? Can you picture those four enthusiasts saying one to another, "There 's just nothing that this prophet of Nazareth can't do"; and one saying, "I have a friend who has lain on his bed for years with palsy. Could we not get him to Jesus?" Watch the four of them carrying the poor fellow on his bed to the house where Jesus was preaching. What a crowd! There is no getting through them! But nothing daunted, they arrange to get the palsied man on to the roof and then to let him down through the tile. They did not receive a rebuke from the Lord for interrupting Him in His sermon. First the Master deals with the fundamental question—that of sin—and then He speaks that mighty word to the palsied one, "Arise, and take up thy couch, and go into thine house." And the erstwhile paralytic rose up, took up that on which he had lain for so long, and held a praise service all the way to his house. What was the effect of this miracle on the audience? We read, "And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen *strange things* today." It was surely such strange things as these the disciples coveted when they prayed, "Grant unto thy servants, that with all

boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus." Acts 4:29, 30. We are surely in divine order when we make a similar prayer.

Man's Attitude to Signs

We are aware that many dislike the supernatural and will reject all of God's signs. When God spoke by means of the miracle of the resurrection, and the resurrected Christ met with His disciples in Galilee we read, "And when they saw him they worshiped him, but *some doubted*." Matt. 28:17. When He spoke by means of supernatural tongues on the day of Pentecost, some mocked. Acts 2:13. When He confirmed His word with signs following at the beginning, the leaders of Israel rejected the same, and the apostle Paul had to warn them, "Beware, lest that come upon you, which is spoken of in the prophets; behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." We believe we must be guarded today lest we, like many others, reject the supernatural when God arises to do His strange work and His strange act.

A Strange Sign

At the beginning of this year a number of saints in Transjordan met to have a special week of prayer. When the saints meet to pray there is no limit to what may happen, for prayer releases omnipotence. I have heard Brother Welch pray, "Lord, choose our experiences for us." There was one woman who attended these prayer meetings who, I think, must have prayed a prayer like that. About 2:30 one morning into her room there came a marvelous light. A Face was seen and a Voice spoke, "There shall be tribulation, but fear not." A Hand moved over the family and she heard the words, "May this family be blessed." Then she saw a cup, and the Voice said, "This is a sign," and with that the Hand with three fingers, which He dipped in the cup, passed over her forehead, and a Blood sign was placed on it. Then the Voice said, "Arise, and glorify God." So she cried out and the family arose. When at her request they brought a light they found that the Blood was still fresh on her forehead and glowing with light. The household praised God, calling in the neighbors, and together they spent the rest of the night before the Lord.

The Effect

A trusted missionary testifies: "The next day a profound stir was made in the town. Crowds came to the house, and those that saw and heard were profoundly moved. The mark of the Blood on the forehead is symmetrical and resembles a bird with outspread wings. Strong men wept as they saw and heard, numbers vowing to live new lives. The woman's daughter was wonderfully saved within a few minutes after she saw the Blood upon her mother's forehead, and a brother was also saved a few days later. Two Latin young women were saved in the same way. With the sight of the Blood came awful conviction of sin and the loud cry to God for forgiveness. Instantly the consciousness of being born again of the Spirit was given, and the heart filled with great joy."

Revival Resulting

The seventeen-year-old son of the woman, who has received the Baptism with the Spirit, asked if he might speak at the Pentecostal mission. "A mighty anointing was upon him as he spoke about Christ's second coming. The audience were held spellbound by his words, for it seemed that a prophet indeed stood before them." When the missionary stood up to speak, "it seemed as if the sinners and mockers before them shrivelled up and collapsed before his very eyes. Head after head fell lower under awful conviction of sin, and when he said, 'Let us pray,' a mighty cry for mercy rose from many, and *immediately* came the witness of the Spirit that their sins were all blotted out through the blood of Christ."

In the Various Tongues

The sister upon whom the Lord put this sign spoke in several tongues that she knew nothing about, Hebrew, French, German, and Italian. She gave one message in Hebrew and interpreted in classical Arabic, in which the Lord said, "Behold, I come quickly." This message contained a comforting word, "All believers shall be kept in the everlasting arms." But also a word of warning, "Those that reject Him will be tormented forever . . . all mockers will be cast out and the door shall be shut." The Lord gave in this message a warning to the saints, "Let not your faith be shaken." Thus once more the Lord is stirring up the pure minds of His saints in remembrance of His promise, "Behold, I come quickly."

The Speaking Blood

Four trustworthy missionaries (three of them in our Council fellowship) saw this extraordinary sign, and are witnesses of this strange work and this strange act on the part of the Lord. Do you remember the sign before the exodus? It was the sign of the blood on the lintel. That

blood spoke liberation from Egypt. The flight was about to begin. And is not the blood of our Lord Jesus Christ, of which the blood of the passover lamb was but a type, the necessary covering in the greater exodus about to take place, when the redeemed are about to be raptured? Concerning this strange act in Transjordan a missionary writes, "I saw the blood sign on the forehead in a clear symmetrical form of a bird with outspread wings." Does not that speak of flight, of being "caught up" to Christ, arising on eagle wings to meet our lovely Lord?

The Only Acceptable Passport

Is our faith wholly in the Blood, or are we expecting to get by on the ground

of our own excellence, or our own overcoming power, or our own experiences in grace? The Blood alone will avail. "For my pardon this I see—nothing but the blood of Jesus; for my cleansing this my plea—nothing but the blood of Jesus." Let us honor the Blood and recognize that it is God's ample provision for this evil day. Men everywhere despise the blood of Jesus Christ that cleanses from all sin, but that which man despises, God honors. By this strange act in Transjordan, surely He is saying to us, that if we are wanting an acceptable passport in the great exodus about to take place, *there is only one thing that will avail—the all-cleansing, the all-prevailing, the altogether efficacious blood of the spotless Lamb of God.*

The Passing and the Permanent

A Review of Current Life and Thought in the Light of Scripture

Shallow Optimism

The inspired apostle tells us that, just before the coming of Christ, people shall be congratulating themselves on their "peace and safety." I Thess. 5:3. Says a well known writer in an English paper: "Europe, in short, is nearer a real pact of peace than it has been in our time. With France, Germany, and Italy in step, all is possible, and the opportunity of this country to cement and consolidate the movement towards European reconciliation should be seized with eager enthusiasm."

There can be no peace and safety while war and hatred still rankles in men's hearts.

Dictatorship for U. S.?

We are living in strange days when in a country, considered the pioneer of democratic government, there is talk of granting dictatorial powers to the new president. According to the *New York Times* "the proposal to cloak his successor with dictatorial powers has vexed Mr. Hoover."

It is not possible to predict with certainty whether the U. S. will have a dictatorship. But the very fact that the subject is being discussed is an interesting sign of the times. This cry for dictatorship in some countries and the establishment of the same in others is a confession of the failure of the latest experiment in human government—democracy. It is a sign that people are weary of debates and bills and theories and are looking for saviors. (See Obadiah 21). As an English lecturer said a short time ago, "Parliamentary government is either gone or going." All this is a foreshadowing of the coming world dictatorship, beginning in Europe, under Antichrist, whom people will hail as savior of the world.

Longing for the Messiah

"Mr. Kagan tells us," says a writer in the *Dawn*, "of a Jew whom he overtook recently between Jerusalem and Mount Olivet. Asked why he took that road the Israelite replied: 'We orthodox Jews are watching the signs of the times, and we can come to no other conclusion than that the day of the Messiah must be at hand. I read that "in that day his feet shall stand upon the Mount of Olives" (Zech. 14:4); and therefore I have walked from the Holy City to Olivet every day for fourteen years, so that I may be there to welcome Him!'"

Just before the first appearing of Christ there was an ardent longing for the appearing of the Messiah. History repeats. Today there is a Jewish remnant looking for Messiah's appearing.

Ishmael's Opposition

A new paper has recently been published in Jerusalem entitled, *The Arab*. "It seeks to inflame Arab nationalist sentiment by articles dealing with their glorious past. The ablest of these accounts describes the battle of Hattin (July 4, 1187), in which Saladin crushed the Crusaders, and is illustrated by a full page portrait of the victor."

The Arabs are inflamed with the thought of possessing Palestine, Syria, Iraq, and Trans-Jordan, with Feisal, the king of Iraq, as their king. It is because of this ambition in their hearts that the majority of the Arabs are fiercely opposed to the Jews, and also to Great Britain, which holds the mandate of Palestine.

How true is the prophecy given four thousand years ago concerning Ishmael, "He will be a wild man; his hand will be against every man, and every man's hand against him."

Without Natural Affection

This condition will be one of the signs of the last days. 2 Tim. 3:3. Such an attitude toward parents is the direct result of the teachings of the Soviet government. According to *Time*, Soviet children are taught from the kindergarten up that good children spy upon their parents, grandparents, and old people generally. Such people, the state fears, may be anti-Communist (that is, old fashioned). "When a grain collector came to a certain village, a thirteen year old child denounced his father for failure to co-operate with the government, screaming, "I demand that my father be severely punished."

The Confusion of the Wise

Some years ago there was a jubilant cocksureness about the utterances of the intellectuals, as they rejoiced over the passing away of worn-out dogmas and ancient sanctions (as they described old-time religion), and the beginning of an age of enlightenment and prosperity. Now that the crisis has come they have changed their tone, and with all their wisdom they have no solution to offer. Dr. John Haynes Holmes, Modernist of the Modernists, said in a sermon that there are ahead of us "dark days and at the worst the complete collapse of the civilization of our age, a collapse that will be followed by a thousand years of darkness." Of course, he has no solution to offer, and so are fulfilled the words of the prophet, "The wise men are ashamed, they are dismayed and taken; lo, they have rejected the word of the Lord; and what wisdom is in them?" Jer. 8:9.

Exodus of Jews from Germany

"Israel is dismayed at the rise to power of Adolph Hitler, the Nazi chieftain, who has demanded the political and economical extermination of the Jews in Germany," says the *Literary Digest*. "On the hour of his appointment as Chancellor it is reported an exodus of Jews from Germany began." The *New York Jewish Exponent* calls the new Chancellor a "modern Haman." It speaks of his appointment as "one of the most tragic events of Jewish martyrdom." This paper says, "This bitter climax is the reward given to the Jews of Germany who fought with their life blood for the Fatherland during the war. Not less than 100,000 Jews took part in the war, which was more than one-sixth of the Jewish population of the country, including women and children. Twelve thousand fell on the battle field and thousands returned home crippled." Moses warned Israel that if she was disobedient to God, "The Lord shall scatter thee . . . and among these nations shalt thou find no ease, neither shall the sole of thy feet have rest." Deut. 28:64, 65.

The Gospel in Foreign Lands

"Lord, How Long Am I to Remain Selfish?"

Our sister Schoonmaker of Chapra, India, has sent us the following extract from a letter written by an Indian lawyer who has accepted Christ—Mr. Ram Chandra Singh. He writes:

"Sujan Tola is a small village in the Chapra District, India. There is no road leading to the village, only a footpath scarcely a foot wide. In order to reach the village, one must wind his way along narrow high ridges between paddy fields, keeping one's eyes constantly fixed on these ridges to avoid falling and breaking one's limbs.

"Even the ridges are intersected here and there by narrow ditches made for the passage of water for irrigation purposes. These water courses are several feet wide and form a sort of labyrinth throughout the paddy fields of the village. In the rainy season, there is no way of reaching this village but by jumping across these hollows or wading through muddy water, waist deep.

"This is a typical Indian village of ignorance and poverty. The dress, customs, manners, and habits of the people here are typical of true Indian life uninfluenced by Western culture and education. The inhabitants of the village believe in demons and witches, to whom they attribute all their diseases and look to the same source for their cure, by appeasing them. Oh! can they not know Jesus our great Physician? When is the time to come when they will look to Jesus for their spiritual and physical healing? There are only eighteen houses in Sujan Tola. The residents are all low caste people, engaged in agriculture. I am a proprietor of the village to the extent of one fourth share. For miles around the village there is most beautiful scenery of open fields of green grain and yellow flowers. There are only a few trees and these are mostly palm trees. The people and their cattle seek shelter from place to place and find none when the biting cold west wind of winter and the hot sun and the dusty, blasting winds of summer heat beat against their homes.

"In December I went to the village to collect rent from the tenants. I selected a tree outside the village under which to sit and meet my tenants. As I was standing alone under the tree, my servant having gone to the village to bring a cot for me to sit on, a girl of about nine with a basket of dry leaves passed by.

The poor people of the villages make a fire of these leaves to pass the cold nights. Many conceal themselves in hay which serves the purpose of bedding and wraps for they have no clothing for the winter. My heart was filled with a peculiar pity at the sight of the girl. The girl was of a dark complexion and her half-starved face presented a gloomy appearance. She had only a dirty, dark cotton rag to cover her person. The wind was blowing cold and I was wearing a heavy



Ram Chandra Singh, an Indian lawyer converted from Hinduism to Christ

warm coat and yet was feeling cold. The sight of the girl softened my heart and tears came to my eyes. I fell upon my knees and began to thank God for His many blessings to me. I cried, 'I thank Thee, O my God, for all the things Thou hast given me. Thou has given me education and culture but above all Thou hast given me the knowledge of Jesus—a Treasure which is most precious to me. *Lord, how long am I to remain selfish? Canst Thou not give me power to deny myself and carry my cross? Oh I wish I could speak to this girl and impart to her the knowledge of Jesus and make her feel the great peace and joy that come through Him.* The darkness of her ignorance and the pinch of her poverty can only be destroyed by the light and joy Jesus gives. What a great debt do I owe to my country, to this poor girl and many others

like her! I must give what I have received. It is more precious to give than to receive. We ourselves are saved to serve. The pebble receives all the rays of light that fall upon it but the diamond flashes them out.'

"When I came back from the village to my lodging that night the same thought came to me again and I wept. It was the love of Calvary itself that came down into my soul. I had never had such an experience before. When seeing the big crowd in the Semaria mela last November, the missionary lady said to me with tears in her eyes that they were as sheep having no shepherd. I could not make out the real significance of her words. Now I understand their meaning and weep for the souls of these multitudes who are indeed like sheep which are troubled and frightened when they have lost their Shepherd.

"I wish some of our Indian workers could come to these villages and preach Jesus. I am sorry I did not take at least one preacher with me when leaving Chapra for the interior. I shall make it a point to have a preacher with me when I go to these places again. I shall myself go with books and leaflets and shall sing and preach about Jesus. I love to do this. My soul delights to do this. Pray for me that Jesus may maintain His love for the sheep in my soul. Your humble servant in Christ, Ram Chandra Singh."

News Items of Interest

Brother and Sister Harold Jones of French West Africa send us the good news that the Lord has blessed their little family with a fine boy born Jan. 30th. in Ouagadougou, Mosi-land.

Sister Esther Harvey is very anxious to develop the industrial phase of her work at Nawabganj, India, in order that a part of the financial burden of the work may be taken care of. She has suggested that much could be done if they had one skilled as a tailor, and this training could be given to a native for \$50.00. This man could then train others and make some of the mission workers self supporting. They would also like to have another \$50.00 for a weaving machine which could be used in teaching the boys weaving and thus giving them a trade whereby they could support themselves.

If any of our readers feel they would like to help in this enterprise, send your offering designated for this purpose to the Foreign Missions Dept., 336 W. Pacific St., Springfield, Mo.

Village People of India Turn to the Lord

Sister Anna Helmbrecht, of Jhumri, gives the following account of a wonderful day spent in village work: "After preaching in the fields and in a near-by village we went on to another village. We told them about the birth of Christ, His death, atonement for sin, and His resurrection. While the message was being given one woman said, 'Nobody ever told me of Christ before. Today I hear it from you people. I have sinned. I repent of my sins and believe on the Lord Jesus Christ.' She was very earnest and the tears streamed down her face as she was speaking.

"We also found a man here who had been sick for a year with thymus. We told him about Christ the Saviour and Healer and prayed for him before we left.

"Another case in the same meeting was a woman who was a worshipper of Satan. Her hair was hanging in long ringlets around her head and was matted together with the oil she applied and dirt. We were told that she sat shaking her head with her hair flying around her head until the power of the devil came upon her. I said, 'You are under the power of the devil and if you do not get deliverance he will take you to hell with him for that is to be his place. In Jesus pray that you may be delivered.' She began to question as to what we meant and then the Light seemed to dawn upon her. After different ones explained to her she said, 'Yes, you people came here and told me this about Christ. Nobody ever told me before. Now I repent of my sins. I leave my gods and believe in Christ.' Then she quietly went to her house and came back with a pice (worth less than a half cent at present) and handed it to me. I thought she wanted to buy a Gospel and gave her one. She said, 'What am I to do with this? I cannot read.' Then I realized that she was bringing her mite as an offering in gratitude for the help she had received. Pray for this woman that the Lord may lead her on in Him."

Missionary Work Among the Indians of Northern California

An interesting account of gospel work among the Indians of northern California has recently come to us in a letter from Brother and Sister D. L. Brown, pastors of Bethel Church, Lookout, Modoc County.

The Christmas season meant a great deal of joy to the Indians as they always look forward to receiving clothing and food which people have sent for distribution among them. It also affords an unusual opportunity for telling them of Jesus who was given for them to

set them free from the power of sin. One woman, seventy-five years of age, came thirty miles through the deep snow for help. She was sick and destitute in both soul and body. When she was told of Jesus she said that she had never heard of Him. She asked for prayer and God wonderfully touched her feeble body and healed her. She was then supplied with food, clothing, and bedding, and left with a light heart, free from a burden of sin.

Brother Brown tells of an unusual funeral service which he held in their church for a relative of some of the Indian Christians. The old lady, a hundred years old, had starved and frozen to death. The daughter and two granddaughters had to go through twenty-five miles of deep snow to get the body. After encountering strong opposition from others of the relatives, one of them came at the girls in the power of the devil to kill her with an axe, but God protected her. The enraged Indians fought over the clothing on the body and after finally tearing it from the body, they let the body go.

It was an unusual opportunity to have the funeral in the church, as the Indians always have their funerals in their homes or out in the open. The leader of that tribe was also a relative of the deceased woman and he requested that the funeral be held in the church. As the service began the power of God fell and great conviction came upon the people.

The procession to the grave was a very interesting sight. Because of the snow very few cars went, and those that did go arrived steaming like locomotives from pulling through the deep snow. The procession consisted of sleighs, cutters, wagons, people riding on horseback and some on skis. They had to stop once to build a fire to save the life of a little girl who was nearly frozen. At the grave a few simple old hymns were sung as the old lady was laid away.

Brother Brown reports that six have been saved, twelve baptized in water, and five have received the Holy Spirit recently.

Brother and Sister George Wood Delayed in Hankow

"Greetings in Jesus' Name. At present we are in Hankow and are trusting and praying that before long we shall be able to proceed up country to Tangar. We have been delayed here on account of bandits along the road on which we must travel, and also on account of an army of some 20,000 reds, who have been trying to press their way on further west. From the latest reports received, things have cleared up considerably, but now on account of heavy snows the roads have been closed. We trust, however, that this condition will not prevail long, and that

soon we shall be able to continue on our way. Please join us in prayer that soon we shall reach our destination.

We praise God for His faithfulness along the way and are praying that before long we shall have the joy of reaching Tangar, and meeting with the dear native Christians there. Will you also pray with us that the Lord will give us a harvest of souls among the Tibetan people and that many of them shall also have the joy of meeting Him in the air at His glorious appearing which we are sure is not far in the future. Until then by God's grace we will occupy till He comes."

From Brother Graves in Colombo, Ceylon

"At the present time there is an epidemic of smallpox in Colombo. We thank God that none of our people have the disease. Our hall is quite a way from the infected area. The sufferers are the poor fishmongers and the hawkers in a very congested portion of Colombo. As my wife and I have each had smallpox we are not troubled except as the epidemic might shut off our open-air work and cottage meetings.

"While holding a service in Moratuwa, our outstation, a few weeks ago a Buddhist woman came forward to be prayed for. She was suffering from fever and other troubles and had no help as she was a widow. We had prayer for her and left without noticing much change in her. The following week, when we arrived for service we saw this dear old woman, her face lit up with happiness, and her mouth filled with thanksgiving to the Lord who had healed her. I am sure the Lord has touched her heart also because she faithfully attends the services now and tries to help as much as she can.

"Our Sunday school numbered fourteen when we came. It has now increased to more than sixty. We have a fine men's class and ladies' class."

Seed Thoughts

(Continued from Page Nine)

Sometimes the cry of "Where is thy God?" is merited; and it should always bring forth strong crying and tears on the part of God's people, until He manifests Himself in power. *Psa. 42:3, 10; Isa. 64:7.*

Special Divine Healing Number

We have printed a special edition of the *Evangel* of February 25, the first eight pages of which are entirely given up to messages and testimonies of divine healing.

This special healing number can be obtained at the price of \$1.00 for 100 copies, or 25c for 25 copies. To Canadian friends, please add 17c for extra postage on 100 copies, 5 cents for 25 copies.

PSALM 91:1, "The secret place of the most High."
Psalm 31:20, "The secret of Thy presence."

There was a secret place in the tabernacle and temple—the holy of holies. This place was lit up with the Shekinah glory. Into the holiest of all the high priest alone entered once every year.

In New Testament phraseology we have the thought expressed in such words and phrases as, "Abiding in Christ," "The heavenlies," "Life hid with Christ in God."

Into *this* secret place we can all enter; and best of all we need never depart. As we think over this wondrous possibility and privilege we feel like saying in the language of Wesley:

Thou hidden love of God, whose height,
Whose depth, unfathomed no man knows
I see from far Thy beauteous light,
Only I sigh for Thy repose.
My heart is pained, nor can it be
At rest till it finds rest in Thee.

This is an age of *haste*, excessive *speed*, *high pressure*. There is a need that we find our way to "the secret place of the most High," to the secret of His presence.

These terms suggest:

1. *Restfulness*. *Worries, fears, fretfulness, alarms cannot enter the secret place.*

In *that* place Christ is the Lord of every motion. We *move*, but in Him. We *speak*, but it is "as the oracles of God." We *pray*, but there is no self-effort—it is prayer in the Holy Ghost.

We *labor*, but it is a "striving according to His working, who works in us mightily." We have found the secret of "rest in service." We have reached for and laid hold of the secret of "perpetual motion," for we are always moving on in God; and yet our equilibrium in Him remains undisturbed. We are "poised in Him," and move forward without a care. We are continually putting out our foot upon a "seeming void," and finding "the rock beneath."

"Eureka!" We have found it, the secret of eternal rest in Him. Now we go forward singing:

I have a peace, it is calm as a river,
A peace that the friends of this world never knew,
My Saviour alone is its Author and Giver,
And O that my Saviour were your Saviour too.

2. *These terms suggest "The place of vision."*

In the secret place the truth becomes *radiant*. We catch from Christ's own face the impress of His love, and we go forth with a shine on our face, and a glow in our heart which causes others to catch the vision. Their hungry hearts are attracted, and they "fall in love with the Nazarene," until to them He becomes "the chiefest among ten thousand," and the One "altogether lovely."

I repeat that it is in the secret place that we get the vision of the truth—a vision of Him who said, "I am the truth," and a vision of the truth which flows from His lips.

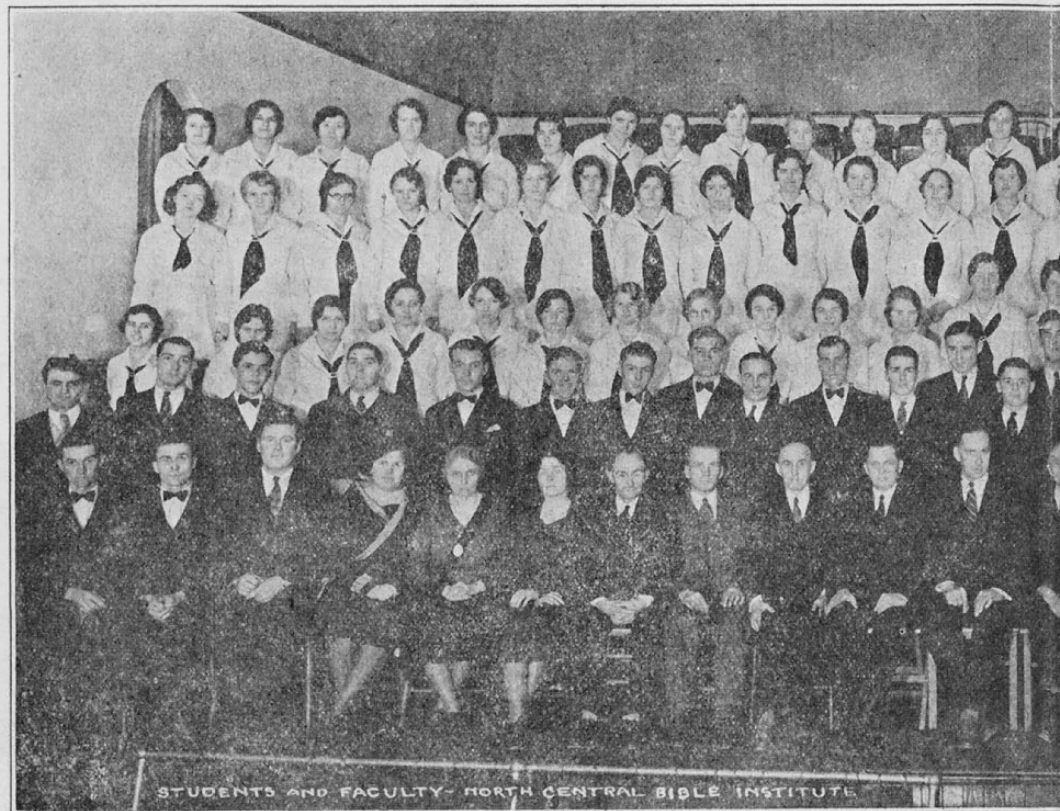
The *living* Word and the *written* Word cannot be separated. They are *one*; and by the Spirit of truth—the third person of the Trinity

—they are each made real to our heart and consciousness.

It was when Paul could truly say, "When it pleased God . . . to reveal His Son in me" (Gal. 1:15, 16), that he was then enabled to preach Christ among the Gentiles.

No man can preach Christ until he has first entered into and then lingered in the holy of holies until Christ has been made real *in* him, and the truth made real *to* him. It is possible to preach *about* Christ, and yet be an infinite distance from "preaching Christ." It is only those who are familiar with the secret of His presence, and who have learned to linger long in the very vestibule of heaven who get the vision which caused Paul to write to the Galatians (3:1), "O foolish Galatians who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been *evidently set forth*, crucified among you?"

It is only as Christ is being constantly made real to us that we are able to constantly make Him real to others. And let it be added that he who dwells in that secret place will win his victories before his battles are fought, seeing that God is always *leading* us in triumph in Christ in every place.



STUDENTS AND FACULTY—NORTH CENTRAL BIBLE INSTITUTE

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The Sec

W. E.

3. *The secret place is the place of protection.*

Our strength lies in being insulated from the world. William Arthur in his soul inspiring book, "The Tongue of Fire," gives a telling illustration of this fact. He says that if a person sits on a glass chair—glass being a non-conductor—and takes hold of an electric battery, and holds the handles until such time as he is charged with the electric force—then should one approach and touch his forehead or any part of his body, sparks of fire would dart from his person. And if, as the writer goes on to say, we will but linger before the Lord with our eyes steadily fixed on Him until our whole being is charged with the dynamo of heaven—then sparks of divine fire will go forth from us to others, and men will be forced to acknowledge that God is in us of a truth.

Secret Place

Moody

shut in with God in a time of great danger. She had been to Los Angeles on an errand of mercy and returning to Pasadena at a late hour that night, was standing at the corner of Lake Avenue and Colorado Street waiting to catch the last street car home, when suddenly a big limousine drove up and stopped on the opposite side of the street. A man jumped out of the car and ran hastily toward her, evidently with no good intent. When he was a few feet from her he suddenly stopped, and could proceed no further. He pawed the air with his feet and hands in a desperate effort to reach her, but all in vain. The Spirit just then whispered to her, "Dwelling in light unapproachable." After making many vain attempts to reach her the man suddenly turned around, ran with all speed to his car, and drove rapidly away leaving Sister Barton victor on the field of battle. A moment or two later she caught her car, and arrived safely home.

To learn to live in the secret place of the most High, and in His secret presence, is the surest guarantee of protection from all the fiery darts of the wicked one.

Hidden in God nothing can harm us.

4. *The secret place also suggests communion, fellowship, intercourse.*

There must be hush of spirit if the divine voice would be heard. Remember

that it was in the "still small voice" that God came to Elijah. And He will come to you in the same precious way if you will but give Him the opportunity and wait only upon Him.

We speak, but do we listen? We pray, but do we wait?

The busiest man may dwell in the secret place; and surely in these days of increasing darkness and confusion we need to find that place which the vulture's eye hath not seen (Job 28:7); for those who find that place will feel like saying:

'Tis there I would always abide,
And never a moment depart.
Concealed in the cleft of Thy side,
Eternally held in Thine heart.

Do you know anything about the secret of His presence? Are you dwelling in the secret place?

Seed Thoughts

Gathered by Alice E. Luce

"A revival consists in the return of the church from her backslidings, and in the conversion of sinners. It always includes conviction of sin on the part of the church; and it is nothing else than a new beginning of obedience to God." (Finney).

We do not tell farmers that for them to plow, sow, plant, and cultivate is taking the work out of God's hands, and that He will send a crop just when it pleases Him, regardless of what they do.

In the spiritual realm it is false teaching to say that God will send a revival when His time comes, and that we have nothing to do with it. God's people have *just as much* to do with bringing down a revival as the farmer has with producing a crop.

God has appointed *means* to the desired end, and in those means He has included His people's cooperation with Him. 1 Cor. 3:9; Jas. 5:7; Eze. 36:37.

When we begin to pray for revival the Lord begins to work first in us, convicting us of sin, of our coldness, slothfulness, worldliness, or pride. When these things are put away, like the fallow ground broken up by His Spirit's plow, the Latter Rain will begin to fall on us. Zech 10:1.

It takes *time* to get into the place of real cooperation with God. No hasty ten minutes' prayer morning and night can accomplish it. Isa. 62:6, 7.

Finney gives five signs of the *need* of a revival in the church. First, when there is a *lack of brotherly love*. Surely the dissensions, envyings, jealousies, and evil-speaking in the church today proclaim that this lack is now present.

Secondly, a revival is needed when there is a *worldly spirit* in the church. Thirdly, when its members fall into *gross sins*. These things are so much in evidence today that God's intercessors have to hide their faces in shame.

Fourthly, a revival is needed when the *wicked triumph* over the church and revile Christians. Fifthly, when *sinners are careless* and unconcerned.

(Continued on Page Seven)



ate, Minneapolis, Minnesota

nesota, North and South Dakota and a part of Montana, in the beautiful City of ee years ago—with a very humble beginning—but which has become a very healthy ssions, cottage meetings, hospital and other institutional visitation, etc. Information enue, S., Minneapolis, Minn. Frank J. Lindquist, President.

"In Remembrance of Me"

(Continued from Page one)

hand baggage, bedding, etc., left in our Plymouth sedan and a Dodge truck. On June 3rd we reached Anting and found my son William. How glad I was to see him, after more than two years since we parted. He had been sick some time but had come on horseback 300 miles to welcome us back to our field and help us get the rest of our baggage from Pingliang.

William escorted us from Anting to Kongchang, June 4th to 6th. Early the morning of June 8th he left with Mr. Leonid Horvath, a Russian who had agreed to drive our truck in bringing the rest of our supplies from Pingliang. Since we had had no trouble with bandits in Kansu it never entered my brain that I might be saying my last goodby to William as he left me that morning. How well I remember

him those last days we spent together! So tall, brave, and noble he looked in his Tibetan costume! Who could be so heartless and cruel as to shoot him?

We came on to Minchow on Chinese carts, reaching here June 12th. Weary with the long, hard journey we rested and got things in order till June 21st. On June 19th I thought much about William and felt a great longing to go and meet him but since on June 20th a great fair was to be here, with big crowds of people from the country, I decided to stay over and help the evangelists preach to them. But early on June 21st I started with two evangelists to meet William and repair the road so the truck could come to Minchow, not knowing his mangled, naked body was lying beside the looted, deserted, disabled truck far away to the north-east!

Though I suspected

nothing I hurried toward my son. In three days we reached the motor road five miles from Anting, having traveled 140 miles. After working some hours on the road a man came from the city saying a truck had been robbed and some foreigners shot on the road to the east. I hurried to the city but was unable to

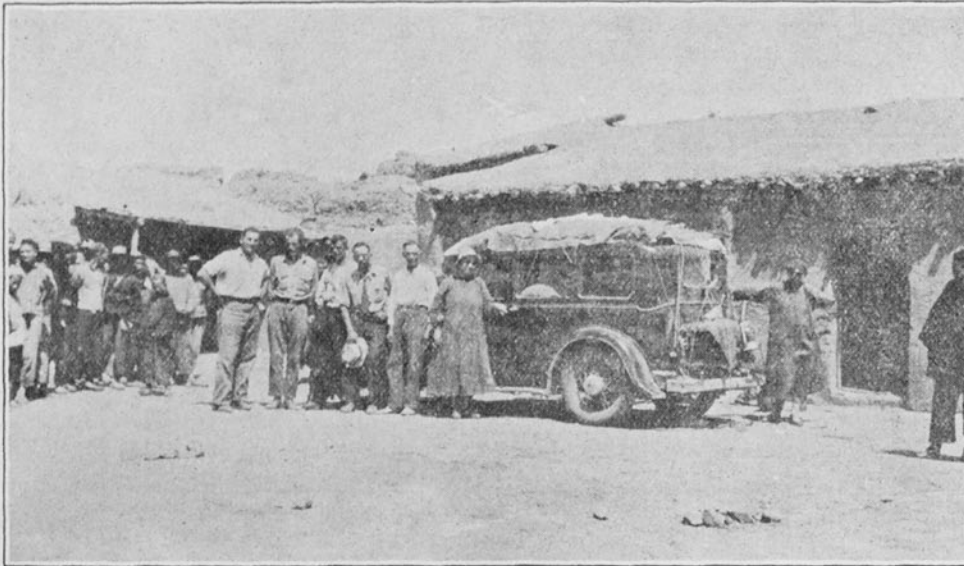
had received from a tax officer who was on the truck at the time it was fired on by Moslem rebels lying in ambush beside the road. He told the story so graphically that my last hopes were blasted and I cried in my anguish, "It is my son!" The Magistrate tried to comfort me, saying, "Even if it is, he has just gone home to God." This from a Chinese Magistrate was so unexpected that it soothed my broken heart.

Early next morning, Sunday, June 26th, escorted by an officer sent by the Magistrate, Chankuei (the adopted son) and I hurried the twenty miles to the scene of the murder. From a distance we saw the abandoned truck and the smashed trunks piled up on the road. Riding hard we reached the spot and dismounted. A glance told the whole story. The truck was mine, the broken trunks were mine, and two newly made

mounds of earth, one on each side of the road were unmistakably the graves where the country people, persuaded by the tax officer, had buried the two bodies. Which was William's? Undoubtedly the one on the south, for he sat on that side of the truck. With breaking heart I started toward it.

Oh for one last word from my boy, just one word to remember him by! As I groped my way through blinding tears toward his grave I saw a piece of paper lying at my feet. I picked it up and read "In remembrance of Me."

It was a copy of Bible Lesson Stories for May 24, 1931, but folded in such a way that only the above words could be seen. Unfolding it I found it blotched and spattered with my beloved son's blood! So the Lord arranged for this paper stained with my son's blood to convey his last words to me. His blood is my blood



From left to right—Mr. Farman, who traveled with the Simpson party, Mr. Leonid Harvath (who was murdered at the same time as William Simpson), William Simpson, James Vigna, W. W. Simpson, and Martha Simpson. Miss Daechert is shown at the right of the car.

learn anything definite. Next morning, however, a telephone message came saying a truck had been robbed and two foreigners shot east of Hueining. Taking William's adopted son with me I hurried to Hueining, forty miles east. The Magistrate showed me a report he

Our Suffering Brethren in West China

A letter has come to us, dated January 18, from Brother W. W. Simpson. In it he says: "I am doing my best to economize on all lines and encourage self-support among the Assemblies, but conditions are so unspeakably hard that they simply cannot do much in that direction. Our largest Assembly which has always been self-supporting except during the great famine of 1928, has just written me that on account of very poor crops and taxation they are unable to support a pastor this winter and appeal to me for help. What they will do when they hear that I am unable to help them I do not know.

"When I meet and worship with these poor, ragged saints in their cold, smoky, comfortless, floorless Halls and remember the comparative luxury of the Pentecostal Tabernacles and Temples in which you worship in America I cannot keep back the tears. Many times we go out into the yards covered with dirt and filth to sing, preach and pray, where we can get a little warmth from the winter sun, rather than shiver in the miserable dungeons which are all we can afford for our meeting places. Today I stopped at Meichuan to help our two evangelists preach to the crowds at the market and it was so cold that we carried our table to the front door to get a little sun. There we sang and preached two hours, both we and our audience standing till I got so cold I had to go out and walk a mile to get warm again. So pray for us brethren?"

Though I suspected

and was shed to help a party of missionaries locate on the Kansu-Tibetan border to preach the gospel to the unevangelized. God gave His Son to death on the Cross to save sinners and I have given mine with the same end in view. His Son left His Blood in the Sacrament of the Supper to remind us of His sacrifice and my son left me his blood on this paper with the message to remember him and his fourteen years of sacrifice in giving the gospel to the Tibetans, now sealed by the blood of his life laid down in helping others reach that field. As I looked on the lowly grave by the lonely roadside, holding that paper in my hands, I thanked God for the privilege of giving my son in the same holy cause with *His* Son. But I also wondered who would take my son's place in the unfinished work to which he had devoted nearly half of his short life of less than 31 years. He was fourteen when the Lord called him to labor in Tibet, spent two years in preparation, and fourteen years among those people so dear to his heart.

I finally succeeded in exhuming the body July 1st, and bringing it to Anting where it was temporarily buried till cold weather enabled me to bring it to Tao-chow, where it now lies beside that of his dearly loved sister Mary who went to be with Jesus in 1911. A great company attended the funeral on November 10th and listened to Brothers Moseley and Koenigswald of the Christian and Missionary Alliance, Pastors Meng and Chow of the Assemblies, Mr. Hsiong and Mr. Hsia, two Chinese evangelists to Tibet, who had labored with William, and Wandetar, a Tibetan friend of his, who told of his intense love to the Tibetans, his faithfulness in preaching Christ to them and his lonely toil and sacrifices for fourteen years of constant dangerous travel even among distant tribes bringing to thousands, who had no other means of hearing it, the story of Jesus and Him crucified. At his grave as the last tribute to my darling boy I read with trembling voice and broken heart some verses I had written during those days of toil and anguish.

Though heavy laden with responsibility for the large Chinese work in over fifty Assemblies in Kansu and two in Honan Province I can not let my son's lonely toils in sowing gospel seed among the Tibetans become fruitless through neglect. Though Brother James Vigna is wholly consecrated to that work, he has yet to learn the language and get accustomed to life among these strange wild tribes ere he can undertake full responsibility for it, and much of William's work would be lost if I did not do a man's part in keeping up contact with the hundreds who have become interested in the gospel through my son's

wide itineraries, and also encourage the evangelists he has trained through years of lonely toil to press on vigorously in evangelizing the whole region. I am therefore, planning to devote about half my time to the Tibetan work, leaving the Chinese workers to carry on their work with a minimum of supervision from me. To this end we have already held two conventions in which the Lord by the Spirit has confirmed this plan and largely revived several Chinese assemblies. He has also appointed two Chinese evangelists to visit all the Chinese assemblies with a view to helping them become self-supporting, self-governing and self-propagating assemblies after the New Testament pattern. Brother Vigna has already settled in Labrang to study the language this winter.

But next summer I must go myself to accompany the evangelists in continuing the good work begun by William fourteen years ago. He left us a fine equipment for itinerary work and his name is held in such high respect by all Tibetans who ever heard of him that they will welcome his father for his sake. So pray for me and the other missionaries called to this work, also for the nine Chinese evangelists who have given themselves to the Lord for this arduous service.

Two things are greatly hindering the work just now, namely, the falling off in offerings for the Chinese work here owing to the financial depression in America, and the cessation of offerings for the Tibetan work since my son's promotion to higher service. Those who previously offered generously for his support, knowing he now no longer needs their help, have largely sent their offerings to other channels, not knowing that the work he began still needs their help if it is to produce the fruit the Lord intends. I know that my long neglect of all correspondence during these weary months of toil and sorrow is largely to blame for this falling off of receipts for the work but I hope this long letter will explain all and arouse renewed interest on the part of all to whom we send it, so that prayers and intercession, gifts and offerings will be multiplied and result in a mighty revival which will sweep the entire work into glorious victory and bring thousands of Chinese and Tibetans into the family of God ere our Lord's return.

Don't forget to pray for us all. China is fast perishing. Her Government is powerless to enforce the laws and consequently lawlessness is on the increase everywhere. Our lives and property are not safe a day except as the Lord protects with His almighty arm. Many of our preachers and members have been shot, beaten, bound, and suspended by

their thumbs for hours at a time, or otherwise maltreated, while the most illegal and exorbitant taxes are extorted from them under threat of arrest and torture. A deacon was shut up in a small dungeon four days and nights into which the smoke of burning horsedung was forced until he paid \$130 to his torturers lest they smoke him to death. Oh how we need your intercession lest our faith fail and our love wax cold because of abounding iniquity! And have pity on perishing China and by your gifts and offerings enable us to continue preaching the Gospel to her millions till Jesus comes!

DEEP AND PRAYERFUL DIGGING

Evangelist F. C. Cornell, Jones, Okla., reports: "We are having a great meeting here in Hot Springs, Ark. The house is crowded every night, rain or shine. And each night there are from 12 to 25 at the altar seeking God. We are now beginning the fourth week; 40 have been saved and 11 have received the Holy Ghost. Through the faithful efforts of pastor and assembly a foundation has been laid for a real work for God. G. N. Robbins is pastor."

65 CAUGHT IN REVIVAL BLAZE

Pastor and Mrs. T. Snider, Byesville, O., report: "We are praising God for the wonderful revival He gave us in Cambridge. B. E. Hillman began a meeting Dec. 4. There was much bad weather and much sickness among our people, and as the holidays were at hand, it looked for a time as if we should suffer defeat; but God began to heal our sick, the revival fires began to blaze and great crowds came to attend the services. About 65 wept their way through to Christ. About 18 received the Baptism with the Holy Ghost, 'for we heard them speak in other tongues and magnify God.' Fifteen were buried in the waters of baptism, and 35 united with the assembly. The church being filled, many crowded onto the sidewalk in front and listened through the open door, and even then it was estimated that about 150 were turned away. Our Sunday school increased from 32 to 138 the last Sunday of the campaign."

BIRTHPLACE OF MANY REDEEMED

Pastor J. Clifford Hall writes from Tunkhannock, Pa.: "We praise the Lord for the manifestation of His Spirit during our recent revival meeting, in charge of H. E. Hardt, of Falling Waters, W. Va. Our little tabernacle, which seats only 150, became the birthplace for many lost souls, and God wonderfully manifested Himself in healing the sick. One woman past 70 years of age, a sufferer for many years from a large tumor, was prayed for. The next night she walked to church which she continued to do throughout the revival. Numbers of others testified to having been healed of many different diseases. A series of sermons proving the very near return of Christ was blessed of the Lord. The meetings were well attended. Our work here is just about a year old but God has greatly blessed it. Our tabernacle, completed in October, is already beginning to be inadequate. Many of the leading people of the town have cast in their lot with us."

In the Whiten'd Harvest Field

WORD DIVINELY ANOINTED

Alice Storer, Secretary, Red Oak, Okla., reports: "In the 4 weeks' meeting just closed, 8 were saved and 2 received the Holy Ghost. The church was greatly built up in faith, and the Spirit of God was mightily upon the Word as it went forth. Brother Oldham was the evangelist."

19 ACCEPT THE LIFE-GIVING WORD

Secretary Fred Garrison, Beggs, Okla., reports: "We had a precious revival Jan. 8-Feb. 19; 19 were saved, 3 prayed through to a glorious Baptism in the Holy Ghost; 9 received the Christian baptism, and 16 members united with the assembly. The Lord was present throughout the meeting pouring out His blessings in a wonderful way. Ten new subscriptions were also taken for the *Evangel*."

BLESSINGS LONG REMEMBERED

Pastor E. N. Daley, Thief River Falls, Minn., reports: "L. O. Rynning conducted a meeting Jan. 2-15. As this has been considered a hard field in the past and it has been almost impossible to obtain a crowd, we felt greatly encouraged over the good attendance each night. We received blessings that we shall never forget. Several received the Baptism with the Holy Ghost and a number were saved and healed."

"WORTH" WHILE OCCURRENCES

Clyde C. Goree, Amarillo, Tex., reports: "For 3 weeks it was my good pleasure to labor in a meeting at the corner of 14th and Boulevard Sts., in Ft. Worth. God proved Himself to be the living God, as the blessings from His hand were poured forth in copious showers. The altar was visited by a goodly number. During this time of refreshing five received the Holy Ghost and the exact number saved is not known. Our crowds were good and continued so throughout the meeting. At the closing service we remembered the Lord by taking the sacrament and the pastor, Brother Markum, buried 3 in baptism. The church is moving forward in faith."

PENTECOST IN CITY OF CHURCHES

Mae Eleanor Frey reports: "A year ago Roy Smuland came to Providence, R. I., and took over the Full Gospel Church in that city. The church building is finely equipped, was formerly used by a Methodist society, and is in a good location. During the year God has greatly blessed and brought together a fine group of people who are loyal to the cause and stand shoulder to shoulder with their pastor in his work of advancing the kingdom of God. At the last District Council meeting, Brother Smuland was appointed a presbyter of this District. Providence is a city of churches; but this, a real Pentecostal church, fills a need in this big New England city. We closed an 8 weeks' ministry with Brother Smuland the first of January. During the time God strengthened the work and saved souls."

MANY RETURNING JOYFULLY

Pauline Wilson, Secretary, Morganton, N. C., reports: "In the recent revival, conducted by V. C. Ramey, of Cullasaja, and Lyman A. Jolley, of Franklin, who was in charge of the singing, several were saved, backsliders were reclaimed, and the church was edified. Many testified to having been healed. One brother, a member of the Methodist church, was healed of diabetes. The meeting continued for 2 weeks."

GLORY SHOWERS AT CAMBRIDGE

Pastor R. A. Babcock, Cambridge, Mass., reports: "We recently closed a series of meetings with George Hayes, of Houston, Tex., in charge. Despite bad weather and much sickness, many attended. The Lord sent forth the gospel message with deep conviction. Several were led to seek Him and others received the Baptism with the Holy Ghost. In his closing sermon the evangelist told vividly of the disasters to befall the unsaved during the great Tribulation, and great numbers were brought to their knees. Throughout the meeting God's abundant blessings were continually outpoured."

THE DEPRESSION A BLESSING

Pastor C. E. Shields, Imperial, Calif., reports: "The present depression seems to have been used of God as a blessing to this Imperial Valley assembly. A few years ago with only a few saints to assist, a church was built. The first 2 years there was little noticeable progress, but for the last two years a real revival spirit has been manifested, and now the building, 36x40, is inadequate for our Sunday services. New faces are seen at almost every meeting and new people are getting to God and receiving the Holy Ghost experience. Frank Kooistra, from Gillette, Wyo., recently held a successful 3 weeks' meeting; Wm. F. A. Gierke, converted lawyer, of Los Angeles, will begin a 2 weeks' Bible study course Feb. 26."

NO DEFEAT IN JESUS

Edith Hedin and Pauline Henry, report: "About 6 weeks ago we came to London, Ky., with Brother and Sister Jolley, of Detroit, Mich., now laboring in East Bernstadt, for a week of special meetings; but God met us in such a precious way that they continued for a month. Some 30 were born into the family of God, rejoicing as they were made new creatures in Christ Jesus. About 5 or 6 of these were filled with the Holy Ghost and fire, and 14 followed the Lord in baptism. Almost every night the church was filled to capacity, leading people of the town attending who had never been in a Pentecostal church before. The saints were refreshed and revived. The revival spirit still remains, and at each service some are at the altar seeking God. There is a marvelous opportunity in this little college town for a greater Pentecostal work. There are lawyers, doctors, and teachers interested and hungry for God."

THE WONDROUS CHRIST EXALTED

Morris Mortensen, Secretary, Aberdeen, Wash., writes: "We have closed a 3 weeks' revival with Don and Charlotte McCrossan, musical evangelists. Many have come to the altar and wept their way through to a 'born again' experience. At the special tarrying meetings in the Upper Room, the Lord came down with power, baptizing with the Holy Ghost. We rejoiced as the Christ was lifted up, drawing men and women to Him. The revival spirit is still present and hearts are hungry for more of the Lord."

THE PLANTING OF THE LORD

Evangelist and Mrs. J. L. McKinley, Athens, Tex., report: "We had a splendid revival at Greenville. On the last night of the year at an old-fashioned watch meeting 4 were saved, one was filled with the Holy Ghost, and 8 were added to the church. A revival started the same night. Mrs. McKinley and I preached the first week and J. B. Smith, from Quinlan, came for the last part. The old-time power of God came down at almost every service. About 30 were saved and a good number were baptized with the Holy Ghost; 12 were added to the church. We resigned as pastors at Greenville Jan. 29 and left the church in fine spirit, perhaps with the best interest in 2 years. Since we have been there the church, which was set in order Jan. 22, 1931, has increased from 34 to 185. We also had a splendid Ambassadors band of about 50 or more, all moving on for God. We started a meeting Feb. 4, at Athens, but the blizzard struck here on the 6th and hindered somewhat, but we continue on believing for showers of Pentecostal rain. With our two daughters we expect to evangelize this year."

WONDERFUL DAY WITH GOD

Etura Jones, President Christ's Ambassadors, and Ruth Glenn, Secretary, Hattiesburg, Miss., report: "The C. A.'s of the Mississippi District met with the assembly here for a rally Jan. 29, with a good representation from the near-by assemblies. At the opening of the morning service, the blessing of the Lord came upon all and continued throughout the day. W. T. Hardwick, pastor, gave the address of welcome from the text, 'Behold, I have set before thee an open door.' Mrs. S. W. Noles, Meridian, gave the response, and all were filled with joy. The C. A.'s of Meridian had charge of the praise service and those of Hattiesburg presented a short but impressive missionary program. Brother Neighbors, Pastor of Oak Street Assembly Biloxi, brought the message at the morning session, and many received strength and courage. After lunch, the afternoon was devoted to a program participated in by each class represented. Mrs. S. W. Noles preached at night on 'Signs of the Highway.' Seven responded to the altar call, 2 were saved, and 2 were filled with the Spirit—a glorious climax of a wonderful day with God."

The Sunday School Lesson

NOT DRUNK WITH WINE—FILLED WITH THE SPIRIT

Lesson for March 19: Prov. 23:29-32; Isaiah 28:1-4; Dan. 5:1-4.

An Old Problem. The liquor problem began when Noah, deceived by wine, suffered humiliation and dishonor. Gen. 9:20-23. It has been a problem ever since, for individuals and for nations. Writes Dr. Adam Smith, commenting on conditions during the time of Isaiah, "With fatal persistence the luxury of every civilization has taken to over-drinking. In ancient times there was scarcely a State in which prohibitive legislation of the most stringent kind was not attempted, and generally carried out with a thoroughness more possible under despots than where, as with us, the slow consent of public opinion is necessary."

Neither is abstinence from intoxicants a modern invention. About 4,000 years ago an Egyptian priest wrote to a pupil, "Thou knowest that wine is an abomination; thou hast taken an oath that thou wouldst not put such into thee. Hast thou forgotten thy oath? I, thy superior, forbid thee to go to the taverns. Thou art degraded like the beasts! God regards not the breakers of pledges."

The Bite of the Serpent. "At the last it biteth like a serpent." The illustration used by the writer of Proverbs is very apt. After surveying the wreckage of soul, mind and body, and the trail of ruined homes caused by intoxicating drinks we must conclude that liquor is a liquid manifestation of that great serpent, the devil.

There is a fable that a serpent found itself surrounded with a ring of fire, and said to a man standing near, "Lift me out." "If I do, you will bite me," he replied. Finally the serpent persuaded the man to lift it from its perilous position. After its rescue the serpent prepared to strike with its fangs. "But you promised you would not," said the man. "I know I did," replied the creature, "but it is my nature to sting, and I can't help it." The history of the race has proved that it is the nature of liquor to bite—to bite into man's soul, body and mind. Hence it is dangerous to lift liquor from the fiery circle of condemnation and warning with which it has been surrounded by the Word of God and the record of human suffering.

Soul-thirst and stimulants. People foolishly attempt to find a satisfying thrill in intoxicants, and a relief from their troubles. But they soon discover that there is a deeper meaning that has been realized in the words of the old song, "The thirst that from the soul doth rise doth ask a drink divine." Recently the newspapers displayed a picture of a society woman, showing her reclining on a hospital bed with the stupor and helplessness of delirium tremens written upon her face. She had attempted to drown grief and disappointment in drink. But one cannot drown troubles in alcohol. As soon as the tides of stimulation have subsided the troubles are left high and dry within the soul. In the same way many attempt to still an accusing conscience to pro-

cure "Dutch courage," to promote joy and conviviality. But the relief is only temporary.

The Lord Jesus Christ has provided that "drink divine" mentioned by the poet. His invitation to all is, "If any man thirst let him come unto me and drink." John 7:37. See also John 4:13, 14; Rev. 22:17.

A Fatal "Jazz" Party. Dan. 5:1-4. Such might be a modern newspaper headline to describe Belshazzar's feast. This king, his blood and mind heated with wine, insulted the God of Israel by drinking out of the holy vessels that had been taken from the Temple in Jerusalem. That which had been consecrated to the use of God he devoted to the purposes of disgraceful revelry. This is a picture of what drunkards and lovers of pleasure are doing. Their bodies, which God intended should be temples of the Holy Spirit, they are defiling with the presence of the god of wine; their faculties, that should be devoted as instruments of righteousness, are being stupified into serving vile purposes. Belshazzar's party ended with a pronouncement of judgment, that fell that very night. From time to time we read in the newspapers accounts of drunken parties that have ended in tragedy. Those who defile God's temple suffer for it sooner or later.

Enforcement and Inspiration. Governments can enforce laws by penalties; but they cannot change the nature of people so that they

will obey them from the heart. Only the inspirational power of the Gospel can do that. While we as Christians must take the right side of the Prohibition question, yet we must remember that the only permanent cure of the liquor evil is the blood of Christ applied to the growth of drunkenness before the time of Wesley's revival. In 1684 one half million gallons of spirits were distilled; in 1714, 2 million gallons; in 1735 five and a half millions; in 1736, every sixth house in London was a grog-shop; gin-sellers hung out boards announcing that they would make a man drunk for a penny, or dead drunk for two-pence and find him straw to lie on until he recovered. In 1742 7 million gallons of spirits were distilled, and in 1750 medical men say that amount reached 11 millions. Then came Wesley's revival. This movement did not completely overthrow the liquor traffic; but it must have radically checked it, for historians admit that the revival saved England morally.

The Christ Cure. The individual bound by the chains of the liquor habit needs a higher power to completely deliver him. A Christian minister once said to a driver who was given to drunkenness, "What if you should lose control of your horses, and they should start down a steep hill, what could you do?" The driver admitted that he could do nothing. The minister continued, "But what if there were one by your side stronger than you who was able to stop the horses?" The reply was, "I would give him the reins." Then said the preacher, "There is one by your side all the time who will take the reins of your appetite and will curb it for you, if you will only let Him do it; and He is Christ."

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30 RISE FROM REALM OF SIN

R. A. Work writes from East Prairie, Mo.: "We praise the Lord for what He is doing for us. Evangelist S. E. Williams, of Illmo, conducted the first revival in our new tabernacle in January. Many heard the Pentecostal message for the first time and about 30 were converted. A Sunday school organized with a membership of 25 has since grown to 102 regular members, all of whom are working for a higher attendance mark. We are trying to get the *Evangel* before our people. Papers already passed out have been greatly appreciated."

INTEREST DEEP AND EFFECTUAL

Pastor Lillian Despain, Bucklin, Mo., reports: "Our assembly is rejoicing under the floodtide of blessing received during the revival conducted by Evangelist and Mrs. Stanley Comstock, Jan. 15-Feb. 5. Practically every night the church was filled to capacity, prejudice was broken down, and interest was deep and prevalent. Twenty-five came for salvation or to be reclaimed, many of whom received a real and precious experience. At the divine healing services Jesus wonderfully healed the afflicted and God's blessing was on the entire revival."

HUNGRY FOR THE WORD

"We arrived in Florida Jan. 12," writes Mae Eleanor Frey, "and began a campaign with Brother and Sister Finch at New Smyrna. We are on our seventh week now and on request the meetings are continuing. God is saving souls and baptizing believers. Brother Finch is pastor of a small but fine company of saints who are faithful and hungry for the Word. They have a nice meeting place in the central part of the city."

Forthcoming Meetings

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

BEAUMONT, TEX.—George Hayes will conduct evangelistic services at the Assemblies of God Church corner Atlanta and Prairie Sts., March 11.—E. A. Ellison, Pastor.

MADISON, WIS.—Evangelist and Mrs. Watson Argue will conduct a campaign at the Madison Gospel Tabernacle, March 12-April 2, or longer.—W. H. Sproule, Pastor, 2109 Linden St.

CAMBRIDGE, MASS.—Ruth Cox, of Oklahoma City, Okla., will begin a revival at the Full Gospel Church, 40 Prospect St., March 12, to continue 3 weeks or longer. Nightly except Saturdays, 7:45. Sundays, 3:00 and 7:30.—R. A. Babcock, Pastor.

PORTERVILLE, CALIF.—Evangelist and Mrs. R. S. Peterson, of Pelican Rapids, Minn., will conduct a campaign in the Assembly of God Tabernacle, beginning March 5. Neighboring assemblies, please cooperate.—F. W. Smith, Pastor.

DENISON, TEX.—Dallas Sectional convention of Texas District Council, March 23-24. Basket dinner on grounds on the 24th. Will entertain all ministers and workers as far as possible.—C. L. Franks, Pastor, 816 W. Munson St.

SPRINGFIELD, MASS.—Revival meeting, March 15-April 9, every night except Mondays, 7:45. Sundays 3:30, 7:30. Bethany Pentecostal church, Armory and Springfield Sts., Loren B. Staats, Evangelist.—H. T. Carpenter, Pastor.

FERGUS FALLS, MINN.—Evangelist and Mrs. Maurice H. Ness, of Grand Forks, N. Dak., will conduct a 4 weeks' revival March 5-April 2 in the Fergus Falls Gospel Tabernacle. Broadcasting over Station KGDE.—Christian Hild, Pastor.

BURKBURNETT, TEX.—All-day rally, March 19. Services begin at 10 a. m. Visitors from northern Texas and southern Oklahoma are urged to attend. Every C. A. in this section expected to be present if possible.—Mrs. E. B. Crump, Sectional Superintendent.

MILAN, MO.—Old-time gospel services to begin March 5, Marguerite Mahoney, of Kansas City, Kans., in charge.—C. B. Bell, Pastor.

ST. LOUIS, MO.—Evangelist Otto J. Klink will conduct an old-fashioned revival March 9-April 2 in Bethel Temple, Jefferson and Palm Sts.—Henry Hoar, Pastor, 3525 N. Jefferson Ave.

COLUMBIA, TENN.—James E. Hamill, of Louisville, Miss., will begin an old-time revival at the Full Gospel Tabernacle, E. 9th St., about March 15.—H. D. Coaplen, Pastor.

COLUMBIA, PA.—First Pentecostal Church revival, March 29 through April, Meyer and Alice Tan Ditter, singing evangelists. Nightly except Mondays, at 7:45. Sundays 10:10 and 7:30.—Warren C. Anthony, Pastor, 130 N. 8th St.

WAUSAU, WIS.—Christian Hild, youthful pastor and evangelist, of Fergus Falls, Minn., will begin a 2 weeks' revival at the Christian Assembly Church, 6th and Steuben Sts., March 5; each night except Saturdays, 7:30.—E. C. Johns, Pastor.

SUPERIOR, WIS.—Joint Minnesota and Wisconsin Convention at Central Gospel Tabernacle, 14th St. and John Ave., March 13-15. Meals and lodging free to ministers and their families, and other out of town people as far as possible.—Stafford Anderson, Pastor, 1211 Harrison St.

FELLOWSHIP MEETINGS WEST CENTRAL DISTRICT

Shenandoah, Ia., March 3-5; Brimson, Mo., March 10-12; Hannibal, Mo., March 14-16; Milan, Mo., March 31-April 2. Churches and ministers near these conventions are expected to cooperate.—Roy E. Scott, Dist. Supt.

NEBRASKA MEETINGS

Lincoln, Mar. 10-12; Grand Island, Mar. 14-16; Burton, Mar. 18-19; Bayard, Mar. 21-23; McCook, Mar. 25-26. There will be three meetings daily. Brother E. S. Williams, General Supt. will be present to minister the Word. E. W. White, Dist. Supt., 1101 W. 9th, Grand Island, Neb.

LOS ANGELES, CALIF.—Guy Cooper, of Colorado, will begin an old-fashioned revival March 12 in the new Trinity Pentecostal Assembly Church, 2 blocks south of Whittier Blvd., 3 blocks west of Atlantic Blvd., Belvedere Gardens. Each night except Saturdays, 7:30, for 3 weeks or longer.—Elmer T. Draper, Pastor.

NEW ENGLAND DISTRICT REVIVALS

Loren B. Staats is now conducting meetings in the New England District Council as follows: Everett, Mass., Feb. 12-March 12; Springfield, Mass., March 15-April 9; Bridgeport, Conn., April 10-14. Mail will reach him c/o H. T. Carpenter, District Secretary, 151 Newbury St., Chicopee, Mass.

SEMINOLE, OKLA.—Beginning March 5 and continuing throughout the month, Wm. Burton McCafferty, 1212 Denver Ave., Ft. Worth, Tex., will conduct a meeting, teaching Bible in day services, followed by evangelistic campaign at night. Mrs. McCafferty will have charge of children's service. See notice of Seminole Bible conference elsewhere.—Berl Dodd, Pastor, Box 1291.

MISSIONARY CONVENTION

Pittsburg, Kans., Mar. 10-12. Three meetings daily, beginning the evening of Mar. 10. Speakers will include Noel Perkin; W. I. Evans, Principal of Central Bible Institute; Ralph Riggs; John Warton, missionary to Persia; and Brother and Sister Carl Hatch, directors of music at Central Bible Institute. There will also be representatives of the Central Bible School Orchestra. For further information write Pastor Robert Morrison, 605 N. Joplin St., Pittsburg, Kans.

OKLAHOMA SECTIONAL MEETINGS

North Central Section, Drumright, March 7-9; E. E. Baker, Pastor, Wallace Bragg, Wellston, Presbyter. South Central Section, Seminole, March 13-15; Berl Dodd, Pastor; J. A. Linn, 405 N. Elm, Shawnee, Presbyter. Southeast Section, March 27-30, McAlester; Thomas Gray, 416 Chickasaw, Pastor. All meetings convene on the night before the first date announced and continue 3 full days. Those wanting license or ordination please apply in person, recommended by an ordained minister. Rooms and board free as far as possible. A full Bible school study will be taught. James Hutsell, Wm. B. McCafferty, Wallace Bragg, and others, in charge. Everyone is invited to attend.

OPEN FOR CALLS

Evangelistic

Jim Sawyers, Edinburg, Tex. "I am in the lower Rio Grande Valley, and will be starting north in early spring. Would like meetings on the way back. Mrs. Sawyers accompanies me. Both preach, play, and sing. We have our living quarters. Reference, E. L. Newby, District Superintendent, 2621 W. 26th St., Fort Worth, Tex."

Walter E. Hockmuth, 811 E. 23rd St. Ct., Des Moines, Ia. "In fellowship with the General Council; can give best of references."

NOTICE TO TEXAS MINISTERS

Beaumont Section, Prairie Avenue church, Beaumont, March 14-15. Lufkin Section, Nacogdoches church, March 16-17. Tyler Section Red Oak Flat church, March 21-22. Dallas Section, Denison church, March 23-24. San Angelo Section, Santa Anna church, March 30-31. McCamey Section, McCamey church, April 1-2. Wichita Falls Section, Olney church, April 4-5. All meetings begin 7:30 p. m. on first day announced and continue all day the second day.—E. L. Newby, Dist. Supt., 2621 W. 26th St., Fort Worth.

TEXICO DISTRICT CONVENTIONS

In the assembly of God church at each place listed below: In New Mexico: Hurley, March 8-9; Pleasant Valley Church, Logan, March 15-16; Artesia, March 21-22. All are urged to attend the convention most convenient. At each place services will begin the night before the opening day.—A. C. Bates, District Superintendent.

WORLD MISSIONS CONTRIBUTIONS

February 17 to 23 inclusive

All personal offerings amount to \$1577.45.
.74 Junior Church Assembly of God Springfield Mo
.80 Attica Assembly of God S S Attica Kans
.83 Summit Pentecostal Mission Girard Ohio
1.00 Full Gospel Assembly Concord N H
1.00 Christ's Ambassadors Polytechnic Assembly Fort Worth Tex
1.00 Assembly of God Milan Mo
1.20 Pentecostal Assembly of God Trinidad Colo
1.26 Assembly of God Church Beaver City Nebr
1.30 Bear Creek Assembly Atlanta Mo
1.30 Polytechnic Assembly of God S S Fort Worth Texas
1.40 Assembly of God Red Warrior W Va
1.41 Assembly of God S S Corwin Kans
1.50 Trail Sunday School Trail Ore
1.50 Assembly of God S S Cliff N Mex
1.50 Trinity Full Gospel Assembly Roodhouse Ill
1.51 Assembly of God Ulysses Kans
1.65 Assembly of God Artesia N Mex
1.84 Turner Pentecostal Assembly Turner Ore
2.00 Bethel Church Rock Island Ill
2.00 Assembly of God Barnsdall Okla
2.00 Assembly of God Manhattan Kans
2.05 Full Gospel Church Sonnette Mont
2.19 Parsons Assembly of God Parsons Kans
2.25 Children's Pent'l Good Cheer Mission Monroe Iowa
2.32 Wilmore Assembly Wilmore Kansas
2.35 Assembly of God Afton Okla
2.35 Assembly of God North Venice Ill
2.47 Assembly of God Illmo Mo
2.50 Bethel S S Hebo Ore
2.67 Assembly of God Bourbon Mo
2.70 Assembly of God Pent'l Greensburg Kans
2.76 Christ's Ambassadors Crosby N Dak
3.00 Assembly of God S S Avant Okla
3.00 Christ's Ambassadors Topeka Kans
3.00 Longdale Fellowship Meeting Longdale Okla
3.00 Riverside Full Gospel Tab'n Buffalo N Y
3.00 Hayfield Assembly Winchester Va
3.00 Assembly of God Uhrichsville Ohio
3.00 Willowbrook S S Willowbrook Calif
3.00 Gulfport Pentecostal Assembly St Petersburg Fla
3.00 Full Gospel Church McFarland Calif
3.00 North Utica Mission Tulsa Okla
3.00 Assembly of God S S Puxico Mo
3.00 Harpersfield Community S S Geneva Ohio
3.05 Newman Evangelical Assembly Newman Calif
3.08 McComb S S McComb Miss
3.10 Assembly of God Bucklin Kans
3.20 Assembly of God Great Bend Kans
3.25 Assembly of God Pampa Tex
3.45 Assembly of God Knox City Mo
3.75 Central City Pent'l S S Central City Pa
3.79 Christ's Ambassadors Hanibal Mo
4.00 Assembly of God Kensington Kans
4.00 Lighthouse Mission Springfield Mo
4.00 Full Gospel Church Schoolcraft Mich
4.00 Pentecostal Mission Roseburg Ore
4.01 Assembly of God S S Sharon Kans
4.25 Assembly of God Gridley Calif
4.28 Kingston S S Laurel Miss
4.40 Assembly of God Edina Mo
4.42 First Pent'l Assembly Beardstown Ill
4.44 Assembly of God S S Hereford Tex
4.65 Pentecostal Assembly S S Buckley Wash
5.00 Children's Mission El Campo Tex
5.00 Full Gospel Tabernacle Meckling So Dak
5.00 Calvary Tabernacle Waynesboro Pa
5.00 Full Gospel Tabernacle Raymond Wash
5.00 Christ's Ambassadors Kingsburg Calif
5.00 Full Gospel Church El Paso Tex
5.00 Assembly of God Vancouver Wash
5.00 Mrs. Pyne's S S Class Glad Tidings Tab'n Everett Mass
5.00 Gospel Tabernacle Oceanside Calif
5.16 Glad Tidings Assembly Weed Calif
5.20 Full Gospel Assembly of God Tillamook Ore
5.27 Assembly of God Oroville Calif
5.30 Pleasant Hill Assembly Mt Ayr Iowa
5.40 Passover Prayer League Chicago Illinois
5.47 Highway Church Assembly of God Caribald Ore
5.50 Radio Prayer League Church @ A Denver Colo
5.63 Full Gospel Assembly Colfax Wash
5.70 Fairhaven Gospel Mission S Bellingham Wash
5.71 Pent'l Assembly and S S Marysville Wash
5.89 Full Gospel S S Burwell Nebr
6.00 Calvary Full Gospel Church Inc. Freeland Pa
6.00 Lithia Holiness Church Lithia Fla

- 6.00 Fargo Gospel Tabernacle Fargo No. Dak
- 6.03 Thorndyke S S Seattle Wash
- 6.22 Full Gospel Assembly and S S Monrovia Calif
- 6.39 Calvary Community Church and S S Stockton Calif
- 6.50 Full Gospel Tabernacle Bremerton Wash
- 6.50 Assembly of God Breckenridge Mo
- 6.90 Glad Tidings Church Reno Nev
- 7.00 Assembly of God Kennett Mo
- 7.00 First Pent'l Church Atco N J
- 7.00 Full Gospel Mission Sumner Wash
- 7.09 Lincoln Full Gospel Church Lincoln Calif
- 7.10 Campbell Pentecostal Mission Campbell Calif
- 7.16 Full Gospel Temple Appleton Wis
- 7.20 Assembly of God Greenville S C
- 7.50 Full Gospel Assembly Kingsburg Calif
- 8.00 Bethel Pent'l Church Bedford Pa
- 8.00 Assembly Elsinore Cal
- 8.50 Girard Assembly Buffalo Okla
- 8.60 Brawley Assembly of God Brawley Calif
- 8.64 Assembly of God Church and S S Chanute Kans
- 8.98 Pentecostal Assembly Shenandoah Iowa
- 9.23 Edinburg Assembly of God Edinburg Tex
- 9.90 Pentecostal Assembly St Paul Va
- 10.00 Glad Tidings S S Seminole Okla
- 10.00 Pentecostal Assembly East Liverpool Ohio
- 10.00 Lynden Pentecostal Church Lynden Wash
- 10.00 Bonesteel Tabernacle Assembly of God Bonesteel S Dak
- 10.00 Women's Missionary Society Pent'l Church Pacific Grove Calif
- 10.00 Full Gospel Church Morgan Hill Calif
- 10.00 Christ Covenant Church Chicago Ill
- 10.00 Miami Sunday School Miami Okla
- 10.00 Full Gospel Tabernacle and S S Bakersfield Calif
- 10.02 South Cumberland Assembly Cumberland Md
- 10.25 Assembly of God Church Westby Mont
- 10.30 Glad Tidings Mission Tracy Calif
- 11.16 Assembly of God Church and S S Borger Tex
- 11.28 First Pent'l Church York Pa
- 12.00 Gospel Tabernacle Houston Tex
- 12.00 United Pentecostal Church Bridgeport Conn
- 12.25 Full Gospel Assembly Three Rivers Mich
- 13.50 Bible Convention Kennett Mo
- 13.71 Gospel Tabernacle S S Silverdale Wash
- 13.74 Pentecostal Tabernacle Madera Calif
- 14.41 First Pent'l Tabernacle Savannah Ga
- 14.46 Portola Assembly Portola Calif
- 14.90 Full Gospel Assembly Westbrook Maine
- 15.00 Pentecostal S S Lynden Wash
- 15.00 Pentecostal Assembly Dickson City Pa
- 15.00 Hermosa Gospel Tabernacle Hermosa Beach Calif
- 15.00 Bethel Pent'l Assembly Cortland N Y

- 16.01 Alexandria Full Gospel Assembly S S Alexandria Va
 - 16.86 Assembly of God Kansas City Kans
 - 17.00 First Pentecostal S S Wilmington Dela
 - 17.33 Fremont Pent'l Tabernacle Seattle Wash
 - 17.55 Assembly of God Olympia Wash
 - 18.00 Assembly of God Corcoran Calif
 - 18.71 Full Gospel Tabernacle Big Spring Nebr
 - 19.35 Pentecostal Church and S S Pacific Grove Calif
 - 20.00 Pitcairn Pent'l S S Pitcairn Pa
 - 20.00 Assembly of God Minot N Dak
 - 21.20 Glad Tidings Assembly Escalon Calif
 - 21.94 Sunday School Enid Okla
 - 22.50 Auburn Full Gospel S S Auburn Wash
 - 23.14 Full Gospel Assembly Inglewood Calif
 - 24.15 Pent'l Full Gospel Church Fredonia N Y
 - 25.00 Calvary Tabernacle Camden N J
 - 26.00 Berean Bible Institute San Diego Calif
 - 27.60 Pent'l Full Gospel Assembly Chula Vista Calif
 - 28.25 Glad Tidings Tab'n Santa Cruz Calif
 - 28.64 Full Gospel Assembly Chicago Ill
 - 28.91 Upper Room Pent'l Mission San Jose Calif
 - 29.00 Pent'l Assembly of God Spokane Wash
 - 30.00 Full Gospel Assembly Wilmington Calif
 - 30.00 Southern California Bible School Missionary Society Pasadena Calif
 - 30.33 Assembly of God Church and S S Coffeyville Kans
 - 32.00 Emmanuel Mission Harveys Lake Pa
 - 32.35 Full Gospel Mission West Nanticoke Pa
 - 42.36 Trinity Full Gospel Church S S and Y P E St Louis Ill
 - 45.00 Berean Assembly Los Angeles Calif
 - 45.00 Puyallup Pent'l Tabernacle and S S Puyallup Wash
 - 52.04 Four Fold S S Bellflower Calif
 - 55.00 Berea Tabernacle Detroit Mich
 - 60.00 Grace Pentecostal Church Atlantic City N J
 - 75.00 Hollywood Temple Seattle Wash
 - 75.00 Bethany Pent'l Church Springfield Mass
 - 75.04 Assembly of God Church and S S Topeka Kans
 - 90.00 Christian Assembly Zion Ill
 - 142.15 First Pentecostal Church Lancaster Pa
 - 150.00 Woolly's Assembly Toledo Ohio
- | | |
|---|-------------|
| Total amount reported | \$3903.28 |
| Home missions fund | 68.86 |
| Office expense fund | 24.11 |
| Deputational expense fund | 12.31 |
| Reported as given direct to missionaries | 7.00 |
| Reported as given direct to home missions | 10.00 |
| | 122.28 |
| Total for foreign missions | 3781.00 |
| Amount previously reported | 6799.97 |
| Total amount to date | \$10,580.97 |

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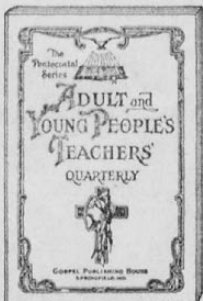
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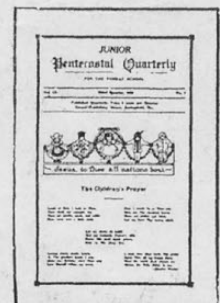
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