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## A Remarkable Dream

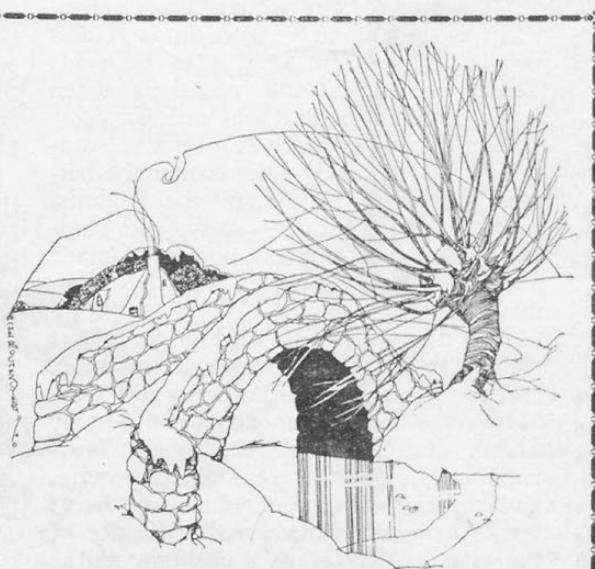


Pastor J. Narver Gortner

IT is not enough that we be zealous in the cause of Christ: it is imperative, in order that we may merit the divine approval, that our zeal be prompted by right motives. It is to be feared that the zeal of many is a selfish zeal. It is quite possible that some who are preaching the gospel are impelled to preach by a desire for the limelight or for a livelihood or for the applause of men rather than that sinners may be saved, believers edified, and the cause of Christ made to prosper.

A minister more than a century ago dreamed a remarkable dream. It was on the afternoon of May 30th, 1813. An account of the dream was published in the *Imperial Magazine* for December, 1819. I am indebted for my information to an extract from the article published as a footnote in the "Memoir of the Life and Ministry of William Bramwell," a very remarkable book that I sincerely wish all our ministers, and the people of our assemblies too, might read.

At the conclusion of his afternoon service the minister who dreamed, being much fatigued, retired to his apartment that he might take a little rest. He fell asleep and dreamed that as he was walking in his garden he entered a bower which had been erected in it, and there sat down to read and meditate. While thus employed he thought he heard some person enter the garden; and, leaving the bower, he hastened toward the spot from whence the sound seemed to come. He had not proceeded far



### Whiter Than Snow

Jessie May Garlock

All day and all night the snow fell  
In feathery flakes so white,  
Till it lay like a great white blanket,  
And covered the ground from sight.  
As I went to the window next morning  
And gazed on the scene so grand,  
I saw a picture before me  
Not painted with human hand.

The snow in its marvelous whiteness  
Glistened under the radiant sun,  
Undisturbed as yet by the footprints  
Of the children's frolic and fun.  
Far across the long stretch of meadows,  
Till they reach the shimmering sea  
Where the waves danced and played in  
the sunshine;

'Twas a glorious sight to me.

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when he saw a particular friend of his, a gospel minister of rare talent who was well known on account of his zeal and unwearied exertions on behalf of the cause of Christ. As he approached him he was much surprised to find that his countenance was covered with gloom and that there were indications that his mind was greatly agitated, the agitation apparently rising from conscious remorse. After the usual salutations had been exchanged his friend asked him the time of the day, to which the dreamer replied, "Twenty-five minutes after four." On hearing this the man said, "It is only one hour since I died, and now I am damned."—"Damned! for what?" inquired the dreaming minister. "It is not," said he, "because I have not preached the gospel, neither is it because I have not been rendered useful, for I have now many seals to my ministry, who can bear testimony to the truth as it is in Jesus, which they have received from my lips; but it is because I have been accumulating to myself the applause of men more than the honor which cometh from above: and verily I have my reward." Having spoken thus, he hastily disappeared, and was seen no more.

The minister awoke with the impression made by the dream deeply engraved upon his memory. Overwhelmed with serious reflections he was making his way to the chapel to conduct the evening service. On his way he was accosted by a friend who inquired if he had heard of the

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## Feverish Haste--Is There a Cure?

W. E. Moody, San Francisco, Calif.



For some little time I have felt strongly impressed to write on the subject of "Feverish Haste." By this I mean a condition of mind and spirit which leads to hasty action before we have taken the time to weigh things carefully before God with an unhurried spirit and with a calm collectedness which is the outcome of unbroken communion with our Lord.

The keynote of action today in the material and commercial world is speed, speed, and this spirit has crept into the church until in spiritual as well as in secular matters we find ourselves like Jehu of old, "driving furiously." You will remember the words in 2 Kings 9:20, "The driving is like the driving of Jehu, the son of Nimshi: for he driveth furiously." Here the word furiously means "crazily" or "with madness."

In the world the craze is for faster trains, faster automobiles, faster war vessels, faster airplanes, etc.; and now, in the church, the urge is for faster singing, faster playing, *faster, faster, faster*. This is creeping into our *tarrying meetings*, and the advice often given to seekers for the Baptism in the Holy Spirit is, "Say the word 'glory' or 'blood' faster, faster, and yet faster," until the poor seeker is completely dazed by the rush of words and the "hasty spirit" that inspires the words. The result is that the earnest but misled seeker gets *something* which in the majority of cases is anything but the real Baptism in the Holy Spirit. Is it not time to call a halt on this feverish haste, and determine that we will not be stampeded by the furious driving of these modern Jehus?

A Spirit-produced praise and ecstasy savors of the atmosphere of heaven, but the simulated worship which is so much in evidence today comes dangerously near to the "strange fire" and "strange incense" which were so strictly forbidden under the Mosaic economy.

In Leviticus 10:1, 2 we are told that "Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord." The sin of Nadab and Abihu was in acting in the things of God without seeking the mind of God. It was will worship (Col. 2:23) which often has "a show of wisdom and humility."

It typifies any use of carnal means to kindle the fire of devotion and praise.

Two prohibitions are given concerning worship. (1) No "strange incense" is to be offered. Ex. 30:9. This speaks of simulated or purely formal worship. (2) No "strange fire" was permitted. This refers to the excitation of religious feelings by merely sensuous means.

Saul, the king, made one of the biggest blunders of his life when he forced himself to offer a burnt offering. His "hasty spirit" would not permit him to await the coming of Samuel, but he forced himself to do what he knew to be an act of sacrilege.

Now with respect to that "hasty spirit" which is so much in evidence among God's people today there is this to be said: There are times and occasions when *haste* is commendable and necessary.

1. In turning away from sin we cannot do it too quickly—the sooner the better. In Psalm 110:59, 60 the Psalmist says, "I thought on my way, and turned my feet unto thy testimonies. I made *haste*, and delayed not to keep thy commandment."

It is the height of wisdom to exhort sinners to *flee* from the wrath to come, and to turn at *once* from every evil way. When the Lord was about to destroy Sodom and Gomorrah, the angels "*hastened* Lot, saying, Arise, take thy wife, and thy two daughters which are here: lest thou be consumed in the iniquity of the city." And when Lot lingered the angels took hold of him, and of his wife, and his two daughters, and set them without the city and said, Escape for thy life, look not behind thee, neither stay thou in all the plain; escape to the mountain lest thou be consumed."

And when God was about to lead Israel out from the bondage of Egypt (Egypt typifies the world), He told them to eat the passover in *haste* with their loins girded, their shoes on their feet, and their staff in their hand. And when the blow fell, and the firstborn in every house lay dead, the Egyptians were urgent upon the people that they might send them out of the land in haste. See Ex. 12:11, 33.

When Jesus looked up and saw Zachæus hiding himself among the leaves of the sycamore tree He said, "Zachæus, make haste and come down, for today I must abide at thy house."

2. It is allowable and Scriptural for us to supplicate God that He would *make*

*haste* and come to our deliverance in time of trouble. But this should not be the cry of a "hasty spirit," but rather the confidential and trustful cry of one who realizes his utter helplessness, and knows that God alone can help and deliver.

How often we find the Psalmist crying out to God to hasten to his help. Even Jesus Himself did that in His hour of greatest need. We find Him in Psalm 22:19 crying out, "Be not thou far from me, O Lord: O my strength, haste thee to help me." When we read such cries as "Haste thee to help me, O Lord my salvation" (Psalm 38:22), "O Lord, make haste to help me" (Psalm 40:13), "Make haste, O God, to deliver me: make haste to help me, O Lord. But I am poor and needy: make haste unto me, O God: thou art my help and my deliverer: O Lord, make no tarrying" (Psalm 70:15), we realize that these cries come from a heart that is conscious of need and knows to whom to appeal for full and speedy deliverance.

But when we come to consider the feverish haste that is so common among God's children today, and we begin to focus upon such an experience the light of God's Word, we find that *such haste* is neither pleasing to God nor conducive to spiritual growth.

Listen to the Psalmist as he makes the confession in Psalm 116:11, "I said in my haste, All men are liars." I trust that not many of us are *that* hasty, but we are probably far from having a restful spirit. I fear that many of us have caught the spirit of the Age, which is one of restlessness and haste. We need to be "poised in Him" who said, "Take my yoke upon you and learn of Me: for I am meek and lowly in heart, and ye shall find rest to your souls. For my yoke is easy and my burden is light."

In Isa. 28:16 we read, "He that believeth shall not make haste," or as Strong puts it "shall not be in a hurry." If we are really believing God we will not make haste. In other words, our hearts and minds will be at rest. We know that God has spoken, and in that word we *rest*.

In Isa. 52:10 we read, "For ye shall not go out with *haste*, nor go by flight: for the Lord will go before you: and the God of Israel will be your reward." This verse will have its full application in the Millennial period. Israel went with haste from Egypt, but when Israel reaches her full inheritance she will be at rest, and fear and anxiety will be unknown.

Looking at the spiritual aspect of this scripture we are sure that God is waiting to bring us—here and now—into such a rest in Him that we shall make no hasty move, but shall be conscious of His guiding and overshadowing hand in all our movements. What a wonderful thing it is to "sit calm on tumult's

wheel," care-free; and how few have reached that place!

The Psalmist (Psalm 55:6-8) cried out in his distress. "O that I had wings like a dove: for then would I fly away and be at rest . . . I would hasten my escape from the windy storm and tempest." But we do not *have* to fly away in order to be at rest. We do not *have* to hasten our escape from the windy storm and tempest. There is a better way of finding rest than by running away from trials and testings. Jesus said, "Come unto Me . . . I will give you rest." Jesus had more trials, testings, and humiliations than anyone else ever had, and yet—as typified by the "fine flour" which speaks of the evenness and balance of Christ's character—He was never ruffled, never in haste, had no excess quality in His character, and nothing lacking in its evenness and balance. "As He is, so are we in this world." 1 John 4:17.

There is provision made in Christ for our peace to flow as a river, and for us to stand "unmoved in Him" amid all the vexations and sorrows that crowd themselves into our lives. In the measure that Christ is formed in us, and in that measure alone, will we manifest the evenness and balance that we see so marvelously pictured in His life and ministry.

## A Word Concerning Marriage

Kate Knight, Fredonia, N. Y.

Someone must speak. It may seem unsuitable to some that one who has never married should assume this responsibility, but the writer has been in public work for many years, dealing with young people and older ones, both civilized and uncivilized, on this side of the world and the other. I have listened to many sad stories from broken hearts, been obliged to give advice and counsel, and even to control the actions of some regarding marriage. In order to avoid grievous mistakes in my work I read carefully from Genesis to Revelation all the Bible says on this subject, and now pass on what I have thus learned.

Concerning our birth we have no choice. Concerning our death it may be the same. But concerning marriage we have a great deal of responsibility. It is a momentous question, and the most important decision pertaining to our natural human lives. Young people should consider it seriously, cautiously and prayerfully. It is a bond entered into for life, and it affects the mental, moral, spiritual and physical nature.

Marriage is ordained of God. We did not institute it. We did not create ourselves male and female. We had no voice

Is there a cure for this feverish haste that is so common in the lives of God's children today? Yes, thank God, there is. It is found in that hidden life in Him which is realized by those who have learned to dwell in the secret place of the Most High and who abide under the shadow of the Almighty. Let us learn to tarry long in His presence until our communion with Him becomes habitual and real. Thus shall we come to know Him as our Life and our All, and the feverishness of fleshly activity will give place to that rest in God which is the heritage of all who truly *know* Him.

Remember that Paul's prayer was ever "That I may know Him." Phil. 3:10. That is the secret—to know God. When we get to know Him as we may and ought to know Him, then will our peace flow as a river, and our righteousness abound as the waves of the sea. All feverish haste will vanish before the warm rays of His presence, and we shall move forward in life and service with a steady tread. We shall know what it is to be a polished shaft, hidden in His quiver (Isa. 49:2), ready for service or sacrifice. The prayer of the writer is that God would speedily bring each reader into that coveted place of rest and victory.

as to how our race should be propagated. It was not we who said, "Be fruitful and multiply." We did not decide it is not good for man to be alone, that he needed a companion suitable to help him. All this our Great Creator in His infinite wisdom did, and made known to us. Now to criticize the marriage relationship is to criticize God. All He orders is good, perfect, holy, healthful and wise. His Word says, "Marriage is honorable in all and the bed undefiled." Let us forever put away the thought that there is impurity for one man and one woman to live together in the marriage relationship. There is none. They may and should live thus together, yet they can be as pure as any who are never married. Those contemplating marriage should know and feel this. It is from God, His will, His way. Anything less than this is an abominable insult to Him and to married people. He gives us hunger that we may eat, thirst that we may drink, causes us to be sleepy that we may sleep. He has put within us every right natural craving and appetite, and if we follow them our bodies will function healthfully. We might as well say eating is sinful as marriage. The seat of sin is not the

body but the soul. Jesus said the things that defile come from the heart for they are in there. "The SOUL that sinneth it shall die," not the body. True the body may be the channel through which sin passes, but of itself it is not sinful.

One of God's purposes in instituting marriage is to teach spiritual union, the union of our souls and spirits with God Himself. He therefore said married people should become one, of one flesh. Therefore any doctrine of separate life for married people thwarts God's plan. There are many false teachings afloat. Some say that married people should live as brothers and sisters quite apart, others teach that they should live separate except when desiring offspring, etc., etc. There is only one scriptural allowance for separate living and that is "with consent" of both parties, "for a time" that they may give themselves to prayer. All the doctrines that teach separate life for married people are no doubt some of the "damnable heresies" of the last days, caused by seducing spirits which propagate doctrines of devils. Every suggestion that united married life is not God's highest thought for most human beings tends to degrade married life and leads to divorce and degradation. God's word says one of these devil doctrines is forbidding to marry, but it would be better to do that than to teach that it is a disgraceful life unfit to be lived by decent people.

A few instances of experience may be cited here. A Christian missionary in India told me this. She with her husband had previously been missionaries in Africa, and having heard or read that married people to be holy must live separate lives, and having a great desire to be holy, they entered by mutual consent upon a life of separation. It continued for perhaps a few years when the woman discovered that her husband was living in adultery with the native women. She lived the life, he found he could not (and Jesus Himself said, "All men cannot receive this"). So a good Christian minister and missionary went down, all because someone taught an abominable heresy.

When staying in Jerusalem I found there a colony of Americans called the American Colony. I went to visit them, and also thoroughly investigated their affairs. I found about 40 adults and many children. They professed to be very religious even spiritual but were governed by the so-called revelations of a woman who was over them, and not by the Bible. One of their tenets was that all married people must live separate lives as brothers and sisters. Oh the wretchedness of some who tried to follow these leadings in order to be more holy! The outcome was that the life God intended for one man and one woman was extended

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# The Editor's Notebook



## Not Hearers Only But Doers

The victorious Christian life is one of rendering quick, glad some yieldedness moment by moment to the revealed will of God. The importance of a complete obedience to the Word of God is set forth clearly from Genesis to Revelation. King Saul had instructions to destroy the Amalekites and he made a great slaughter of them, but he failed to obey the minute instructions to "slay utterly," and God, knowing his failure lay in disobedience and rebellion, cut him off from Israel and chose another in his place. It is written in Jer. 48:10, "Cursed is he that doeth the work of the Lord deceitfully," that is, negligently, halfheartedly, lukewarmly with slackness, indifference, and lack of straightforwardness.

## The Lamb and the Leaven

When God instituted the Passover He instructed the children of Israel to take a lamb, kill the same, preserve the blood and strike it on the two side posts and on the upper door post of their houses. That night they were to eat the lamb roasted with fire, together with bitter herbs. But that was not all. In close and vital connection with the Passover and following the very next day was the Feast of Unleavened Bread. The instructions given were: "Seven days shall ye eat unleavened bread: even the first day ye shall put away leaven out of your houses." What would have happened to an Israelite who had said, "I am quite willing to keep all these instructions concerning the lamb and its blood as a matter of safety, but I see no need for obedience to these further instructions"? God warned, "Whosoever eateth leavened bread . . . that soul shall be cut off from Israel." Exodus 12:15.

## "Purged Out"

From 1 Corinthians 15 we learn the beautiful typical meaning of this feast. Says the apostle as he points to the true Lamb of God, whose precious Blood has provided a glorious and complete protection for us, "Christ our Passover is sacrificed for us." And he continues, "Let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." He further instructs, "Purge out the old leaven that ye may be a new lump." Why is this necessary? Because as he tells us, "A little leaven leaveneth the whole lump."

## Corrupting the Whole

Let a little of this evil infection of malice and wickedness, a little root of bitterness get into the assembly, and soon the many, yea, the whole, are defiled. The word Ichabod (the glory of the Lord is departed), can be written over many an assembly where some Jezebel has put her evil leaven into the three measures of meal and the whole has become leavened. See Matt. 13:33. But some may object, "Isn't the leaven in this parable indicative of a good thing?" That able scholar, David Baron, says: "I know there are some true and prominent servants of Christ who make an exception of the reference in Matthew 13:13 where they think the reference is used in a good sense as a figure merely of rapid permeation, but this view is bound up with what I believe to be an erroneous interpretation of the series of parables in that chapter. It seems to me that none of those who heard the Lord use that word could have understood anything good by it, especially in view of the definitions which He Himself gave of leaven in His other teachings."

## Hypocrisy and Wrong Doctrine

In 1 Corinthians 15 leaven is defined as malice and wickedness, and contrasted with sincerity and truth. Our Lord warned His disciples of the leaven of the Pharisees—which is hypocrisy. Able scholars tell us that the root meaning of the word hypocrisy is acting, and that a hypocrite is an actor. An actor is one who struts round a stage pretending to be something which he really is not. The Pharisees made a big show of outward righteousness but inwardly they were corrupt. Our Lord further warned of the leaven of the Sadducees—their evil doctrine. The Sadducees were the ancient Modernists who denied the supernatural, who say there is no resurrection, nor angel, nor spirit. Acts 23:8. He also warned against the leaven of the Herodians, the political schemers of their day. We need to keep all these meanings of leaven clearly in mind and be purged of all malice and wickedness, of all hypocrisy, of all wrong doctrine, and of all part and lot in the corruption of the political world.

## At Calvary's Cross

How shall we get rid of the old leaven? Let us once more trace our way back to Calvary. It was there, where our dear Lord was crucified, that provision

was made in that the "old" was dealt with—our old man, with all his malice and wickedness, his hypocrisy and evil ways, was crucified with Him. How are we to get the benefit of this provision? By an act of faith we are to "put off" the old man which is corrupt according to the deceitful lusts, and by a further act of faith we are to put on the new man, which after God is created in righteousness and true holiness. The letters to the Ephesians and Colossians go into most practical details showing that we are to put off lying, stealing, corrupt communications out of our mouths, bitterness, wrath, anger, clamor, and the evil speaking of the old man; and we are to put on truth, kindness, tenderheartedness, a forgiving spirit, bowels of mercy, humbleness of mind, meekness, long-suffering, forbearance, and above all things to put on love, the bond of perfectness. In short we are to put off all the old carnal nature and its corruptions and put on Christ and all His wondrous attributes.

## Cut Asunder

The Lord Himself gives us a most solemn warning in Matthew 24. He had been speaking to His disciples concerning His coming, and He had said to them, "Watch therefore: for ye know not what hour your Lord doth come." He gave them a picture of two servants. They had been appointed by their lord to "occupy" while he was away. One is faithful and provides meat in due season for his household. But the other is careless and says, "My lord delayeth his coming." The leaven of corruption begins to work in his heart and he becomes worldly and wicked. What is the fate of this servant? The Master said, "The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." It takes us back to the solemn warning of the leaven, "That soul shall be cut off from Israel."

## An "Uncomfortable" Truth

A short while ago a missionary banquet was being held in New York city. One of those who was invited was Miss Brandon of the World Dominion Movement. She was not one of the advertized speakers. However when the various addresses were being made she had a great longing to say a word. The speakers were evidently not taking up all their allotted time, and so the one presiding slipped a note to Miss Brandon, "Would you speak for just five minutes?" She gladly consented. She commenced her words with: "Jesus is coming soon," and for five minutes spoke on this glorious theme. At the close of the banquet a

woman came to her and said, "You surely don't believe that Jesus is coming back again soon, do you?" "Most assuredly I do." "Oh!" said the woman, "I call that a most *uncomfortable* doctrine." It is a very uncomfortable doctrine if there is leaven in your life which would cause you to be ashamed before Him at His coming.

### The Glorious Hope

I remember saying to a man who was a member of a church and who never missed communion, but whose life I knew to be corrupt, "I believe the Lord is coming back very soon, much sooner than most of us think." The color left his face and he turned deathly white. He said, "I hope not." But someone says, "Isn't the blood of Christ sufficient for all our defects?" Let me answer that with a scripture, "Thou shalt not offer the blood of my sacrifice with leaven." Exodus 34:25. Some years ago I was at a

camp meeting where a most objectionable man was continually thrusting himself forward. A singular thing concerning him was that he was always starting choruses about the Blood, but the truth was soon out that that man was an adulterer. This was discovered and he was exposed during that camp. That man was attempting to offer the sacrifice of blood with leaven. But Paul warns us, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither idolaters, nor adulterers . . . shall inherit the kingdom of God." 1 Cor. 6:9, 10. Let us repent of every form of wickedness and be purged of every bit of old leaven, then can we fully avail ourselves of the efficacy and power of the precious Blood of our Passover Lamb. Then can we have a continual feast upon the Lamb Himself, and the thought and anticipation of His soon return will be to us indeed a joyous and at the same time a purifying hope.

## The Passing and the Permanent

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

### Surplus in Palestine

According to *Jewish Missionary Magazine* the Palestine government surplus for the first six months of 1933 was over 593,000 pounds. For the same period in 1932 it was 247,000 pounds. Thus the Mandate of Britain over Palestine is not costing them a penny.

### Jews and Spiritualism

According to *Dawn* it is reported that many of the younger generation of Jews, especially in England and America, are turning to spiritualism. A Jewish society for psychical research has been formed in London.

This is nothing new. More than 2,500 years ago Isaiah warned his countrymen, "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and mutter: should not a people seek unto their God?" Isa. 8:19.

### Will America Go Anti-Semitic?

The Jewish *B'nai Brith Monthly* reports John Haynes Holmes as saying: "There is particular danger to the Jew if economic conditions do not improve, if the NRA fails, and we find ourselves a year from now still in the slough of depression. There are enough morons in the country to seize upon the Nazi anti-Jewish propaganda and build it into a real and active campaign against an enemy, however imaginary."

Nothing is impossible in these tense, uncertain times. The great ordeal of the Jewish nation may be much nearer than we imagine. Dan. 12:1.

### All-Jewish Vessel

According to *Palestine Post*: "The first vessel to sail the seas for two thousand years with an all-Jewish crew put into Southampton today flying the Palestine flag. She is the *Emanuel* and is intended for the Palestine coast trade."

Another sign of revival of Jewish national life! As a nation they refuse to die because God has decreed that they shall live.

### World Day of Prayer

According to *Alliance Weekly*: February 16, 1934, will be observed by women of more than fifty countries as the World Day of Prayer. It will begin in the Fiji Islands and continue around the world for a period of approximately forty hours, ending with an evening service for young people in Honolulu. The theme will be "Peace," the peace of God in the heart, in the home, in the land in which we dwell, in the church of Christ, and among the nations of the world.

### German Jews in Palestine

According to *Palestine Post*, "One of the schemes for the absorption of Jewish immigrants from Germany is the establishment of a settlement at Emek Zebulun. So far thirty families, most of whom are followers of the liberal professions, such as lawyers and doctors, have registered for membership in the settlement.

"Years ago many wondered how prosperous Jews could be persuaded to return to Palestine, there to become farmers. It is now evident that the God of Israel knows *how* to make history conform to prophecy."

### The Earthquake in India

Further reports of India's recent earthquake reveal an enormous death roll. The earthquake came, according to an *Associated Press* statement, during a great Moslem festival. The Rajah of Monghyr estimates that the death roll in Monghyr alone amount to 25,000. Many homes are utterly ruined. These earth shakings remind of the prophecy, "Yet once more I shake not the earth only, but also heaven." Heb. 12:26.

### The Church and Amusements

"There comes the astonishing information, through the pages of the *Literary Digest*, that in 1932 the members of a certain Southern denomination spent for pleasure and amusement the vast sum of \$166,000,000 itemized as follows: Tobacco \$40,000,000; movies \$25,000,000 to \$40,000,000; week-end trips \$21,000,000; soft drinks and gum \$35,000,000; cosmetics and beauty parlor treatments \$43,000,000."

Evidently in the nominal church there are many who are "lovers of pleasure more than lovers of God."

### Living in the Land of Blasphemy

A Soviet worker (Christian) writes according to Keith L. Brooks, in *Prophecy*: "Being employed by the Soviets, I am compelled to attend the meetings of the godless, where anti-religious lectures are delivered. I wish you could know the pain I feel in my heart after these meetings. I must confess that, although I am under the influence of Christian sermons, some doubts have crept in through this Bolshevistic propaganda and have poisoned my thoughts. Remembrance of my teaching in childhood is the thread by which my faith is held. I ask you to pray for me."

Here we have an inkling of what the spiritual atmosphere will be like when Antichrist reigns.

### Spiritism Increasing

According to *Wonderful Word*: "John Bohannon in the *Columbus*, (Ohio) *Star* says: 'Whispering voices from shadow-land—queer tappings—beautiful visions—the mystery of the grave pierced by an uncanny sixth sense—spiritualism is gaining favor in Columbus. And mediums who claim ability to communicate with the dead and to predict the future are becoming popular among an ever-widening circle of people of all classes and ages.'"

Comments Leon Tucker, "An age that rejects the Holy Spirit may be expected to receive evil spirits. But the Word of God is unchanged; 'So Saul died for his transgression which he committed against the Lord, even against the word of the Lord which he kept not and also for asking counsel of one that had a familiar spirit, to inquire of it.' 1 Chron. 10:13."

# I Am the Lord that Healeth Thee

Testimonies of those who have proved Him

## New Eyes in Answer to Prayer

### Testimony of George Evison, of Grimsby, England

*Evangelist Smith Wigglesworth of Bradford, England, said to the Editor of the Evangel, "I knew George Evison personally and I know that his testimony is a true one."*

My sight was deficient from birth, and I could never see clearly more than two yards before me; a thickness always seemed to be over the eyes when I was young. This was a great hindrance to my learning at school. When I was about seven I was taken to a doctor at Spilsby, who treated me for cataract; but this was a failure, for at this time, for twelve days, I became quite blind. From the age of fourteen to nineteen, my eyes were at the best; that is to say, the pain in them was less than at any previous time, but the sight was no clearer, nor was I able to see any better. Between nineteen and twenty-one, my eyes became much worse, and on the day I was twenty-one, I suddenly became quite blind for about half-an-hour, and from that time the sight gradually left me.

At that time I was advised by a friend to go and see Dr. Taylor, of Nottingham. I did see him twice in November, and once in December of 1888. The third time I saw this doctor, he told me the eyes were wasting away, and that he could do no more for me. A few days later I was quite blind. After this, my eyes began to gather and break, owing to abscesses, and the pain became so intense that I could not sleep, and could not really say I had what might be called a sound sleep for over eighteen months, the pain being so great. While walking out with a friend one day, I put my hand in my pocket for something, and dropped it on the ground; on stooping down to pick it up, the remaining pieces of my eyes dropped out of their sockets on to the ground. My young friend was so frightened, that he ran away, leaving me in the middle of a field; but I called after him, and told him not to leave me, as I could not find my way home by myself. He then took me to the corner of the street where I lived, and left me there to find my way home alone. The next time I saw him, some months afterwards, I had my new eyes, and was blessed of God to his salvation, and later he went into mission work abroad.

By January, 1890, the eye-balls were quite gone, and the sockets empty; I

could lift the lids up and place my finger in the sockets. I felt very miserable, for I thought I should now have to depend upon my parents to keep me for the rest of my life. I wished I were dead. My father and his two brothers who lived in the house with him were infidels, and read the Bible only to mock and ridicule it. My home life was very unhappy, but I now seemed doomed to remain therein for the rest of my life.

A few days after my eyes fell out, all the use went out of my right hand and arm; then I felt worse than ever, not knowing what might happen next. But a few days later, a power thrilled through my arm into my hand and down to the tips of my fingers, and at the same time came the conviction of what it was for—it was given me in place of my sight. After this power was imparted I could tell any color I touched. I was able also to sew in the night, for I needed no light, and could not sleep; and thus were nights spent whilst others slept. During this time I made a large bed-quilt of many colors, and of small pieces, well assorted, which on one occasion was sent to a family, I not being able to go myself, and it was used of God to the conversion of some of them, for they believed and were blessed, praise God! I have been sent for to various places, and asked to put my hands behind me, when a white handkerchief would be put into my hands to tell how many colors, and what colors, were in it. This was done by ways of test, but I was never deceived.

Some time after I lost my eyes, I was staying with my aunt at Spilsby, where an old gentleman who had been holding special services in that place, was visiting. He talked about the horrible pit, and the doom awaiting the impenitent, when my aunt and I wished him gone, for we did not like to hear such talk. This was on Friday. The next day I went down the road, and fell into a dyke (ditch). I had never before fallen into danger of this kind, and at once came the thought, "I can get out of this pit, but if I once fall into the horrible pit the old gentlemen spoke about, I shall never be able to get out," and I told the Lord, if He would help me out, I would go to the chapel the next morning and give myself to Him. I got out all right, and, according to my promise, went next morning to the early prayer meeting in the Wesleyan

Chapel, repented, and gave myself to God, and went home a saved and happy man. During the time my sockets were empty, I believe over 200 people put their fingers into them, and I also believe God wanted that number of witnesses, so that such an amount of testimony ought to put the matter beyond doubt.

On March 19, 1890, I was asked by one of the members of the Divine Healing Home at Marsh Street, Great Grimsby, how I lost my sight. I told him. He then asked me if I would go to the home. I really thought he was making fun of me; so I laughed and said, "What good is it, as I have no eyes?" He replied, "Is it not as easy for the Lord to make new eyes as it is for a watchmaker to make a new wheel?" This was a message from God through him, and it went right down to the bottom of my heart, and I promised to go on Friday night. I then returned home to pray. I had often prayed about my sight before, but never with a believing heart. For about two months, i. e., since my conversion, I had prayed, but never with that assurance and confidence that I should have done. This was on Monday that I went home and fell on my knees, and prayed earnestly from my heart that God would give me new eyes. When I had been praying for about an hour, with great power, these words came to me: "The work is finished," and I felt sure my request was heard. I had the assurance, and said I would not pray any more, but praise God that the work was done.

From that time I never doubted; I kept my promise, and went to the Divine Healing Home on March 21st, and was anointed with oil in the Name of the Lord. I did not, however, feel any benefit as regards physical sight until March 31st, but I thank God my spiritual eyes were opened wide, and I felt that I was born again of the Holy Spirit. That morning, March 31st, I placed my finger as usual in the empty sockets as I went down to breakfast. After breakfast, I returned to my bedroom to give praise to God, and whilst on my knees, at about half-past ten, I felt two warm fingers touch my empty sockets, and they became warm—they were always cold before. I sprang to my feet and said, "Praise God! I won't feel, for I know my eyes are growing."

The next night I went to the meting, and I could see the gas light, just a shade of light, and on Wednesday the eye-balls felt much larger. If I had lifted the eyelids I should have been able to see, but I felt I dare not meddle with God's work. On Thursday, my father came home and asked my mother where George was? She told him I was upstairs in my bedroom praying. This made him very angry, and he came to the bottom of the stairs and called me, and said

he would fetch me down sharp if I did not come. I arose quickly, and went down; angry words followed (I had not lost my old temper), and there was a fearful disturbance. I said, "See, here, I have asked God to give me new eyes to see, and He has given me them, and now I don't care if He takes them away, and I will never ask Him for them again." Instantly I felt as though a sharp knife pierced through them, and the eyes began to gather fast and to recede again. They gathered and broke all day, so that by 12 o'clock that night my sockets were again quite empty and cold as before.

It was an awful day of despair to me. I was plunged into darkness twofold; my joy and peace were gone; fear and dread took hold of me, and I felt as if I was a lost soul. So terrible was the anguish and darkness of soul, that I believe if I could have got something wherewith to take my life away I should surely have done so, and the very thought of it even now makes me tremble. About 8 o'clock the next morning I threw myself across the bed and wept bitterly. I can never fully describe what my feelings were at that time, they were truly indescribable; but just then a sweet thought came into my mind, as though a voice spake to me and said, "But the Lord will forgive." I then went downstairs to my mother, who was still crying bitterly because of what had happened to me in consequence of the disturbance. I said to her, "This (the loss of my new eyes) is the result of the disturbance last night," and asked her to place her fingers in the empty sockets. She said, "No; I don't want to; what we are going to do, I don't know." I said, "I do, and before 12 o'clock to-night I am going to see!" "You look like it," she replied.

Then I went upstairs to my bedroom, and falling on my knees, confessed my sin and wickedness, asked for forgiveness, and prayed earnestly that God would graciously restore the eyes which He had taken away. I had remained on my knees for about three quarters of an hour, when I felt again as if two fingers touched my empty sockets, and they became warm as before; joy of soul also returned to me, and I am sure if you could have seen them growing all that day, you would have seen them growing faster than anything in nature.

I went to the Divine Healing meeting at about 7 p. m., and could see a glimmer of gas light—just a shadow. I do not know who was speaking, or what was said; but about a quarter to ten, I heard a voice say to me, "It is finished!" Thank God it was finished, for my eyes came wide open, and I sprang to my feet and shouted aloud, "Thank God, I can see; for I can see everybody and everything here!" The meeting was turned into a praise meeting, and we were not particular about going home until morning.

When I did start for home, I put my stick under my arm, and felt like a man for the first time in my life. When I reached home, all were in bed. The lamp was burning on the table; it had always been my enemy, for I used to be afraid of knocking it over and setting fire to the place; but now it was like a friend to me, for I took it, and had a good look all round the room. On the kitchen table lay my father's Bible, to my great surprise. This had been in a drawer covered up with several other books for about two years, and was never used or read but for the purpose of ridiculing it.

I was led to open it, and the portion I marked, which I could not read, was Psalm 146:8, "The Lord openeth the eyes of the blind." I had it read to me later in the morning. I then went upstairs and asked my mother if I could come into the bedroom. She said, "Yes." I said, "I am going to Spilsby today" (36 miles). She asked, "How are you going?" And I answered, "I am going to walk, for I promised to testify at the Divine Healing meeting on Easter Sunday if I got to see." She said, "You will never get there." I replied, "You were laughing at me last night because I could not see, but now I praise God I can see everything." She very soon got up and put me to the test, to see if I could really see, and got me some breakfast.

Then I started on my journey to Spilsby. When I got through the first grass field, and into the middle of the second, I was obliged to fall down on my knees and thank God for permitting me to look upon and see clearly the beauties of nature. I had never beheld such a sight; to me it was truly, wonderfully grand, and the joy and pleasure it gave me made me shout aloud the praises of God in the open field. Then I went on.

Next day, being Easter Sunday, I gave my testimony at the meeting. The following day I went into a chemist's shop, where I had frequently been before, and was known to the proprietor before I had my new eyes. He stared very hard at me, but evidently did not recognize me. He said, "Young man, what is the matter with your eyes?" I said, "Nothing; why?" He said, "They look so bright; like babies' eyes," to which I replied, "They are only three days old"; and I told him what God had done for me.

My eyes are now as good as anyone's, I believe; yes, eyeballs and sight. On examination, one doctor said he believed the eyes denoted unusual strength. It is now my good pleasure to tell abroad God's wonderful work; how He is able to restore both soul and body; to restore and make new."—George Evison.

*Note by the Late Pastor John Gibson, of Worthing*

On Wednesday, April 6th, 1892, Mr. Evison paid Dr. Moon a visit at Brighton,

when his eyes were examined, and his sight was found to be perfect. He was tested in reading, with three books of small print, the Revised Version of the Bible, Ben Hur, and Sankey's Hymns, all of which he could see perfectly.

I may add, that from the morning of the disturbance when our brother lost his newly created eyes, afterwards so wonderfully created again, his father was taken ill, and was never able to work again, but we believe he died a pardoned man. This is a striking instance of how dangerous it is to oppose the working of God.

The above is only a brief testimony, and a much more detailed account might be given. We have great pleasure in sending it forth for the encouragement of God's afflicted and suffering ones, and for the shaming of the adversaries of His Truth.

Mr. Evison was our guest for more than six months, and we had every opportunity of testing the case, and can vouch for the correctness of the narrative. When this testimony was given by Mr. Evison there were 57 cases of blindness restored in answer to prayer.

*Note by K. G. A. Schmidt, Son-in-Law of the Late Pastor, John Gibson*

The above testimony having been out of print for over 15 years, owing to the home call of my beloved father-in-law, I felt it laid on me to reprint the same. Through the March issue of the "Elim Evangel," for the year 1929, I learned the interesting fact that a youth who led G. Evison about while blind was still alive in Grimsby. I made it my business to discover his name and address, which is as follows—G. F. Haines, 45, Sussex Street, Cleethorpes, Grimsby. Mr. Haines informs me that there are quite a number of aged saints in Grimsby who knew G. Evison, and are able to testify to the truth of this testimony. Although nearly 40 years have passed since God wrought this miracle, there are still sufficient eye-witnesses alive who can give all needed information that any honest doubter may desire.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Col. 3:1.

The more we grow in grace the more will God love us; the thriving Christian is God's "Hephzibah" or chief delight.—Watson.

God never makes us sensible of our weakness except to give us of His strength.—Fenelon.

God must have the first place in our hearts, or none at all.

## The Way of Salvation

### Grandmother Queen-Ant

The following story is told by Brother W. F. P. Burton of the Belgain Congo in the *Comforter*, a South African Pentecostal paper:

She was very old and exceeding ugly. When she laughed, she showed a solitary discolored tooth sticking out and of course she ground it to a fine powder, and gave it to the babies in their porridge in the belief that it would make their teeth grow.

They called her Grandmother Queen-Ant.

She often came up to the mission station, and said repeatedly that she wanted God, but her mind was much befogged, so that sometimes she called us God, and at other times thought that she herself was God.

Her children and grandchildren treated her shamefully, ill-using and starving the poor old soul. Sometimes we would smuggle a piece of meat or a packet of salt to the old lady, but if any of the younger folk suspected that she had it they would not be content till they had stolen it from her.

Once, too, we gave her a piece of cloth to hide her rags and nakedness, but a few days later one of the village imps was wearing it. They said it was too good to be worn by an old hag like that.

Many times we repeated to her the simple plan of God's salvation for sinners, through faith in the crucified and risen Saviour, but she did not seem capable of grasping it.

Then one day she came to Sister Burton and said that she must settle the matter of her soul's salvation there and then.

Certainly her mind seemed clearer than it had been. The sweet old story was repeated once more, and the old soul prayed.

God did all the rest. It was amazing to see Grandmother Queen-Ant's growth in grace. She went back to the village and told them that she was a child of God, and washed in Jesus' blood.

She steadfastly set her face against heathen customs, while her children set out to make her life unbearable. However, she bore it all with joy for Jesus' sake.

Matters became even worse after she was baptized. She had confided in me, as she hobbled back from the stream that it was the happiest day in her life. But when she got back to her hut her enraged relatives wounded her leg deliberately with a spear. Thus we brought her to our mission hill where she spent the rest of her days in simple comfort and happy fellowship with God's children.

At last death drew near, and she showed undisguised delight at the prospect. This amazed her relatives for to them death was the king of terrors. Grandmother Queen-Ant on the other hand, said how nice it was that her body could rest with the other believers at the back of the church and she even chuckled feebly as she said, "This is the day that I am to see Jesus, and I shall take His hand, and squeeze it and I shall say, 'Thank you Jesus, for dying to save old Grandmother Queen-Ant.'"

He died to save you also. Have you closed in with His offer of mercy as did this old African woman?

### Living the Book

Reichel was conducting the final rehearsal of his great choir for the production of the "Messiah." The chorus had sung through to the point where the soprano solo takes up the refrain, "I know that my Redeemer liveth." The soloist's technique was perfect—she had faultless breathing, accurate note placing, flawless enunciation. After the final note all eyes were fixed on Reichel to catch his look of approval. Instead he silenced the orchestra, walked up to the singer with sorrowful eyes, and said, "My daughter, you do not really know that your Redeemer liveth, do you?" "Why, yes," she answered, flushing, "I think I do." "Then sing it," cried Reichel. "Tell it to me so that I will know, and all who hear you will know that you know the joy and power of it." Then he motioned the orchestra to play again. This time she sang the truth as she knew it and all who heard wept under the spell of it. The old master approached her with tear-dimmed eyes, and said, "You do know, for you have told me."

## A Three Minute Sermon

### "My God Shall Supply All Your Need"

*He knows your need.* It seems to you that no one can know it, it is so vast. He knows it better than you do yourself. He does not confound you with others, saying, I know what man needs; but He knows you, *yourself*, and is acquainted with all the necessities of your individual being, as though every thought, every desire, that had ever trembled in your heart had spent itself in His own infinite mind. It had done so! The multitude of your own aspirations are not present to you, are lost to you, but He has caught them all in His own vessel, and will see to it that all are duly fulfilled. He knows your need, your bodily and your social need, your intellectual need, your spiritual need, your need today, your need yesterday, and your need tomorrow.

He knows it that He may supply it. Ask and receive. Your most urgent need He satisfies at once. Your most pressing need is to be free from vain desires, and to know how to prefer the best gifts. He does not make your need less, but He refines it from its grossness, and then He satisfies it.

"My God," the God of Paul, will do it. Think how He supplied the need of Paul on earth; how He has supplied it since in heaven; how He will ever supply it; and let all unbelief and anxiety vanish from your mind.

### Dying of Leprosy

Said John Davis, the Indian missionary, for 16 years a leper: "Don't think me unhappy. My room shines with the glory of an Invisible Presence, and my heart with the abiding fullness of the joy of God. Many souls are turning to the Lord and naturally I looked forward to baptizing a thousand a year. I had said, 'Lord, let me be Thy servant, filled with Thy Spirit, giving all my thought, all my energy, and my life to Thee.' And He answered. Instead of letting me serve Him as I had planned, He suddenly took me away from the work forever. As I lay in the hospital I thought sometimes the Lord had forsaken me, but it was not so. The more sorrow I have had to bear the easier it has become. You ask how I am. I have lost my eyesight now and my voice; no feet and ankles, and on arms; but my heart is far from dead. I have no doubt in these days, and if I had my voice I should be singing all the day long."

Whatever we offer to God which is not the outcome of the genuine fruit of the heart is really valueless.



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## Seed Thoughts

Gathered by Alice E. Luce

Man is not to attempt with his crowbar to loosen and lift the everlasting mountains, or even question what God has settled. God's ideal of *family life* is something stable that does not crawl about on legs or wander about on wheels.—Pierson.

God gave three striking prohibitions to illustrate the *separation* He demands of His people: (1) No mixed seed—a separation from false doctrines. (2) No mixed plowing—a separation from worldly alliances. (3) No mixed clothing—a separation from evil habits. Deut. 22:9-11; 2 Cor. 6:14-18.

"To be a God unto thee and to thy seed after thee." Gen. 17:7. Every Christian may claim this promise for the salvation of his family; for "they which be of *faith* are blessed with faithful Abraham." Gal. 3:9.

Every parent who claims these promises for his family finds that there are *steps of faith* to be taken before the full answer to his prayers is manifested. Rom. 4:12.

Abraham had not only to believe God's Word when it was first spoken to him (Gen. 15:6), but to *keep on believing* in the face of all kinds of difficulties and impossibilities.

The way in which Abraham and Sarah took those steps of faith *together*, and helped each other's faith is beautifully brought out by comparing Rom. 4:19-21 and Heb. 11:11. This blessed *co-operation* between the father and mother will always result in the salvation of their family.

### Lucifer Said. God Said

R. H. Moon

Lucifer said, "I will ascend into heaven." Isa. 14:13. God said, "I will cast thee to the ground." Ezek. 28:17.

Lucifer said, "I will exalt my throne above the stars of God." Isa. 14:13. God said, "I will destroy thee." Ezek. 28:16.

Lucifer said, "I will sit also upon the mount of the congregation, in the sides of the north." Isa. 14:13. God said, "I will cast thee as profane out of the mountain of God." Ezek. 28:16.

Lucifer said, "I will ascend above the heights of the clouds." Isa. 14:14. God said, "I will lay thee low before kings, that they may behold thee." Ezek. 28:17.

Lucifer said, "I will be like the most high." Isa. 14:14. God said, "I will bring thee to ashes upon the earth in the sight of all them that behold thee." Ezek. 28:18.

Thus shall perish every proud will that sets itself up against God. If God dealt thus with the leader of the rebellion against His kingdom, shall He not also deal after the same manner with all lesser personalities that oppose God? Surrender thyself to God; yield thy will to His, and thus shall ye reign with Him as kings and priests unto God. Amen.

### A Remarkable Dream

(Continued from Page One)

great loss the Church had sustained in the death of that able minister, the Rev. —, mentioning the name of the minister he had met in his dream. He replied, "No"; but being much affected by this singular intelligence, he inquired of him the day and the time of the day when his departure took place, and to this his friend replied, "This afternoon, at twenty-five minutes after three o'clock."

In Jeremiah 23:28, 29 we read, "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" But let it not be forgotten that even chaff has had its mission. Before it was separated from the wheat it contained the wheat. And there can be no question that many a time in the past God through dreams as well as through visions has spoken to His people. It is only necessary to be acquainted with the Bible in order to see this. And it would seem that such a dream as I have related must have been of God.

By what motives are we actuated? He who engages in a good work, the work of a minister or a missionary or a personal worker, and engages in it with a selfish motive, cannot expect to merit the divine approval. Much that passes as "gold, silver, precious stones," will doubtless be found in that day when "the fire shall try every man's work of what sort it is" to be "wood, hay, stubble."

Paul says, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

### A Word Concerning Marriage

(Continued from Page Three)

ed promiscuously, and I was told that later the government expelled them from the City as indecent. This due to more damnable heresies.

I was called to pray with a sick man perhaps 40 years old, whom his wife had brought to a mission where they prayed for the sick. He looked strong but there he lay, his mind a wreck. His wife and brother explained that he was a conscientious earnest right-living Christian husband. But someone taught him that in order to be holy he must live a separate

life, and he responded. But God did not bless him, and the strain of trying to make the Bible and his own convictions agree with the new doctrine and life had unbalanced his mind. So he and his family were being sacrificed to support these damnable heresies. Only God has a right to separate husband and wife, and He does it when He sees best by death.

But so holy is this bond that it must not be abused, and if it is the worst of results will follow for bodies and souls. Married people like all others must be temperate and controlled. If we eat too much it is wrong and we suffer. If we drink improperly it is the same. If we work too much we are soon broken down. Yet eating, drinking and working are not sinful. It is only the excess and abuse that injure and are wrong. We may overstrain nerves, muscles, organs, eyes and bring weakness, disease and even death. So may and so do some by living a licentious impure married life. Beloved, these things ought not so to be among God's people. Let us be pure in all our relationships, and let our most secret deeds and thoughts be such that our holy God can and will approve. But let us follow His Word not the false perversions of devils and men.

A Christian lady complained that the life she was obliged to live with her Christian husband was not what it ought to be and she knew not what to do. She was told to pray over it and really believe God would change it, she did so and soon found God had made a perfectly satisfactory change. Men are responsible to God for right control in married life. Women should be so pure as to help men in this responsibility, yet so gentle and submissive as to constantly win rather than dominate.

### Whiter Than Snow

(Continued from Page One)

'Tis the hand of the Great Creator,  
That pictures the landscape fair,  
And He gives unto us His children  
Enjoyment of beauty so rare.  
He scatters the frost like ashes,  
He giveth His snow like wool,  
He sends forth His Word and melts them,  
His statutes and judgments do rule.

He says, "Though your sins be as scarlet,  
As white as the snow they shall be,  
Washed and cleansed in the blood of Jesus,  
Who suffered and died on the tree."  
There's no white so white as God's whiteness,  
There's nothing so pure as the snow,  
Save the sins of a guilty sinner  
Made white in Calvary's flow.

Oh wonderful, wonderful story,  
What marvels of nature and grace!  
Oh wonderful gift of salvation  
To a lost and dying race!  
Then let us hasten to tell it,  
As onward and upward we go,  
Till sinners around us accept it  
And are washed and made whiter than snow.

# The Gospel in Foreign Lands

## Winning Tibet for Christ

### CLOSED LAND OPENS TO GOSPEL

V. G. Plymire

To show the remarkable progress of the gospel in Tibet Brother Plymire writes the following account of his recent trip through the country. A few years ago, when the name of Christ was unknown in that country which had so obstinately closed its doors to Christianity, Brother Plymire committed his life into the hand of God and started forth with the message of salvation. For many months he was not heard from and seemingly was lost to his friends and the civilized world. He says that in those days life was not worth anything; one was not safe anywhere. Only God kept them in those days, and while God still keeps them, those pioneering days and the present days are so different. After years of hard and dangerous toiling and privation, God has given them the confidence of the people and many open doors.

If you will take any map of Asia and locate Tibet, in the Northeastern corner, near the border of China, you will find a lake marked "Koko Nor." Our station is just east of this lake. The Kang-tsa tribe, located along the northern shore of this lake and far into the north mountains, is the largest tribe in eastern Tibet and is noted for its brave and daring robberies.

Some years ago we met the Kang-tsa Chien-hu and he became our friend, and a few days later the leading priest of the same tribe became our friend. With these two leading men as our friends, Tibetans slowly became friendly, but even then we were warned not to venture into the interior. However, a venture was made and with the help of the Lord I was able to get a wedge into this very slightly open door, knowing that fierce robbers were on all sides of us day and night as we traveled or camped in those wilds.

During the years that passed we were able to make many more friends as these wild men came to our city for trading purposes, and called to see us. I remember standing outside our door for days trying to get these men to come inside. They were afraid, for someone had told them that if they came inside we would kill them. Finally we got one and then another to come in and we showed them all about the house—the stoves, beds, phonograph—all these were strange to them, and sometimes I would get them to stand for a photo, which I would give them later on. These things were a great help in gaining their confidence. By God's help and grace we won the day, and now they come in large numbers. Recognizing this to be an open

door we set out in October of last year to make a trip into their country and direct to the chief's tent.

In traveling among the Tibetans we must carry all our food supplies, cook pots, tents, and bedding, and sleep on the ground. Our first stop was in a tribe of Mongolians and we were permitted to give out the gospel.

Our second day took us over the pass, some 12,200 feet above sea level, into dangerous country, where everyone ventures with a degree of fear and terror, for robbers are always active on the west side of the pass and at that particular time there was a band doing considerable robbing. However, we were not molested and after several days of traveling over the

besides the spoken message. Even the priests were glad to get our literature, and were open to receive our message.

When the time came for us to leave them, the chief gave us a guide who went with us and by his help we were able to visit many more people along the way to whom we gave our literature, and explained the message of salvation. Many of these priests and people I had met on the former trip, and they remembered me and were very glad to get more of the gospel message.

Many times I have known what it is to travail for a soul till it was born again but upon returning from this trip and praying that God would give us fruit, He seemed to place upon me such a strange burden, not for one soul alone but I seemed to be in the very pains of travail for a multitude. We continue to pray and ask that you pray with us that God will give us fruit and more fruit, and that this fruit will abide.

### GOD WORKING IN WEST CHINA

Miss Daechert writes of traveling and holding meetings in many places in Kansu Province, despite the fact that the country is infested with robbers. God has shown Himself mighty in protecting the party as well as blessing the Word as given out.

She says: "Mr. Wong, Miss Ma, and I have been out on an evangelistic trip and have witnessed many conversions; a number have been baptized in water; and many have given splendid testimonies to the saving and healing power of Christ. Many testified that they came to the meetings because they were sick and they not only found healing but also salvation.

Below: Tibetan whirling his prayer wheel, hoping to gain merit thereby.

"At one place the native pastor's wife was healed of an ailment of long standing and with the healing came spiritual blessing such as she had not received for a year, she said. Many who were healed and saved pressed on to receive the Holy Spirit and were soon filled. The Lord poured out His Spirit and sometimes we prayed till past midnight.

"We found the people very open to the gospel, and the Christians hungry for a deeper experience with God."



Above: Bon priests, devil worshipers. The one at the left is holding the top part of a human skull, out of which he drinks tea. They have just been given a Scripture portion.



Above: Tibetan woman grateful for a portion of Scripture. She carries her child in the front of her garment.



plains at an elevation of more than 11,000 feet above sea level, facing a terrific wind and sand storm, we came in sight of the chief's tents.

The chief welcomed us to his tent and we soon were seated on fine rugs, and were served Tibetan butter tea. We were then shown a sheltered nook in which to pitch our tents and the chief kindly gave us men to help, and fresh meat and other provisions.

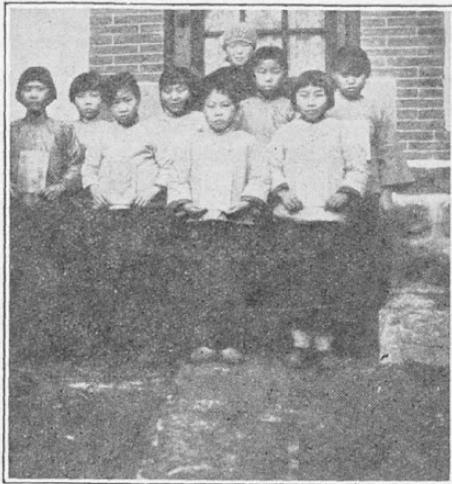
We remained here several days and were kept busy with the crowds of people who came to ask questions, and were able to give out many portions of the printed Word

**OLD TIME POWER REVIVED**

Miss Grace Nicholson

The Lord has been with us in mighty power, working much the same as He did in the days of Finney. We have recently held our fall meeting here in Puchi, with workers from various parts of the district and other districts. Also the people of the villages round about Puchi as well as our own people attended the services.

Conviction rested so heavily upon the people that at times they fell from their seats. The fire has spread to the villages and the



A group of schoolgirls at Puchi, North China, with their teacher. Miss Nicholson is the missionary in charge.

Lord is working in a definite way in many places. One woman who just recently was baptized in water, was led of the Lord to go to a near-by village and speak to the people about salvation. She hesitated, being busy about her work, but when the Lord again impressed her to go she went. She was not gifted in speech, but God gave her power to speak so that the people were seized with conviction and came to the meeting and wept because of their sins.

In another village a woman who had been opposing her husband since he had been filled with the Holy Spirit, suddenly began laughing in the Spirit. She seemed to be miraculously transformed, and was one of the nine who were baptized in water during the meetings.

We are continuing the meetings in Puchi and they are still being well attended, especially on market days when people from a large radius come in to buy and sell.

**GOD SPEAKS THROUGH VISIONS**

A young Mohammedan girl in India, who has been an earnest seeker after the truth, recently had a dream or vision some months ago. The Lord appeared to her in the sky, saying, "I am Jesus Christ the Son of God. Follow thou Me."

Two weeks later she had another vision and saw the Lord descend from heaven through a cloud. He came toward her and seemed to say, "Why do you not believe on me?"

Please pray for this girl that she may yield to the Lord for His service.

Truly God is manifesting His power as in Joel 2:28. We are aware of an awakening among the Mohammedans. Several have come to us saying, "Jesus Christ will soon return."—Mr. and Mrs. Christian Beckdahl.

**BOUND BY SUPERSTITION**

The following incident comes to us from our Brother and Sister Robert McClay, laboring for the Lord in India. They write: "We were called to visit a girl in a near-by village who was said to be dying. We found her lying on some rice straw outside in the cold wind, protected by only a little grass. We learned that they had moved here from another village to escape the 'Evil Eye.' Her baby had died shortly after birth so they thought someone with an evil eye had put a curse upon them.

"There she was, lying on the ground, burning with fever, and suffering terrible pain. She put out her tongue, showing me that she was dying with thirst, and yet, because of a superstitious custom, they would not give her water.

"We talked to them for some time about the Lord and then prayed for the girl. Before leaving we cleaned her up a bit, and then told them we would send them something in a bottle. We knew they would give her anything that was in a bottle, thinking it to be medicine, even though it was only water.

"Before evening she was feeling much better. She rested well in the night, and in a few days she was entirely well. We know the glory belongs to the Lord, and hope that the word spoken and this little opportunity to minister will bring forth fruit."

**BIBLE STUDY AND PRAYER**

The foundation cause for lack of spirituality and interest in the missionary enterprise could not infrequently be placed in a lack of prayer and this failure in the prayer life is often due to a neglect of quiet meditation on the Word of God. We are therefore associating the two things in our Monthly Missionary Prayer Pamphlets which are sent out free to all who wish them. There is selected scripture reading and some prayer requests from our missionaries for each day of the month.

Prayer involves contact with God and through this means not only are the petitions we ask granted but the life of the pray-er is changed since anything that comes in contact with the Divine is changed. Jesus destroyed leprosy by His touch, blind eyes were opened and all manner of dread diseases healed. He was in communion with the Father and therefore became a channel of blessing to the needy souls He contacted. The Scripture tells us that as He was sent by the Father so are we sent forth into the world. Our capacity for becoming a blessing will depend therefore upon the measure of contact and communion we have with God. Souls can only be changed through the ministry of those who have themselves been changed, and the world can only be influenced for Christ in a truly spiritual manner by those who have first been influenced themselves through communion with Him in prayer and the study of the Word.

A tract put out by the Gospel Publishing House entitled "Soul Nourishment First" sets forth these truths very effectively and we would heartily recommend this tract to all who have not read it.—Missionary Secretary.

**REVIVAL IN CAIRO, EGYPT**

We have commenced another year of work for the Lord. Some think this is going to be an eventful year, which may or may not be, but the event that marked the arrival of the new year was the revival which broke out among our women and girls. The beauty of this revival is that when one of them is filled with the Holy Spirit she immediately goes out and wins another. Prayer meetings are now being held in homes where prayer had never been offered before.

The regular meetings of the church are well attended and on Sunday there is not room for the crowd that comes. We hope you will stand with us in prayer for the completing of our new building. The foundation is finished and the walls are beginning to rise, so please pray that we may have means to finish it soon.

The great admonition I have upon my heart for all is, "Be ye ready; the Lord is coming soon."—Mrs. H. E. Randall.

**GOSPEL SPREADING IN POLAND**

Brother Albert Clause writes, "Hitherto hath the Lord helped us.' In looking over the past year we can say with the Psalmist, 'If it had not been the Lord who was on our side, the waters would have overwhelmed us.' Many were the trials, but more manifold were the blessings the Lord bestowed upon us.

"During the first seven months of last year we were in Danzig. The Lord blessed the work there; many souls were saved; even some of the worst characters were filled with the love of God, and at once went to testifying of His great love; and then others were brought to Christ. I shall never forget the time we spent in Danzig. Those were blessed days.

"In July we moved to Poland to the Posen District, a former German province. Here we encountered many difficulties at first, but



Miss Mary Rasmussen with some of her native workers in South China.

later the Lord opened doors and also hearts that had been closed. As we look to Eastern Poland and see the many assemblies there that have sprung up in the past few years, it makes our hearts rejoice and go out in gratitude to our Lord.

"If the authorities in Poland and in other European countries really knew what a mighty weapon the gospel is against Communism, they would gladly welcome the missionaries."

# In the Whiten'd Harvest Field

COALINGA, CALIF.—We are thankful that we can report victory. The past year has brought many blessings. God is blessing His work here; souls are being saved; and accessions to the church is the order of the day. Brother Joseph H. Clark has been re-elected as pastor.—F. M. Fleming, Church Secretary.

MADISON, S. DAK.—Our assembly has just experienced 6 days of upper-room blessing from heaven. "The King's Musical Messengers" stopped with us for a meeting. Large crowds attended. Five were brought to the Lord and one received the Baptism with the Holy Ghost. Madison is ripe for a sweeping revival.—C. A. Bakkedahl.

DALLAS, TEX.—We have just closed one of the greatest revivals the South Side Mission has ever experienced, with Evangelist M. E. Edmunson in charge. The old time power fell, and night after night the unsaved fell at the altar, and others were filled with the Holy Ghost. A great many were saved and baptized with the Spirit and some were healed. Brother J. M. Hart has been our pastor for the past two years and in that time the church has been wonderfully built up.—R. L. Grant.

NORFOLK.—VA.—We recently closed a revival campaign with Evangelist W. C. Morton, of Portola, in charge. God blessed us by saving a number of souls, sending a revival among the saints, and giving an enlarged vision. The Sunday school has grown, and we have just organized the Christ's Ambassadors. We are broadcasting regularly each Sunday. The last two Sunday evenings more than 100 strangers came in as a result of the radio broadcast. Our new address is 113 W. 13th St.—Charles B. Peters, Pastor.

WESTBY, MONT.—We are rejoicing in the presence of God and the richness of His Word. We have a nice little mission hall, where we have a Sunday school and can feel the continual presence of God with us. At present we have no pastor. Evangelist Albert Knudson has been with us part of the winter, and is now at Comertown, 10 miles away, where a new work is under way and God has wonderfully blessed. The Pentecostal message in this part of the country is making headway everywhere.—O. E. Lien.

MIDLAND, S. DAK.—We have recently had with us C. J. Fuller and Party, from California. Meetings were conducted in the Presbyterian Church, then tarrying meetings were held in the homes. Several received the Baptism with the Spirit. Our church is much of the time without a pastor. We are carrying on our tarrying and prayer meetings and God is blessing them. We will greatly appreciate visits from Council ministers and workers passing through Midland. We are about 21 miles northeast of Midland.—Amanda Bjelkstrom.

TEXARKANA, ARK.—The 10 days' Bible study conference for Southwestern Section Arkansas-Louisiana District, Jan. 10-20, was successful. The inspirational teaching was practical and helpful. The scripture used applied especially to the present need of the ministry and last day problems. There were 77 names on the roster. Many said this was the best and most helpful gathering they had ever attended.—L. O. Waldon, Pastor.

DUBLIN, TEX.—We are definitely led by the Spirit to come here Oct. 25. On the first day we were in a prayer meeting where the power fell and everyone in the house was blessed. There have been 2 conversions. Each Monday night we go out to the CCC, and have service with the boys. They are really interested and hungry and give the best of attention. We invite Council ministers to stop and give us a lift.—Mrs. Lena Zickefoose, Evangelist.

IDABEL, OKLA.—We have just concluded a 2 weeks' meeting conducted by Evangelists Mabel Wilson and Vernia Wall. God blessed in the old time way; 7 were saved; 8 baptized with the Holy Ghost; 10 followed Christ in baptism. We came here 8 weeks ago and started meeting with about 7 on the assembly roll. Since that time this number has increased to about 25. Ministers in fellowship with the Council will find a welcome among us.—John Ford, Pastor.

BAD AXE, MICH.—On New Year's eve we closed a 4 weeks' meeting, with Evangelist Estella Maffett, Mansfield, O., in charge. Some were saved and reclaimed and 9 were baptized with the Holy Spirit. Others were brought into a new place of freedom and victory. One especially blessed feature was the children's meeting Dec. 24. It was precious to see children from 4 to 12 years of age gathered around the altar, faces upturned, hands outstretched, and tears streaming down their cheeks. A number were definitely saved and one little girl received the Baptism at this service. We praise God for this moving of His Spirit.—D. G. Foote, Pastor, 119 Heisterman St.

PLAINVIEW, TEX.—My father conducted a revival here in March, while Brother B. R. Minton was pastor. In May Brother Minton resigned, to go into evangelistic work, and my father accepted the pastorate. We moved from the Arkansas-Louisiana District. During the past 8 months the blessings of God have been resting upon this place. A number have been saved and in every way the church is progressing. We have an active band of Christ's Ambassadors of 35 members. I conduct a children's church called the Booster Band, of 85 members. We attended the Missionary convention at Amarillo, Tex., and came home with an increased missionary vision.—Pauline Walker, Church Secretary.

CANALOU, MO.—We praise the Lord for the way He is blessing in Canalou. Five months ago I was called as pastor. The church is now climbing toward the top; God has given precious unity and all are co-operating with the pastor. We have the largest Sunday school in town and have splendid crowds every service night. Last Sunday night God sent a double portion of His Spirit to our midst. Three were saved and 2 received the Baptism with the Holy Ghost. We have bought a piano for the church and have also remodeled both church and parsonage. Brethren in the Council fellowship will find a hearty welcome.—O. M. Montgomery, Pastor.

OKLAHOMA CITY, OKLA.—After 7 years of meetings every night, the revival fire is still burning in Stone Mission. The house is still crowded each evening with those hungry for God. It is wonderful to see how God can polish the diamonds in the rough and make them shine for His glory. Brother Slaughter, Stillwater, just closed a revival here. About 35 were saved and half that number received the Holy Ghost. The watch-night service was one long to be remembered. God visited His people in a wonderful way. The unsaved came weeping to the altar; numbers were saved; and 3 received the Holy Ghost. Another call was given at 11:50, and 3 men knelt at the altar for salvation. People coming to this city will find a welcome here.—Ella Sparks, 122 S. W. 6th St., Stone Mission.

MAYWOOD, CALIF.—Our wonderful revival recently reported still continues. We are in the eleventh week. Every service except one or two has been crowned with souls being saved and filled with the Spirit. Many times the Spirit has taken complete charge, and without any preaching souls have come to the altar where God has met them. At other times, conviction was so great that during the message the hungry ones made their way forward. The manifestations of the Spirit have been glorious. Men and women from all stations in life, have been washed in the blood. Broken homes have been united; and some have had beautiful visions true to the Scriptures. These were sometimes given to babes in Christ who did not know the Word. Ministers from other congregations are coming, and returning to their assemblies, are starting revival fires there.

Marvelous healings have been wrought. One sister was stricken suddenly, and in spite of hours of prayer she slipped away. But the Christian people, in the face of death, still held on to God. In answer to believing prayer just as she was about to enter heaven's gates, Jesus stopped her and told her she must come back. Then He touched her heart and as she revived and life again flowed through her body, she arose, healed of many complications from which she had suffered for years. New ones are coming in every night and being saved.—Arthur W. and Mrs. Erickson, Pastors.

# The Sunday School Lesson

## The Lord Jesus' Power to Heal

Lesson for Feb. 18: Matt. 9:1-13.

*The Sufferer and His Friends.*—"And, behold they brought to him a man sick of the palsy, lying on his bed." The patient was a paralytic, suffering from palsy, a disease which was accompanied by intense suffering and which left the victim absolutely helpless. If leprosy is typical of the defilement of sin, and demon-possession of the fury of sin, then we regard palsy as illustrative of the utter helplessness and weakness produced by sin. He was utterly dependent upon his friends, who faithfully carried him to Christ. "And Jesus, seeing their faith . . ." Whose faith? It is very likely that the Lord had reference to the faith of both the sufferer and his friends, for where it was at all possible He required faith on the part of the afflicted one. Still, our lesson teaches us that there is such a thing as vicarious faith, that is, faith exercised and honored on behalf of someone else.

As we seek to apply the lesson to our days the palsied man becomes a type of the sinner, who having become spiritually weak and helpless through spiritual disease requires the help of friends to bring him to the great Healer. How shall we today bring the needy and the helpless to Christ? (1) By our prayers. Through the spiritual law of intercession we are privileged to help others. Such prayer is the pressing of a mysterious button that closes a spiritual circuit between ourselves, God and the one prayed for. (2) By our testimony. (3) By inviting them to church. (4) By our Christian living. We can so live as to make it easier for people to believe in the reality of Christianity. To sum up: if we are moved by the same spirit as the friends of the palsied man, we shall believe in the power of Christ and care sufficiently for them to help reach the Saviour.

*The Sufferer and His Saviour.* "Son, be of good cheer; thy sins be forgiven thee." The approach of the palsied man represented a plea for physical healing, but Christ gave him that for which he did not ask—namely, forgiveness of sins. Let us learn the following lessons from this circumstance:

(1) It is very likely that this man's sickness was the result of some definite sin, and that perhaps he was conscious of the connection. We are thus reminded that very often sin is related to sickness as cause to effect. Compare John 5:14. This is a truth that medical men are coming to realize more and more. A well known American nerve specialist asserted that many nervous disorders may be traced to moral disorders. It is well known that some of the grosser sins of the flesh, like drunkenness, immorality and gluttony cause disease. But let us consider that sins of the spirit and mind can destroy the body. It has been demonstrated that all mental states are followed by a bodily activity of some sort. Every emotion of a false and disagreeable nature introduces a poison into the blood and cell tissues. A scientist reported that a certain substance produced by a certain kind of wrong think-

ing, when injected into the veins of a guinea pig or hen, killed it outright. What ravages then, have been made upon our bodies by anger, bitterness, worry, jealousy and other destructive emotions! Do these facts suggest at least one reason why confession of sin is mentioned in connection with the praying for the sick? Jas. 5:13-16.

(2) Perhaps the paralytic was reasoning thus: "Will God really heal such a great sinner as I, who am unworthy of the least of His mercies?" So reasons many another sufferer. When a person is lying on a bed of sickness or pain, his nerves all a-quiver with pain, his mind distraught by a thousand fears, his sleepless nights filled with morbid broodings—it is then that the conscience is likely to feel as never before the weight of the guilt of sin and the stinging lashes from the memories of past failures. Knowing all this, a God of grace has sent His ministers, not only with the prayer for healing, but also with this promise: "and if he have committed sins they shall be forgiven him." James 5:14, 15. Through this promise every afflicted one may hear the voice of the Saviour, saying to him, as He said to the palsied man, "Son, be of good cheer; thy sins be forgiven thee."

(3) Man's primary need is forgiveness. "If thou shouldst mark iniquities, O Lord, who shall stand?" asks the psalmist, who had cried to the Lord "out of the depths." The implied answer is, Nobody. Then follows the glad assurance: "But there is forgiveness with thee, that thou mayest be feared" (that is, approached, worshiped, served). Man cannot stand before God until the sin question has been settled, and until he has the personal assurance that his sins have been forgiven. This was the assurance that the Lord Jesus gave the paralytic.

*The Saviour and His Critics.* "This man blasphemeth," reasoned the scribes who rightly believed that forgiveness of sins was a divine prerogative. But Christ as much as said (verses 4-6): "Which power is easier to claim, the power to forgive sins or the power to heal this paralytic? Naturally you will say that the claim to forgive is easier for there is no outward way of proving this claim. But I will now proceed to make the more difficult claim by saying to this man, Arise and walk. By doing what can be seen by men's eyes I will prove my right and power to that which lies outside the realm of visible evidence. If I can do the harder of the two, surely I can do the easier. I shall now demonstrate my power to forgive sins with a word, by my power to heal with a word."

Orthodox Jews regard as blasphemous Christ's claims to Deity. And if He was only a man, they are right. But we may answer them with the same argument used by the Lord in repelling the objections of the scribes: "Which is easier, for Christ to say that He is the Son of God, or for Him to demonstrate it, as He has done throughout the centuries, by healing the souls of millions, by inspiring philanthropic and missionary activity in all lands, by inspiring

thousands to be willing martyrs for His sake, and by winning the homage of multitudes in all ages? What Christ *does*, proves the truthfulness of what He *says*.

*The Friend of Sinners.* Verses 9-13. It is safe to conclude that, before his call, Matthew the tax-collector of Capernaum had heard the Lord Jesus preach and had been stirred to the depths of his soul. One day, instead of balancing his tax-books, he counted the spiritual cost of following Christ, so that when the Master passed and said, "Follow me," Matthew immediately obeyed. In doing so he began a new life. Stepping out of his tax-office he stepped out of bondage into liberty, peace, joy and service. He manifested his new-found happiness by making a great feast to which he invited his Master and also his publican friends. He was anxious for them to meet his Master. But the Pharisees, who were too "holy" to approach sinners for the purpose of converting them, sneered, "Why eateth your master with publicans and sinners?" In His answer (verses 12, 13) the Lord as much as said, "Physicians go where they are needed. They do not frequent the houses of the healthy, but go where disease and pain are found. I consort with sinners, not because I love their sin, but because I hate it, and wish to heal them of it. You Pharisees have neglected this ministry and now you criticize One who is fulfilling it. Remember that God desires mercy more than sacrifice, and that kindly helpfulness is better than talking and acting religion. As a Physician of the soul I have no ministry for those who think themselves spiritually whole and free from sin; my call is to sinners who know their need." Modern Pharisees need the same message: Said D. L. Moody: "God has nothing to say to the self-righteous. Unless you humble yourself before Him in the dust, and confess before Him your iniquities and sins, the gates of heaven, which open only for sinners saved by grace, must be shut against you forever."—Myer Pearlman.

KNOXVILLE, IA.—We opened our holiday campaign Dec. 5, with Ben Compton and Party in charge. About 30 sought the Lord for salvation and a goodly number of them have already begun to show the fruits of a Christian life. There were 15 baptized with the Holy Spirit; some of these had been seeking for several years. A new touch of fire has been kindled in our services, with increasing attendance both in Sunday school and church, and new members have been received into our fellowship.—H. C. Noah, Pastor.

CARLSBAD, N. MEX.—Evangelist H. M. Fuller, Mountainair, has just been with us in a precious 2 weeks' revival. From the beginning the presence of the Lord was very real. Twelve were saved and 6 were filled with the Holy Ghost.—J. A. Davis, Pastor.

SULLIVAN, MO.—I have recently conducted a short meeting at Dexter, Mo. One was saved, 1 baptized with the Holy Ghost, and the church was strengthened in the Lord. I can answer calls to other fields immediately. W. F. Herbig, "Cowboy Evangelist."

CORRECTION.—In notice of Jan. 20th issue, page 9, address of A. G. Ericson should read, 8420-85th Drive, Woodhaven, N. Y.

# The Two Outstanding Song Books OF THE PENTECOSTAL MOVEMENT Spiritual Songs



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## Forthcoming Meetings

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

**EGELAND, N. DAK.**—Evangelist and Mrs. R. S. Peterson, Pelican Rapids, Minn., will conduct meetings Feb. 9-25.—R. S. Rasmussen, Pastor.

**HAMILTON, ONT.**—Evangelist and Mrs. Watson Argue will conduct a campaign in Central Tabernacle, Feb. 11-March 4.—J. H. Blair, Pastor, 160 East Ave., N.

**DAVISVILLE, MO.**—All-day fellowship meeting Feb. 17. Neighboring assemblies invited. Basket lunch. Bring musical instruments.—Oscar Fox, Pastor.

**LOGAN, N. MEX.**—Revival Feb. 4-25, to be conducted in Baptist Church. Assemblies near by, please assist.—Clyde C. Goree, Amarillo, Tex.

**CUBA, ILL.**—Evangelist W. E. Wood will conduct evangelistic campaign beginning Feb. 11. Assemblies near by, please co-operate.—G. H. Hollister, Pastor, Marietta, Ill.

**SELFRIDGE, N. DAK.**—Evangelist Louis R. Beck, Minneapolis, Minn., will conduct a campaign at the Gospel Church for an indefinite period, beginning Jan. 28.—Edwin N. Oster, Pastor.

**TYRONE, PA.**—Evangelist R. M. Shearer, Carthage, N. Y., will conduct revival at Pentecostal Church, Eleventh and Blair, Nightly (Mondays excepted), beginning Feb. 4.—W. E. Menzies, Pastor.

**MONETTE, ARK.**—Tri-state fellowship meeting, Feb. 12, beginning at 10 A. M. Night service also. Lunch served at noon. Speakers from the three states. Ministers please co-operate by bringing your people.—Charles F. Parker, P. O. Box 233.

**JOHNSON CITY, TENN.**—Evangelist and Mrs. James E. Hamill, Louisville, Miss., will conduct revival West Main Street, Feb. 17-March 11. Neighboring assemblies invited to take part.—S. H. Salyer, Pastor.

**WRIGHTSVILLE, PA.**—Evangelists Meyer and Alice Tan Ditter, will conduct revival at Stone Church, beginning Feb. 14, over 3 Sundays or longer. Nightly, 7:30, Sundays 2:30, 7:30.—Warren C. Anthony, Pastor, 610 Hellam St.

**McCOOK, NEBR.**—Evangelist S. G. Shields, Amarillo, Tex., will conduct a revival at Full Gospel Tabernacle, East Eight and C Streets, Feb. 12-25. Assemblies near by are urged to enjoy this meeting with us.—Glenn E. Millard, Pastor.

**ST. LOUIS, MO.**—Evangelists Alfred May and L. Robbins, Greenville, Ill., will conduct revival at Full Gospel Tabernacle, 2843 S. Jefferson Ave., beginning Feb. 14. Each night except Saturdays, 7:45.—Eugene D. Weiss, Pastor, 5737 Lotus Ave.

**AINSWORTH, NEBR.**—Guy Shields, Superintendent "Shield of Faith" School, Amarillo, Tex., will be with us for 3 days' convention, Feb. 26-28. Evangelist and Mrs. P. T. King, London, Eng., will continue in revival after convention. Assemblies near by asked to co-operate.—Melvin Brandt, Pastor.

**JAMAICA, N. Y.**—Evangelist Loren B. Staats will begin evangelistic campaign in Odd Fellows Temple 160th and 90th Streets, Feb. 7, for 4 weeks or longer. Sundays at 3:00 and 7:45, each week night except Mondays, at 8:00.—Vernon G. Gortner, Pastor, Box 100, Jamaica, L. I., N. Y.

**CHARITON, IA.**—Revival conducted by Evangelist Ben Compton, beginning Feb. 11, to continue 3 weeks or longer. Each evening except Mondays, 7:30. Tuesdays divine healing service, Saturdays, prophetic subjects, Sundays also at 11.—Donald C. Skiles, Pastor, 339 N. Grand St.

**COLUMBIA, TENN.**—Ernest S. Williams, General Superintendent, and I. A. Smith, District Superintendent, will be at Full Gospel Tabernacle, East Ninth Street, for one service Friday night, Feb. 9. Neighboring assemblies urged to participate.—James E. Hamill, 1006 Woodland St., Pastor.

### ROCKY MOUNTAIN DISTRICT

**LOVELAND, COLO.**—The 18th annual convention Rocky Mountain District convenes at First Baptist Church, Feb. 13-16. Fellowship meeting, Feb. 12. Ministers and one delegate from each assembly will be given lodging free. Meals served at small cost. Three services daily. Local ministers will speak. Christ's Ambassadors rally Feb. 16. Those wishing District credentials write District Secretary, O. L. Mabry, 838 Leyden, Denver, for application. All applications must be in one week before convention begins. For information write Pastor W. F. Morton, 1317 E. First.—Floyd C. Woodworth, District Superintendent, 838 Leyden St., Denver.

### TEXAS SECTIONAL CONVENTIONS

Wichita Falls Section, Electra church, Feb. 20-21, Dal-Worth Section, South Jennings Avenue Church, Fort Worth, Feb. 22-23; Waco Section, Morrow Street Church, Waco, Feb. 27-28; Austin Section, South Austin church, March 1-2; Valley Section, Harlingen church, March 3-4; San Antonio Section, Union Valley, March 7-8; Yoakum Section, Yoakum church, March 10-11; Houston Section, West End Tabernacle, Houston, March 13-14; Beaumont Section North Pearl Street Church, Beaumont, March 15-16; Lufkin Section, Smithfield church, March 17-18; Tyler Section, Red Oak Flat church, March 20-21; Greenville Section, Greenville church, March 22-23; San Angelo Section, San Angelo church, April 4-5; McCamey Section, Iraan church, April 7-8.

All conventions begin at 10:00 A. M. first day. All licensed ministers are expected to be present and renew license, according to resolution passed at last District Council, page 23, District Council Minutes.—E. L. Newby District Superintendent, 2621 W. 26th St., Ft. Worth.

### OPEN FOR CALLS Evangelistic

Albert Heaston, Route 1, Troy, O. "One daughter and two sons go with me. We all play musical instruments. Am in Central District Council. Reference, Elder A. B. Cox, Bethel Temple, Dayton, O."

**NEW ADDRESS**—E. R. Winter, 615 Commercial Ave., Coleman, Tex. "Have resigned the work at San Angelo for the evangelistic field."

**NOTICE**—Will start south soon, going over Highways 60, 61, and 49, to Gulfport, Miss. Assemblies wanting meetings, write. Play guitar, sing, use pastel illustrating.—Evangelist C. B. Glover, Ellington, Mo.

J. O. Highfill and son, Boynton, Okla. "Both play mandolin and Spanish and Hawaiian guitars. Have had 9 years' experience in Evangelistic and pastoral work. Recognized member of Council. References: S. L. Johnson, Superintendent South Missouri District, Dexter, Mo., James Hutsell, District Superintendent, Slick, Okla."

### Pastoral or Evangelist

John E. and Elva Horn, Eckhart, Md. "Experienced in both branches of ministry. In Council fellowship. Both preach and sing, and Mrs. Horn plays piano. References."

J. T. Smalling, 9408 Dearborn Ave., South Gate, Calif. "We have had 13 years in the Assemblies of God ministry. Mrs. Smalling plays the guitar and our daughter the piano. References furnished."

### MISCELLANEOUS NOTICES

**NEW ADDRESS**—A. W. Schmidt, 1029 Clay St., Redlands, Calif. "I have accepted the pastorate of the Full Gospel Church here."

**NOTICE**—I am not open for calls, as I have accepted the pastorate at Tulare, Calif. Mail will reach me at 252 South M. Street.—Frank Kooistra.

**CHANGE OF ADDRESS**—Royden D. Zook, Keenesburg, Colo. "I have accepted the pastorate here. Council brethren passing this way will be welcomed."

**WANTED**—Spirit-filled man to pastor a church not quite 3 years old, small membership. Man with wife preferred. Must be in fellowship with Council. Desire applicant to hold us revival.—F. B. Jennings, Skedee, Okla.

### WORLD MISSIONS CONTRIBUTIONS

January 19-25 inclusive

All personal offerings amount to \$1,238.28
.57 Assembly of God Willow Springs Mo
.60 Full Gospel Assembly Norfolk Neb
1.00 Children's Church Bethel Temple Dayton Ohio
1.00 Pent'l Church Rigby Idaho
1.00 Assembly of God Bucklin Mo
1.00 Assembly of God Deming N-Mex
1.00 Assembly of God San Angelo Tex
1.00 Assembly of God Mounds Okla
1.00 Assembly of God Barnsdall Okla
1.00 Assembly of God Melcher Ia
1.15 C A's Band Longdale Okla
1.15 Pent'l Mission Taft Fla
1.40 C A's Hutchinson Kan
1.50 Assembly of God Cache Okla
1.50 C A's Wilburton Okla
1.55 Assembly of God Manis Ala
1.57 Assembly of God Ilmo Mo
1.59 Pent'l Assembly of God Farmersville Tex
1.60 Assembly of God Las Animas Colo
1.61 Church of the Open Door Dillon Mont
1.62 C A's Ft Madison Ia
1.70 Assembly of God Brawley Calif
1.75 Pent'l Assembly of God & S S Rifle Colo
1.86 Assembly of God S S Camden Ark
2.00 Full Gospel Center Dodge Center Minn
2.00 Assembly of God S S Flippin Ark
2.00 Pent'l Assembly Elmer Mo
2.00 Pent'l S S Burwell Neb
2.00 Pent'l Church Stillwater Okla
2.00 Assembly of God Frankfort Mo
2.00 The Ambassadors Bridgeport Conn
2.00 Assembly of God Saginaw Mich

- 2.00 Assembly of God Culpeper Va
- 2.00 Mt. Zion Church Midland City Ala
- 2.05 Assembly of God St Cloud Fla
- 2.10 Sunshine Mission Riverview Calif
- 2.10 Assembly of God Gregory S Dak
- 2.25 Trinity Full Gospel Church Roodhouse Ill
- 2.30 Assembly of God Church Webb City Okla
- 2.50 Full Gospel S S Bethalto Ill
- 2.50 Assembly of God Pace Fla
- 2.50 Glad Tidings Tabernacle Class 4 Reading Pa
- 2.66 Mountain View Assembly of God Gillette Wyo
- 2.86 El Bethel Assembly New Brockton Ala
- 2.99 Assembly of God Medicine Lodge Kans
- 3.00 Assembly of God Berean Class Ewing Mo
- 3.00 Full Gospel Assembly S S Hebo Oreg
- 3.00 Bethel Pent'l Assembly Nutley N J
- 3.00 Two Young Ladies Bible Classes Four Fold S S Taft Calif
- 3.00 Junior Church Pueblo Colo
- 3.00 Full Gospel Mission Wendell Idaho
- 3.00 Cottage Prayer Circle Ashland Va
- 3.02 Assembly of God Greensburg Kan
- 3.05 Full Gospel Revival Mission Anaconda Mont
- 3.10 Assembly of God Morland Kans
- 3.11 Full Gospel Tabernacle South Sioux City Neb
- 3.15 Glad Tidings Tab S S Shepherd Mich
- 3.20 Pent'l Assembly Grenora N Dak
- 3.23 Bear Creek Assembly & C A Atlanta Mo
- 3.25 Mount Zion Assembly Sulphur Springs Fla
- 3.40 Glad Tidings Mission Merced Calif
- 3.41 Assembly of God S S Brave Pa
- 3.50 Pent'l Church London Ky
- 3.50 Calvary Pent'l S S Warren Ohio
- 3.59 Pent'l Church Mt Union Pa
- 3.65 Gospel Tab & S S Minnewaukan N Dak
- 3.75 Full Gospel S S Arlington Wash
- 3.84 Trinity Pent'l Assembly Los Angeles Calif
- 3.94 Pent'l Assembly of God Westport Oreg
- 4.00 Pent'l Church Carbondale Pa
- 4.00 Assembly of God Tab Aurora Ill
- 4.00 Community Full Gospel Church Grayhorse Okla
- 4.00 Gospel Cleaners Bakersfield Calif
- 4.00 Assembly of God Church & S S Lufkin Tex
- 4.00 Ladies' S S Class Assembly of God Columbus Ga
- 4.10 Children's Church Glad Tidings Assembly E San Diego Calif
- 4.16 Glad Tidings Assembly Idaho Falls Idaho
- 4.25 Assembly of God Monroe Ia
- 4.25 Assembly of God Geneva Ala
- 4.35 Pleasant Hill Assembly Mt Ayr Ia
- 4.77 Bethel Pent'l Church Bridgeport Wash
- 4.85 Springdale Assembly of God Tulsa Okla
- 5.00 Full Gospel S S Tyler Tex
- 5.00 Full Gospel Assembly Freeport Pa
- 5.00 Pent'l S S Mossyrock Wash
- 5.00 Assembly of God S S Jakes Run W Va
- 5.00 North Side Assembly of God Missoula Mont
- 5.00 Assembly of God Mobile Ala
- 5.00 Fairhaven Gospel Mission Bellingham Wash
- 5.00 Bethel Temple Mt Vernon Wash
- 5.00 Glad Tidings Mission Ceres Calif
- 5.05 Pleasant Grove Assembly Hoxie Ark
- 5.08 Bald Hill Assembly Haskell Okla
- 5.16 Riverside Tab Assembly Flint Mich
- 5.25 Assembly of God Malvern Ark
- 5.25 Sassin Pent'l S S Spokane Wash
- 5.35 Christian Assembly Harrison Ohio
- 5.38 Gospel Tab & S S Cando N Dak
- 5.43 Assembly of God Sauk Centre Minn
- 5.55 Assembly of God Lawrence Kans
- 5.56 Full Gospel Mission Windber Pa
- 5.59 Denver Assembly of God Houston Tex
- 5.75 Gospel Tab Ft Morgan Colo
- 5.75 Faith Tab Waco Tex
- 5.75 Pent'l Assembly of God Zephyrhills Fla
- 5.80 Finnish Pent'l Mission Naselle Wash
- 5.85 Assembly of God S S Pawhuska Okla
- 6.00 C A's Topeka Kans
- 6.00 Assembly of God North Little Rock Ark
- 6.00 Church of the Full Gospel Graham Calif
- 6.34 Pent'l Church Fruita Colo
- 6.50 Full Gospel Assembly Calistoga Calif
- 6.85 First Pent'l Church Oildale Calif
- 7.00 Pent'l Mission Riverbank Calif
- 7.00 Assembly of God Humboldt Kan
- 7.15 Pent'l Assembly of God Danville Ill
- 7.22 First Pent'l Assembly Dinuba Calif
- 7.22 Assembly of God Broken Arrow Okla
- 7.45 Full Gospel Assembly Morganton N C
- 7.45 Full Gospel Tab Big Spring Neb
- 7.70 Kingston Assembly & S S Laurel Miss
- 7.79 Pent'l Community Church Mosinee Wis
- 7.90 Assembly of God Payette Idaho
- 8.00 Riverside Tab S S & Bible Class Flint Mich
- 8.00 Assembly of God Los Banos Calif
- 8.00 Young People Chelsea Mass
- 8.28 Pent'l Church East Liverpool Ohio
- 8.52 Calvary Tab Kalispell Mont
- 8.53 Pent'l Mission Campbell Calif
- 8.82 Highway Church & S S Garibaldi Ore
- 9.00 Full Gospel Church Delano Calif
- 9.00 Berta St Assembly of God Tyler Tex
- 9.40 Assembly of God Loveland Colo
- 9.48 Laurel St Apostolic Church S S Indianapolis Ind
- 9.75 Assembly of God S S Pawhuska Okla
- 9.77 Pent'l Tab Madera Calif
- 10.00 Full Gospel Assembly Colfax Wash
- 10.00 Pent'l Church Shidler Okla
- 10.00 Full Gospel S S Kansas City Kans
- 10.00 Pent'l Assembly Barnsdall Okla
- 10.00 Pent'l Assembly Geneva N Y
- 10.00 Assembly of God C A Brookfield Mo
- 10.00 Glad Tidings Church Truesdale Ia
- 10.00 Full Gospel S S Washington D C
- 10.00 Gospel Tab Louisville Ohio
- 10.00 Assembly of God Portola Calif

- 10.21 Assembly of God Tab & S S Pringle S Dak
- 10.25 Assembly of God Westby Mont
- 10.50 Pent'l Assembly Lancaster N Y
- 10.82 Full Gospel Church Hamilton Mont
- 11.00 So Cumberland Assembly of God Cumberland Md
- 11.24 Pent'l Assembly of God Garber Okla
- 11.68 Assembly of God Church C A & S S Milford Neb
- 11.84 Full Gospel S S & C A Tulare Calif
- 11.97 Bethel Church Sisseton S Dak
- 12.00 C A's Youngstown Ohio
- 12.05 Pent'l Gospel Mission Pisburgh Pa
- 12.38 Pent'l Assembly of God Wolf Point Mont
- 12.50 Bethel Temple San Diego Calif
- 13.08 Glad Tidings Church Roseville Calif
- 13.88 Pent'l Church La Crescenta Calif
- 14.25 Full Gospel Assembly Los Angeles Calif
- 14.25 Pent'l Assembly of God Hillsboro Ore
- 15.00 Gospel Lighthouse Tab Asbury Park N J
- 15.35 Highway Pent'l Assembly Sunnyvale Calif
- 15.76 Assembly of God Naugatuck Conn
- 16.00 Assembly of God Austintown Ohio
- 16.00 Pent'l Ambassadors for Christ Turlock Calif
- 16.16 C A's Riverside Tab Flint Mich
- 16.85 Glad Tidings Assembly Escalon Calif
- 17.00 Full Gospel Tab Bakersfield Calif
- 17.00 Pent'l S S Pitcairn Pa
- 17.19 Gospel Tab Norfolk Va
- 18.00 Full Gospel Mission S S Corcoran Calif
- 18.39 First Pent'l Tab Savannah Ga
- 19.00 Assembly of God Terre Haute Ind
- 19.02 Assembly of God Kansas City Kans
- 19.43 Full Gospel Tab Miles City Mont
- 20.00 Full Gospel Church Mallet Creek Ohio
- 20.00 Gospel Tab Freehold N J
- 20.00 Pilgrims Class S C B S Pasadena Calif
- 20.00 Gospel Assembly Yonkers N Y
- 20.00 Upton Ave Tab Toledo Ohio
- 21.00 Gospel Tab S S South Bend Ind
- 21.00 Full Gospel Church Morgan Hill Calif
- 22.10 Pent'l S S Risley N J
- 22.50 Full Gospel Tab Reedley Calif
- 22.65 Assembly of God Okmulgee Okla

- 23.00 Glad Tidings Tab Santa Cruz Calif
  - 23.50 Assembly of God Central Park N Y
  - 24.91 Assembly of God & S S Enid Okla
  - 25.00 Calvary Tab Camden N J
  - 25.00 Magnolia Park Assembly of God Houston Tex
  - 25.00 Grace Pent'l Church Atlantic City N J
  - 26.00 Pent'l Church & S S Peckville Pa
  - 26.00 Full Gospel Churches Duluth & Superior Wis
  - 27.78 Assembly of God Church & S S Coffeyville Kan
  - 28.50 Fremont Pent'l Tab Seattle Wash
  - 30.00 Full Gospel Assembly Wilmington Calif
  - 30.35 Pent'l Church Spokane Wash
  - 32.50 West Central District Council Davenport Ia
  - 33.21 Upper Room Pent'l Mission San Jose Calif
  - 33.50 Faith Tab Binghamton N Y
  - 35.00 Berean Assembly Los Angeles Calif
  - 37.00 Full Gospel S S Auburn Wash
  - 37.44 Trinity Full Gospel Church S S & C A East St Louis Ill
  - 39.00 Full Gospel Assembly & S S Kingsburg Calif
  - 40.00 Glad Tidings Church Reno Nev
  - 41.04 Glad Tidings Temple Lodi Calif
  - 48.79 Assembly of God Olympia Wash
  - 49.11 Gospel Tab Oshkosh Wis
  - 55.00 Full Gospel Assembly Washington D C
  - 75.00 Hollywood Temple Seattle Wash
  - 75.00 Bethel Tab Canton Ohio
  - 80.00 Berea Tab Detroit Mich
  - 92.77 Christian Assembly Church Wausau Wis
  - 100.00 Full Gospel Tab Fresno Calif
- |  |                 |
|--|-----------------|
| Total amount reported .....                              | \$3,798.58      |
| Home Missions fund .....                                 | \$ 52.27        |
| Office Expense fund .....                                | 62.25           |
| Deputation expense fund .....                            | 5.95            |
| Reported as given direct to Missionaries .....           | 131.49          |
| Reported as given direct to home missions .....          | 21.22    273.18 |
| Amount reported for foreign missions .....               | \$ 3,525.40     |
| Amount previously reported .....                         | \$11,102.70     |
| Total amount reported for foreign missions to date ..... | \$14,628.10     |

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Ca'na of Ga'lee; and  
the mother of Je'sus was

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# The Scrap Book

## Lost and Found

A Sermon Suggestion in Luke 15

### I. The Downward Course

1. *Desire.* "Give me the portion of goods that falleth to me." v. 12.
2. *Departure.* "Took his journey into a far country." v. 13.
3. *Destroying.* "Wasted his substance." "Spent all." vv. 13, 14.
4. *Dissipation.* "In riotous living." v. 3.
5. *Destitute.* "He began to be in want." v. 14.
6. *Degradation.* "He went into the fields to feed swine." v. 15.
7. *Derelict.* His life wrecked and ruined. "He fain would have filled himself with husks . . . no man gave unto him." v. 16.

### II. The Upward Course

1. *Repentance.* "He came to himself." v. 17.
2. *Remembrance.* "In my father's house . . . bread enough and to spare." v. 17.
3. *Resolve.* "I will arise and go to my Father." v. 18.
4. *Resolution.* "And say, Father, I have sinned against heaven." vv. 18, 19.
5. *Return.* "He arose and came unto his Father." v. 20.
6. *Raiment.* "Bring forth the best robe and put it on him." v. 22.
7. *Rejoicing.* And they began to be merry." vv. 23, 24.

## Control of Temper

La Fontaine, when chaplain in the Prussian army, once preached strongly on the control of temper. "Sir," a major of the regiment said to him next day, "I think you misused the prerogative of your office, and hit me with some very sharp words yesterday." "I had no intention," La Fontaine replied, "of being sharp or personal." "Well, it is no use," said the Major; "I have a hasty temper, and I cannot help it: it is impossible to control it." On the next Sunday the Chaplain preached on self-deception; and he said, "Why, a man will even say that he cannot control his temper, when he knows that in the presence of his Sovereign he not only *could*, but *would*, control it perfectly; and yet he says that he cannot do it in the presence of the King of kings." The next day the officer said to La Fontaine: "You were right, Chaplain, whenever you see me in danger of losing my temper, remind me of the King."

## Putting Hitler Before Christ

The *Chicago Daily News* states that according to regulation by Germany's

Minister of the Interior, the pupils in the German schools are to desist saying in the times of religious instruction, "Praise to Christ," and are to say instead, "Heil, Hitler." The apostle Paul's words concerning worshiping and serving the creature more than the Creator are timely in view of the near coming of the anti-Christ.

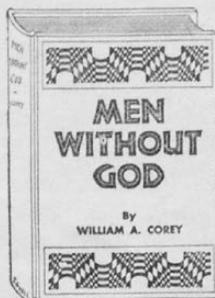
## The King of Kings

Dean Farrar tells us that Queen Victoria was once speaking with her chaplain—probably himself—on the second coming. "How I wish," she said, "the Lord would come in my lifetime!" "Why, your majesty?" he asked. "Because," she replied with quivering lips, "I should so love to lay my crown at His feet."

# Men Without God

By  
William A. Corey

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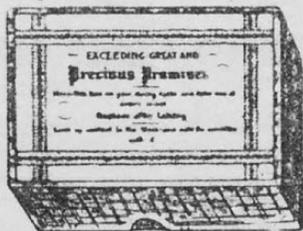
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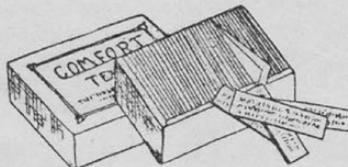
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