Documents concerning William E Simpson, Rongwo and Torsten Halldorf, American sources

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1) We are glad to note that a new missionary, Torston Halldorf, is on his way..
Tibetans accept Christ, letter from Mrs Plymire
From The Latter Rain Evangel, July 1924

2) Wanted – Men of Dauntless Courage and Consecration, by W. W. Simpson
Short history of the work in Tibet. Bro Halldorf from Sweden joined William last June…
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3) Who will go?, by William E. Simpson
W. E. Simpson, who has just passed through a massacre, was miraculously spared, plead: "I will not say that Tibet is an easy field because it is not. But are there not those who are willing to come here and toil…"
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4) A Chinese Church in Tibet, by Charles Koenigswald
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From The Alliance Weekly, February 13, 1926

5) Need in China's Interior, by W. W. Simpson
The Chinese evangelist, who goes into Tibet to preach the gospel, is just as much a foreign missionary as an American…
From The Latter Rain Evangel, April 1926

6) Division of territory in Northeast Tibet
We, the undersigned, agree to divide the territory…
Agreement signed by Torsten Halldorf, Elna Halldorf, Will Simpson and Bob Ekvall, Charles Koenigswald, Edwin Carlson among others in Taochow, Old City, Aug 18, 1926

7) Map of Kansu-Tibetan Border
From Gateway to Tibet by Robert (Bob) Ekvall

8) A Glorious Opportunity, by William E. Simpson
Raja is wide open for any missionary. They have already given us land to build on…
From The Pentecostal Evangel, September 4, 1926

9) Conference on Tibetan Border
A congenial division has been made between our Mission and the Tibetan workers of the Pentecostal Mission, … though it has meant the giving up of the Rongwo station…
From The Alliance Weekly, November 20, 1926

10) A Gospel Pioneer in Tibet
We have been most grateful with the excellent reports that have been coming in concerning the work of our Brother W.E. Simpson, Jr…
From The Pentecostal Evangel, November 19, 1927

11) Tibet Report, by William E. Simpson
Rongwo Raja is still unoccupied…
From The Pentecostal Evangel, March 17, 1928

12) Tibetan Work Expands, by W. W. Simpson
We shall have in Tibet 40 assemblies, 6 self supporting native workers and 64 pastors, preachers and evangelists supported from foreign offerings. The military tax is very high…
From the Pentecostal Evangel, July 7, 1928

13) **The Habitation of Cruelty – A Journey in Tibet, by William E. Simpson**
Two years ago the head of the Monastary of Raja gave me a large plot in a good situation there to build a mission station. I had hoped the reinforcements would be arriving soon so that we could occupy that place which is the best center for missionaries in all the regions to the west. Bust still we seem to wait in vain…
From The Pentecostal Evangel, February 9, 1929

14) **A Call From the Tibetan Border, by William E. Simpson**
Oh, will obey God's call and present himself a living sacrifice to God for Tibet?
From the Pentecostal Evangel, August 31, 1929

15) **The Kansu-Tibetan Border Field, by Louise M. Chenoweth (Sister of Will E. Simpson)**
Louise describes the area, the people and the Pentecostal Work in Kansu, China and Kokonor, Tibet
From The Pentecostal Evangel, December 14, 1929

16) **A Call From the Tibetan Border, by William E. Simpson**
William describes the horrors his father W. W. Simpson has been through, and urges him to go for a furlough. Plymires and sister Weidman will also leave, and after that Will be alone on the field…
From The Pentcostal Evangel, June 21, 1930

17) **From the Lands of Darkness and Death, by Martha Simpson and W. W. Simpson**
Martha writes about all the horrors they have been through, and her husband W. W. Simpson also gives a report of how the city of Minchow was spared in spite of 3 armies attacking it. Martha and W. W. were in charge of 300 orphan children.
From The Latter Rain Evangel, October 1930

18) **A Lonely Sentinel on the Tibetan Border, by William E. Simpson**
It is with heart crushed with sorrow that I write to you this time to tell of the homecoming of Brother Torsten Halldorf on the 17th of August. The need for workers on this field is so great, the response to appeals so little, the distance so far, the difficulties of the road so many, that it was with great joy I learned of their safe arrival on the field in July…
From The Pentecostal Evangel, November 29, 1930

19) **The funeral of Torsten Halldorf, by Betty Ekvall**
Betty helps Elna Halldorf to write a letter just two days after the death of Torsten. A number of C&MA missionaries are present.
Letter to the Smyrna Church in Gothenburg, supporting Church of Torsten and Elna, Taochow Old City, August 19, 1930

20) **Alone in Bleak Tibet, by William E. Simpson**
This past year has been one of severe trials and testings… I had long been expecting Brother and Sister Halldorf to come out and join me…
From The Latter Rain Evangel, April 1931

21) **Letter from the Tibetan Border, by William E. Simpson**
I returned safely from my trip to Minchow and Taochow just before New Year's. It has been an extraordinary difficult year. The burden of all the churches "presseth upon me daily". It was a record in traveling, 3800 miles on horseback and 185 days on the road…
From The Pentecostal Evangel, June 13, 1931

22) A letter to Miss Craig, by William E. Simpson
William writes about Christmas together with C&MA Missionaries Koenigswalds and Griebenows, and describes the enormous working capacity of his father W. W. Simpson.
Personal letter, January 10, 1932

23) "In Remembrance of me", by W. W. Simpson
The return of W.W. Simpson with family in June 1932, and the great joy to meet William again. The terrible murder of him 2,5 weeks after they had met…
From The Latter Rain Evangel, February 1933

24) An Appeal for Help in Tibet, by W. W. Simpson
Wandetar, an influential Tibetan, came to visit me in Labrang. When he saw the empty room of William, he couldn't control himself, and we wept together for my poor boy…
From The Pentecostal Evangel, December 10, 1932

25) A letter to Mrs Halldorf, by James Vigna
James Vigna writes to Elna Halldorf in Sweden and reports how the work continues, and how much is needed for the Chinese workers.
Personal letter to Elna Halldorf and the Smyrna Church, February 12, 1934

26) The Gravestones of Torsten Halldorf and William E. Simpson
Both Torsten and William (Will) were buried in Lupa or Rupa, where Wills younger sister Mary also had been buried. Torsten had also experienced loosing his youngest sister in Sweden, and his oldest sister had died in China two years before he arrived. Torsten and Will had very different background. It can be seen very clearly on their gravestones.
Photo of Gravestone of Torsen Halldorf by Rodhe-Maria Karlsson
Photo of Gravestone of William E. Simpson from iFPHC

the conversion of Ghandi. It is reported that he is reading his Bible and they covet him and his influence for God and India. We trust God will lay this influential leader upon the hearts of intercessors in the homeland. Prayer can bring about his conversion. Then why not pray? "The *fervent, effectual prayer* of the righteous man availeth much."

Open Doors in Central America

"We have no other ambition in life," writes Mrs. B. A. Schoeneich, of Matagalpa, Central America, "than to give the Gospel message to these poor, needy people, and when we are hindered, as we are so often, how our hearts ache." What a noble ambition! To give the Gospel to poor, ignorant, superstitious humanity. Should we not help to foster such an ambition? encourage it and cause it to flourish? "The doors are opening all around us, as never before," she writes, 'but our difficulties are many. We are leaving tomorrow for our new station in the town of Junotega. We opened this place five weeks ago, the rich and the poor came to hear the Gospel message and our hearts were cheered. We previously opened this place some two years ago, but were compelled again to close it as we couldn't meet the rent. It was a terrible disappointment to us, but there was no other way, so you can imagine how we rejoice to again be able to open it. From here we will go to Esteli, then to Linney to hold services, and so we keep going. Not so easy for the flesh for these mule-back trips in the hot, tropical sun are hard, and yet we dont' count this hard. We only ask not to be hindered in the work that God has laid on our hearts. We thank the dear faithful ones who have so nobly stood by us, but pray that God will raise up others to help that we may be able to go forward."

* * *

We are glad to note that a new missionary, Torston Halldorf, from Sweden, is on his way to Labrang, Tibetan border, to work with Wm. E. Simpson. He is going into a place of hardship, but the need is very great. When we think of that young man alone on the Tibetan border, surely there is no greater need in all the mission field than for him to have fellowship and help, and the greater the hardship, the brighter will shine the crowns laid at the Master's feet.

Tibetans Accept Christ

Another great need which is yet to be met is for someone to go to the Plymires at Tangar, on the Border. The many calls that are coming in from the Tibetans cannot be answered by two people, and we trust our readers will pray that God will call at least one married couple to this field, to help save the poor, lost Tibetans. Their souls are just as precious in the sight of God, as the most educated Europeans. These hitherto closed lands are now open to the Gospel. All that is needed are men with a vision and a passion for souls. Mrs. Plymire writes with a note of victory:

"One woman has accepted Christ. The mason who is doing our work for the station is very near the Kingdom. He has been reading the Word and the Holy Spirit is convicting him. The other day he came in to unburden his heart. Truly he is concerned about his soul. His idols have been done away with and in his heart he believes in the Word, tho he has not yet confessed publicly.

"The work of building is just beginning. This week all the trees will be hauled in. Two men are busy getting the bark off the rafters. Some of the Chinese buildings have been torn down, and when Victor gets back from this trip we will move out of these rooms in order to make room for the new building. God has worked in a wonderful way. We have the property bought and one hundred dollars to apply on the building fund. We are hoping to get the building up by August and three rooms finished for living in next winter and the other work will be done as the money comes in.

"God is opening up doors for service. The country people are coming inviting us to their villages to preach. The city is large and the work growing. It seems a pity to have to see some of these doors closed. One woman cannot possibly do all this work. Pray for helpers. Hungry hearts must be denied the Bread of Life because some in the homeland have disobeyed. My heart yearns for the souls of these who are without hope and have not heard the Gospel.

"One inquirers' class is showing signs of progress. Some few are making real strides in the reading and study of the Word. It is joy unspeakable to behold these poor, ignorant women as the Word illuminates and grips their hearts. New faces are seen at nearly every service. God is moving in the midst. One other woman was saved. The children are coming in goodly numbers to the weekly services. The progress has all been of Him."

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that rests on Me, so far as you are concerned. I must abide in your house. I must come in and live in you." Phillips Brooks said:

"Tho' Christ a thousand times
In Bethlehem be born,
Yet if He is not born in thee
Thy life is still forlorn."

The Holy Ghost came down out of heaven and hovered over Mary the Virgin. Thru the Holy Ghost's contact with Mary, Christ was born. The Holy Ghost hovers over this old world, the seed of the Word drops down into your heart, and just as Christ was born in the Virgin, not physically but spiritually, His life is planted down into your life and you are born again. Throw open the door of your heart and let Jesus come in to abide.

Wanted—Men of Dauntless Courage and Consecration

W. W. Simpson, Shihchia Chuang, Chihli, China

ON Feb. 14, 1892 the Lord called me to Tibet, and on April 5th I sailed from San Francisco and reached Shanghai May 3rd. After spending nearly three years studying both Chinese and Tibetan I reached Taochow, Old City, Kansu on the N. E. Border of that part of Tibet called Kokonor where I opened the first station for Tibetan work on the Kansu border. I studied Tibetan, traveled extensively across the border among both the village and nomad Tibetans, distributing Scripture portions and tracts, and made many friends among the people who were willing to listen to the Gospel.

But I was carrying on the work among the Chinese people along the border at the same time and gradually the Chinese work became so large as to consume all my time to the neglect of the Tibetans. I was much concerned about this for years until 1916 when the Lord definitely called my son, William E. Simpson, then only a boy fourteen years of age in school, to take up the work I had been forced to give up. Having been reared at Taochow, right on the border, and knowing the people and the Chinese language from childhood, it was very easy for him to learn Tibetan and make himself at home among the people from the time he returned with me to Taochow in June, 1918. While he has given some time to the Chinese work since then, he has been so deeply interested in the Tibetans that I fully released him from the Chinese work and gave him up definitely and wholly to the Lord for the Tibetan work in 1921. The year before when only a little over eighteen, he opened his first station at Labrang, nearly 100 miles west of Taochow. Labrang is a large Tibetan lamasery with about 4,000 priests residing there and a village of over 100 Tibetan families, among whom quite a number of Chinese and Mohammedan merchants and traders live.

From Labrang as his headquarters William has traveled extensively among the numerous Tibetan tribes along both the Tao and Yellow Rivers, which is perhaps the most thickly populated region of Tibet. He has also opened work at Kuiteh, a Chinese city on the South Bank of the Yellow River, which while Chinese is surrounded on all sides by Tibetans, and Rongwo, a purely Tibetan town and Lamasery like Labrang but smaller, located in a populous region inhabited by a very warlike tribe of Tibetans called the Regong. Twelve clans make up this tribe and Rongwo is the political, commercial and religious center. William has rented a house in Kueiteh and a Chinese evangelist who speaks Tibetan carries on the work there. In both Labrang and Rongwo he has secured lots and has begun building houses for the work.

Bro. Torsten Halldorf from Sweden joined William last June and is now located at Rongwo studying Tibetan and helping in the work as much as possible. William writes that he is a very earnest Christian and will make a good missionary, being able to endure hardships uncomplainingly and get along with the people. He hopes many more real men of God will join them in this needy field.

A month ago William returned from a long trip of over two months in which he had preached the Gospel to many unevangelized Tibetans inhabiting the heart of the Kokonor Province. At Datsa Lhamo he was well received, and one of the most influential living Buddhas gave him a lot on which to build a station for a permanent work. Then he went west across the Yellow River into a region never before penetrated by a missionary and by very few foreign explorers. Returning east he crossed the Yellow River at Raja where he preached last year, and began negotiations for a lot there. Both these places, Lhamo and Raja are far into the heart of Kokonor, a hundred miles or more from the nearest Chinese territory. . . . These two important towns with large Lamaseries adjoining them in the very heart of the most populous region of

Northeast Tibet will make four Tibetan places open for missionaries to reside and preach the Gospel to tens of thousands of absolutely unevangelized people.

When I first reached the Tibetan border in 1895 very few places were open for missionaries, though many people of God were praying for Tibet to open to the Gospel and thousands were deeply interested in all news from that most secluded and closed land. Now all Northeast Tibet that can be reached from Kansu Province is open. Central Tibet must be reached from India because an almost impassable uninhabited mountain range lies between Kokonor and Central Tibet, while East Tibet must be reached from Szechuen and Yunnan. Now the need is not prayer for the opening of Tibet, but dauntless courage and flawless consecration and regretless sacrifice to enter the *open* door set before us in N. E. Tibet.

In order to enter this wide open door we need at once six men of God, chosen men who will not flinch from any toil and privation, who esteem it a joy to bury themselves from the outside world in the heart of shameless heathenism in order to bring Christ to those who have no other way of learning of Him. *At least six, but better ten!* What! Is there nothing in this that appeals to the consecrated manhood of the Assemblies of God in the homelands? Are the Spirit-filled young men at home so weak-kneed and flabby-spined that they slink away and hide when they hear this appeal? Come along and be men for Jesus Christ and throw yourselves whole-heartedly into this final battle for God!

Also much money is needed because there are no suitable houses in these places; in some of them no houses at all for they lie in the nomad country where the only houses are heathen temples. Timber is scarce and workmen few, and food has to be bought in China and carried on the backs of yak several days' journey in order to feed the workmen. Locks, screws, glass, hinges, etc., have to be bought in Shanghai and transported 2,000 miles for use in building. William has begun building already in Labrang and Rangwo and writes that he is over $1,000 behind now and doesn't know where it is coming from. He needs at once about $2,000 in order to go ahead and finish these two stations next Spring. Then he will need about $1,500 each for Lhamo and Raja. Who has money to invest in this great enterprise which pays the biggest dividends of any investment, though not in this world, for sacrifice is gold in heaven!

If the Lord lay it on your heart either to go or send for this work please let me hear from you. I leave Shanghai May 1, 1925 to go right to the Tibetan border, and shall be inexpressibly glad to take along an abundant supply both of men and money. If you mean business for God write me at once telling all about your purpose to join me in Shanghai sometime in April, ready to go to the ends of the earth to make Jesus known to those who have never heard. I shall be here until the end of March, then at 10 Quinsan Gardens, Shanghai, till the end of April.

A Great Untouched Homeland

THE hard and needy fields are not all in heathen lands. The mountainous districts of the United States and the prairie lands of Canada call for as much consecration and faith as the great heathen fields beyond the seas. Miss Elsie Fearey, who has been working in the Province of Alberta, Canada, during the late summer and fall, writes that to get to some of the places that are calling for workers they have to travel over rough prairie trails worse than the mountains of Venezuela.

"How I would love to see some young men, caring only for souls, come into this Province to work these various districts, hold meetings in schoolhouses and reach these untouched places on these prairies almost outside of civilization. This is hard work for a woman. I will have had about twenty meetings in three weeks and a day. I came from Calgary to Craigmyle, and then they drove me forty miles out to Frasertown. Alberta is a vast prairie country, and outside the few cities there is nothing to be seen but here and there a farmhouse, a mile or two apart. No roads but prairie trails. The schoolhouse where the meetings were held was two miles away. As you looked over the great stretches of prairie one wondered where the people would come from, but they came—anywhere from two to ten miles, and on Sunday some came forty miles. On Sunday the schoolhouse was packed. They came in buggies, some on horseback, some in autos; one man drove a wagonful of extra chairs and planks to make additional seats.

"I spoke on the Lord's coming in the evening and it was new to many of them. One woman said she would get out her Bible and study it from now on. Two came forward for salvation and others went home to settle it with God. Some who ridiculed Pentecost and would only

(*Continued on page* 23)

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MISSIONARY DEPARTMENT

All offerings for Foreign Missions and for expense of conducting the Missionary Department, should be sent by Check, Draft, Express or Postal Money Order, made payable to Wm. Faux, Missionary Secretary, 336 West Pacific St., Springfield, Mo., U. S. A.

$300,000.00

We are praying, praising and believing God for $300,000.00 for missions for the present fiscal year. Most encouraging reports are coming into the office from churches and pastors who are getting under the burden of missions. God is not only blessing them spiritually but funds for missions are coming from most unexpected sources and thus providing for some of our most urgent needs.

We have just received a letter from sister Marguerite Flint, Bettiah, India who says: "I wish they might know what it has meant to the work at Bettiah this month to receive their splendid offering of $450.00. I went to the Lord a week ago last Sunday almost too discouraged to pray, we were running in debt in spite of all I could do. We were a month behind in all the pay roll and had so many needs facing us. For two weeks we had special prayer and things seemed to tighten up instead of brightening. Then, suddenly, came the great lift. God bless you all—I was able to make the last payment to the masons who built the teacher's home, sent a large check in payment of bricks, got our teachers all paid up and got the Mission supplies necessary. It has also made a little vacation possible for me. This is the first vacation I have had since landing in India two years ago, and I truly need it, to get my own soul renewed and strengthened, to come back more fit to lead our dear Indian Christians on in the things of God."

This is only one of similar letters that come to us from the field. I am sure your hearts would rejoice too if you could hear and see what joy, encouragements and results come forth because of your offerings to missions. Many open doors are before us, great possibilities await us and marvelous results will follow if we all join heartily in making the sacrifice to give liberally to missions. What are you doing to make the $300,000 this year for missions?

—William M. Faux, Missionary Secretary.

WHO WILL GO?

Christ paid the supreme price for the redemption of the race. Many have been the missionaries martyred for His sake. Just before Christ ascended to be with the Father, He gathered around Him His few faithful ones and told them to go into all the world and proclaim His good news. They obeyed Him and went forth. How they fared in their enterprise is explained in the Acts of the Apostles. Our missionaries today are making the same sacrifice and paying the same price to obey the great Commission. How will they fare in this great undertaking? If faithful unto death a crown of glory awaits them.

A missionary W. E. Simpson who has just passed through a massacre was miraculously spared, winning the confidence of all, being welcomed everywhere and people more willing to hear the Gospel story than ever, plead: "Oh, that the Lord would send out workers into this corner of his vineyard! Where are the men who are willing to endure hardship as good soldiers of Jesus Christ? There are many who would choose the easy places where there is the greatest promise of results. But let me ask you if Jesus had chosen the easy path, where would you and I be today? No, no, let us rather choose the Lord's own will and way and follow Him no matter if He leads to Gethsemane or Calvary. Only in His will can we expect to share His glory. And truly, the heavier the cross is the brighter is the crown. It pays. I would not exchange my place here with anyone in the whole wide world. Even if I can never see any results, yet I have the satisfaction of knowing that I am in His will. I will not say that Tibet is an easy field because it is not. But are there not those who are willing to come here and toil for the love of the Master who laid down His own life for us? May the Lord lay this work on your hearts."

Christ made the supreme sacrifice for you. Are you willing to sacrifice for others?

"God is living, God is reigning,
Then my soul, be fearless thou,
He who never lost a battle
Cannot be defeated now."

This brother continues: "The building work has been rather delayed on account of the fighting here this summer. But the workmen are here now and are hard at work. I am hoping to get the house complete before the cold weather sets in if it is at all possible. But, of course, everything is so slow here that you cannot depend upon any time set. Rongwo will have to wait until next spring, I am afraid.

"Please continue to pray much for us here. The trouble among the Tibetans is not settled, and the Mohammedan General in Charge here wants me to go up to where the Tibetan chiefs are encamped and try to mediate. I will be leaving in a day or two. Our destination is seven or eight days journey southwest on the other side of the Yellow River. It is also a good opportunity to preach the Gospel to the Nomads of that District."

"If any man think that he knoweth anything, he knoweth nothing yet as he ought to know" (1 Cor. 8:2).

THE WORK AT OUGADOUGOU, F. W. AFRICA

The spiritual end of the work is picking up and the missionaries are greatly encouraged. A number are inquiring about salvation and the attendance is much better than it has been. Each meeting new ones are in attendance. Praise the Lord.

The roofs on the buildings are giving away. A heavy storm tore most of the cap off the roof. This roof will not go through another season. The present plan is to use the bricks of the present building for two smaller structures and use the flat roof instead of the present one. Pray that the funds may be forthcoming for this need. This mission station is entering upon a new era of prosperity.

SOUTH AFRICA

During the past two weeks ten souls have been saved from among the native people at Zeerust, according to Brother John Harvey. Eight of these have been baptized in water and the other two are to be baptized soon.

The native evangelist at Zeerust makes regular trips to Linokana and other points many miles from Zeerust. He returns from each trip reporting additional converts.

The Sunday School at Robinson is growing very rapidly and the membership is increasing. On last Sunday the little church was crowded to overflowing and one of the seats was broken down. It is a pleasure to hear these little dark-faced children sing and pray. Pray much for continued results and a world-wide missionary revival.

10-CENT POSTAGE

Word has just reached the office that all letters for Liberia should have a ten-cent stamp, the missionaries are compelled to pay ten cents before they can receive their letters. If those corresponding with missionaries in Liberia would kindly observe this new regulation it would be a great help to our missionaries. Do not send out letters with 2-cent stamps on them to countries where a 5-cent stamp is required.

INDIA (Rupaidiha)

Sister Hattie Hacker writes: "The Bible woman and I were in two homes. The people listen well to the Gospel. Already some of the women say they believe in Jesus. It is encouraging to see them drink in the Word of God as we go from place to place and teach them the Gospel. They cannot read, so all they know is what we tell them. Pray for them."

PERU

Brother Forrest G. Barker and wife who have been doing missionary work on the Mexican border, are feeling that the Lord is leading them back to Peru again. This will give us a good nucleus of workers in Peru. God is blessing the work there. Big opportunities are opening up and good results should follow. Pray much for Peru.

Our new Comfort Boxes will be a blessing to you. Sent for 35 cents postpaid.

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A Chinese Church in Tibet

CHARLES KOENIGSWALD

Today Tibet is not spoken of as the "Forbidden Land." Great political changes have taken place during the last five or six years which have opened many doors for the explorer, merchant, and missionary alike. Ma Ch'i, the Defense Commissioner for the region known as Ch'ing Hai, or Kokonor, has made it safe for Chinese and Moslem traders to live in trading centers among the Tibetan sedentary people, as well as to travel among the erstwhile wild nomadic tribes of upper grass country. Wool and furs are the attractions. Some of these trading centers are Heh Tsoh, Rong Wo, Labrang, Kuei Teh, Lu Sar and Tangar. Other colonies are opened farther afield, but the above-named are in the limelight. Of the centers named only Lu Sar remains unoccupied, but the C. I. M. send their colporteur there regularly.

It is not strange, therefore, when the Tibetan language student located in one of these centers, with an understandable knowledge of Chinese, preaches to the people conversant with this tongue. This opportunity is the first one a new Tibetan missionary has in Tibetan country, and he is glad he ran embrace it while preparing for the real work of his life. For God has sent us to preach to all conditions and classes of people, and before Him we are responsible for their chance to heir the Good News from our lips.

When we first located in this district of Reb Kong, it was out of the question to seek quarters in Rong Wo, the trading center. The opposition was too strong then. Hence we had to squat down in the town of Paongan, a purely Chinese place to which the Tibetans in the immediate vicinity come to sell fuel and straw and buy cloth, needles, thread, etc. It wasn't the best opportunity to study Tibetan, but it was the way of God's will, so we "sat down" and waited. While we waited, we also studied Tibetan, preached in Chinese, and tried to get a foothold in Rong Wo, ten miles farther up the valley. People came to hear out of curiosity. Some who had heard the Gospel song, "Jesus loves me," when Mr. Christie and Mr. and Mrs. Shields lived here many years ago, came to our home and sang fragments of it for our benefit! We thought, "This is great! The soil is already broken."

But was it broken? Servants of ours had the misfortune to be the parents of an albino child. It wasn't thought of as one of nature's freaks, though. All the blame fell on the foreign missionary. "And beware, ye women," they whispered, "lest you go to the foreign devil's house, and he give you medicine that will make your unborn child a foreign baby." We were also accused of digging out eyes and hearts with which to make medicine. Where did our money come from if not from their streams and springs? Our motives for taking a walk were none other than that we might steal precious metal from among the pebbles of the brook.

Through all these experiences we prayed, preached, lived, and dispensed simple remedies for sore eyes, stomach aches, itch, etc., and finally one golden ray of saving Gospel light broke through the clouds of superstition. In the spiritual world the Eternal Spirit was regenerating the soul of a woman. The Philippian church, to which Paul writes so many spiritual encomiums—never once having cause to reprove it—had its inception in the conversion of a woman, Lydia, the seller of purple. A woman was the first one at Christ's tomb—the first to meet the risen Lord and carry the blessed resurrection message to His disciples. And so also in Paogan.

She had an ailment which none of her physicians could heal for her. In her contact with us as she carried water and did some mending, her soul gradually took in the meaning of the Gospel. One day she asked us *to* pray that she be healed. We told her the idols had to come down first, and to this she consented. Healing followed, but she proved unfaithful and was again afflicted. Again she came for prayer after she had made the final decision to discard all that appertained to her old life, and ever since has been growing in grace and in the knowledge of her Lord and Saviour.

The seeking Mary became the bearer of wonderful tidings. Mrs. Wang—for that is her name—couldn't keep quiet about her new joy in her home where neighbors shared the courtyard with her. Her three children who lived at home followed her in this new step. Wu le—her landlord—made fun of her even to bowing before her and calling her Jesus, but eventually the scoffer became the seeking sinner. And so it has gone on, not without persecution though, for is it not the tempest which sends the roots of spiritual growth deeper into the soil of faith?

Before we ever dared hope in our most sanguine moments the need came for a conference. Twenty-eight men, women, and children had been converted, thirteen of the number asking for baptism. To meet the expenses of this conference they contributed about one-half. and the joy they got *out* of it was really contagions. Of the thirteen who asked for baptism, four were deferred until a future date.

No other joy has come into one's life that equals the experience of baptizing nine men and women in the cold waters of Dgu Chu. They were all Chinese baptized in one of Tibet's tributaries of the Yellow River. They are the fruits—



Mission House at Rong-Wo, Tibet, in Process of Erection

nay, the first-fruits of an opportunity embraced while we were preparing ~~ourselves Gospel to~~ for our life's work, the giving of the Tibet.

The Triumph of the Gospel in French Indo-China

D. I. JEFFREY

(CONTINUED)

In 1921 the church at Tourane numbered approximately 100 Christians. Many of these came from villages outside the city. The entire district in Annam outside the city of Tourane, being part of the Protectorate and not, as in the case of Tourane, actual French territory, was closed to Protestant missionary effort. Nevertheless the Christians in Tourane witnessed to friends and relatives in the surrounding district. As a result many were converted and began to attend services regularly. Some of them, every Sunday rain or shine, **walked** or came by sampan, as many **as** five, ten or fifteen miles. One man had a field of peanuts, and very early on a certain Sunday morning during a drought, he left for church. The neighbors were already carrying water for their peanuts, and seeing this man leaving for church, they laughed him to scorn. "What," said they, "are you going to leave your peanuts to be ruined? They will surely wither and die." "Not so," he replied, "my duty is to assemble with the Christians to worship God, and He will look after my peanuts." Off he went with their jeers following him. They toiled all morning and through the heat of the noon hour. Presently the sky commenced to fall. When their neighbor returned from church, they readily agreed with him that he did the right thing in worshiping God instead of watering his peanuts that Sunday morning.



Dr. Jonathan Goforth and Marshal Feng
(See Editorial on page 112)

The number of Christians in the district round about Tourane continued to increase. The **church** building **was** enlarged, and finally a new building of a more substantial nature was erected. The missionaries believed that God would open the way to commence work in the neighboring city of Faifoo, thirty-two kilometers distant. After prayer a visit was made to the city of Hue, the ancient capital of Annam, where the king still resides, and the Resident Superieur was interviewed. It was pointed out to him how many Christians there were in the district and the inconvenience of their having to come such long distances to attend church. He was very gracious and readily granted permission, with certain limitations, for the opening oi a chapel in Faifoo.

There was great rejoicing among the Christians when they learned that permission had **been** granted to commence work in Faifoo, and the story of the Faifoo church from that day until this is of much encouragement. In four years that church has grown to be as large as the mother **church** in Tourane, having now over five hundred baptized Christians. It has been my privilege to watch the development of this work since its inception. Although in charge of the Bible School, I had the joy of assisting Mr. Irwin in **the** Sunday services alternating with him each Sunday in staying at Tourane or going to Faifoo; and Mr. Irwin on week days assisted in the Men's Bible School.

The first days were memorable. We rented, for six piastres a month, an **old** dilapidated building, believed by the Annamese to be haunted, on which account no one would live in it. It was just the thing for us, however, and was large enough to hold, if necessaiy, a thousand people. A few coats of whitewash and a number of benches improved immensely the appearance of our new chapel and made it habitable. This building had been used at one time **as** a bakery and consisted of a succession of rooms and courtyards running back to a depth of over two hundred feet. Immediately back of us was **a** very well-cared-fur Buddhist temple, and the contrast between the two buildings was most marked, hut the one was a true temple of God, dilapidated as it was, while the other with all its beauty was empty of any spiritual blessing. All about us on the streets of Faifoo were many temples, erected usually by wealthy Chinese merchants of the town. Our beginning was insignificant but we knew that the power of Christ's Gospel was not confined to **a** beautiful building.

A great crowd was present the opening Sunday and the attention **was** gond. Once in **a** while there was a little disorder from some one who did not understand the purpose of our gathering, hut each week brought improvement on that line. At first the boys were somewhat obstreperous. To make room, we en-



Mr. Chao, his mother, wife and sister. Mr. Chao, the Principal of the Wuchow Bible School, has just been released by the bandits, by whom he has been held captive for several months. (See Editorial on page 106)

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getting under conviction of sin and asking what they must do to be saved. Our workers tell me that never before have they seen God work as He has been working here this year. I have been crying to God ever since my baptism last hot season that He would send a mighty revival break in this district, and I am *believing* for it."

Let us not fail to pray for India, that the mighty convicting power of the Spirit of God may sweep thru her. Oh that we had more intercessors who would be willing to give themselves to prayer for the outpouring of the Spirit of God! Missionaries have told us that it was thot this present outpouring was due to the fastings and intercessions of John Hyde, who burned out for God. The Spirit was outpoured in the very district where he poured out his life. May God give us more "Praying Hydes."

* * *

We are pained to record that the writer of the above letter, Miss Mae Doderlein, formerly of this city, has since passed away. She died on March 24th.

Need in China's Interior

BRO. W. W. SIMPSON, Minchow, China, writing regarding the work in Kansu and Tsinghai Provinces, feels keenly the need for more co-operation on the part of the Pentecostal people at home, in this large and important work. He writes:

"Because of the immense difficulty of reaching this field, over 2,000 miles from Shanghai, the expense and hardships of the journey, the rigorous climate and privations, the loneliness inseparable from residence in the far-away heart of Asia, with 2,000 miles of unbroken heathen darkness surrounding us on all sides, we cannot expect many missionaries from Western lands to share our toils. We have, therefore, from the beginning of the work depended very much on the help of our Chinese co-laborers, of which the Lord has given us many who are Spirit-filled, earnest and capable. Some who had been engaged in the work have proved unfaithful and have been gradually weeded out, but the Lord has raised up others to take their places.

"Since there have always been so few missionaries here, the work has given us little time for writing, hence the needs of the work are not well understood at home; consequently we do not receive that financial support which is needed in order that the work may not only be maintained in the places at present occupied but also extended over the surrounding regions. Our Chinese workers are not mere native helpers, but really missionaries themselves, going hundreds of miles into regions of different dialects and preaching Christ where no foreign worker has ever been. Only Chinese preachers and Christians have gone to Peimakuan, 150 miles southeast of Minchow, preaching Christ in the power of the Spirit, but there are now 200 believers there, of whom many have received the Spirit as at Pentecost. No missionaries went to Weiyuen, Yenching, Yuchong, Hochow, Hsiku and Chang Chai Shihtan, until after our Chinese brethren had gone, preached Christ, healed the sick, cast out demons, and the Spirit had fallen in Pentecostal power. Our strongest Assembly, Kolung, 15 miles south of Minchow, with a membership of over 300, nearly all of whom have received the Pentecostal baptism, is entirely the work of a self-supporting Chinese pastor, Mr. Li, assisted by his elders and deacons, with one or two conventions a year in which the missionaries have helped with their deeper knowledge of the Word."

Appealing for support for his Chinese preachers, he writes:

"The foreign missionary in China has his own support from his own Assembly or friends, or Council, and also by means of letters and articles stirs up interest in his work, so that as his work enlarges offerings increase, but the Chinese preachers in Kansu are often one or two hundred miles away from home, among a strange people with no financially strong Assembly back of them, to which they can appeal for offerings. Apart from trusting God their only recourse is to appeal to the already overburdened and overworked missionary who may be able to visit them once a year to learn their needs and discuss the work, and the missionary forced to retrench wherever possible in his 50,000 square miles of field, has to break both his own heart and that of the Chinese preacher by saying he has insufficient funds to carry on the old work, much less for extending into new villages and towns.

"The Chinese evangelist, who goes into Tibet to preach the Gospel, of whom we have several, is just as much a foreign missionary as an American who comes to China to preach Christ. He has to learn an entirely new language, wear different clothes, eat different food, and adapt himself to manners, ways and prejudices of a different race. Are they not worthy of support from fat and favored America? We are not complaining about the above conditions, because we know it is God who led in the work here, and we are making use of these circumstances, as far as possible, to teach individual trust in God and develop self-supporting and self-propagating Assemblies, but we do want God's saints at home to know the facts and understand the situation so as to bear their part of the burden. We need help badly and we need it right now. The field needs $150 per month for the missionaries and $350 per month for our Chinese workers. The going on furlough of my son-in-law, J. H. Chenoweth and family, this year has resulted in the loss of about one-third of the monthly offerings sent to this field, whereas the work goes on just the same. Unless there is an immediate increase in offerings we shall have to dismiss several preachers

and close up work in several places. We have already been forced to close up our work in Lanchow, the capital of Kansu, and two other smaller places, but we do not want to do any more retrenching. My son is greatly desirous, too, of finishing the buildings at Labrang and Rongwo, the two temple towns he now occupies inside the Tibetan territory of Tsinghai or Kokonor, and also locate workers at Raja on the Yellow River and Lhamo on the headquarters of the White Dragon River, far into the interior of this long-closed but now open country."

Bro. Simpson then gives a list of nineteen stations and the Chinese preachers in charge, stating that on an average $8 per month will support a worker and his family, and $2 pay the rent of the building on each station. Could you get better spiritual returns for your money than by investing it in these souls in the heart of Asia?

How God Led into Pentecost

William Faux, Springeld, Mo., in The Stone Church, Feb. 21, 1926.

I REMEMBER years ago when Pentecost first fell, how I turned against it. I couldn't see why people should fall down on the floor and have all these manifestations. I wasn't brought up that way. When I was in the seminary I was taught about the Bible but didn't let its truths be applied to my own heart.

I opposed Pentecost for about five years, but during that time I had sometimes read the paper published here, *The Latter Rain Evangel*, and I heard of how God was healing people; in fact, I had come into the knowledge of divine healing some years before when I myself was healed of catarrh. I was anointed by Dr. Wilson in the Alliance in New York and was healed, and my wife had also come into the truth of divine healing. Then one morning I was reading my Bible and I came across that verse in First Corinthians, "For by one Spirit are we all baptized into one body," and somehow that struck my heart. I went to my wife and said, "It looks from what I read this morning that we are all wrong and that these Pentecostal folk are all right."

Then I began to read the paper, *The Latter Rain Evangel*, with new interest and I studied my Bible thoroughly to see if this was in the Scriptures. When I got through I was convinced without a doubt that this truth of Pentecost was scriptural. Then I began to study the subject historically and was convinced again that this experience actually took place in the First Century. Then I studied it from a doctrinal point of view because I wanted to be not only doubly but trebly sure, and again I was convinced without a doubt. About this time, I attended a Pentecostal Convention. I was rather surprised that I didn't get more of a reception on the part of the ministers in Pentecost, but I was told that I must first receive the Baptism and then I would be heartily received. At first that rather sat hard with me, but knowing that God works in mysterious ways His wonders to perform, I decided to make the best of it and I sought the Baptism of the Holy Spirit. However, I didn't receive it then.

After a while word came that there was to be a World-Wide camp meeting in Los Angeles. As my wife read the announcement she said, "Wouldn't it be nice if you could go?" and I said, "If the Lord opens the way I will go," never thinking that such a thing would be possible. I didn't know anything about trusting God by faith and believing that He would answer.

A short time after, a little church in the East, not knowing a thing about our conversation, took up a home missionary offering. At that time I was engaged in home mission work in the Northwest, so this church decided to send me this offering and in sending it they wrote, that if I felt so disposed, they would be glad to have me take that money and visit Los Angeles and attend the special campmeeting there. I was up against it. Then a brother in my church said, "I will give you $10.00 if you go," and a sister said, "If you go I will give you $5.00." So I soon had enough to take me there, keep me there two weeks and bring me back home again. I was undecided about going and there was a real conflict on until I finally decided to go.

The next morning I started off; had to go in a row-boat first and then walk thirteen miles to the railroad station, reaching there about 12:30, where I took the train and reached Seattle about 7:30 at night. I had a little lunch and then while walking around on the street I heard a street-meeting in progress. I went there and then followed them to the hall and when I got there I found it said on the sign, "Apostolic Faith Mission." I listened to the singing and the testimonials and found them inspiring. The message was given and the invitation was made for sinners to come to the altar. I didn't go because I was saved but I stayed there to watch the proceedings. I thought this was Pentecostal and was glad for the privilege of being in the service.

The original of this document is
in the A/G archives.

RECEIVED

Taochow, Old City, Kansu, China.
August 18, 1926.

We, the undersigned, agree to divide the territory of Northeast Tibet affecting our two missions in the following manner:-

Mr. W. E. Simpson and Mr. and Mrs. T. Haldorf and all future workers affiliating with them are to occupy the northern half of the territory, the southern boundary of which extends from Labrang to the knee of the Yellow River, and which further embraces Raja and all territory within the knee of the Yellow River. They agree to buy at cost from the Christian and Missionary Alliance all properties belonging to the aforesaid mission in Reb Kong district, promising to pay for same in yearly instalments covering a period of three years to begin from the date of this agreement.

The Christian and Missionary Alliance agree to take Labrang (which work is to be restricted to sedentary peoples and Kan Chia nomads), Amchok, She Ts'ang, Sam Ts'a, Sog Tsong and all territory south of these centers as well as south of the Yellow River from the knee ~~of~~ and on, with the view of occupying T'e Pu, Tatsoklhamo, Song P'an, Nga Wa and all centers west.

It is understood that at the expiration of ten years we shall meet to mutually consider reapportionment of the territory, if necessary.

We further agree that so long as both parties concerned keep inviolable the terms of this agreement we shall endeavour to work in fullest harmony with each other and mutually help to further the work of Christ in Northeast Tibet.

SIGNED

Torsten H. Uhlf
Elna Irving Haldorf
William E. Simpson

SIGNED FOR THE CHRISTIAN AND MISSIONARY ALLIANCE.

Thomas Moseley, Chairman
C. R. Koenigswald, Sub-chairman
C. F. Snyder
W. W. Kuhl
Robert B. Elevall
C. E. Carlson
Anna Frankberg
Executive Committee.

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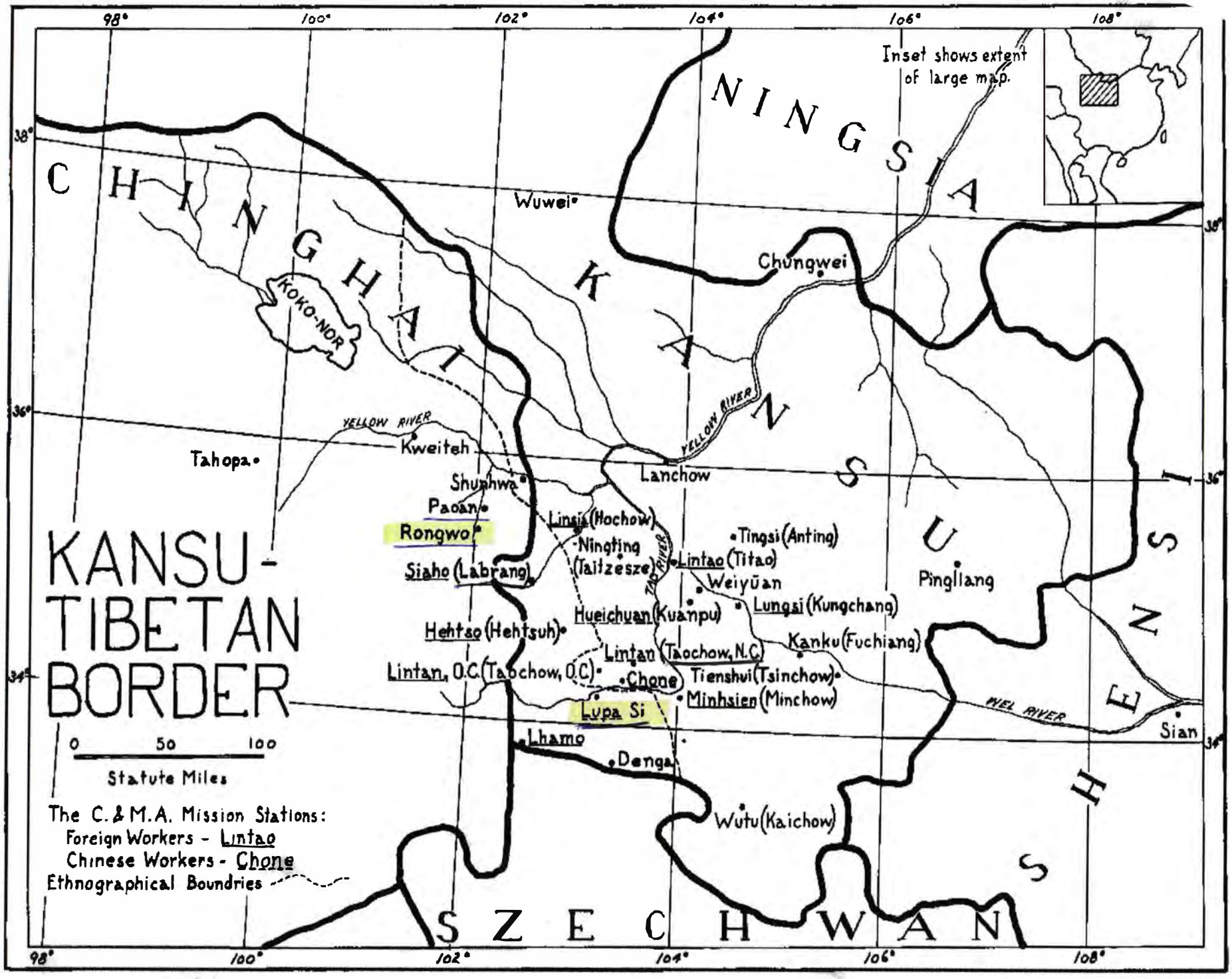

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Missionary Department

All offerings for Foreign Missions and for expenses of conducting the Missionary Department, should be sent by Check, Draft, Express or Postal Money Order, made payable to Wm. Faux, Missionary Secretary, 336 West Pacific St., Springfield, Mo., U. S. A.

A GLORIOUS OPPORTUNITY

Brother William E. Simpson has had the opportunity of penetrating into the interior of Tibet acting as guide to an American scientist. This has afforded him the opportunity of preaching the Gospel to tribes who have never heard of Jesus. He is sojourning at Raja where there is a monastery of nearly one thousand priests located on the Yellow river at an altitude of nearly ten thousand feet above sea level. These monasteries become the centers of the districts in which they are located both as places of trade and of pilgrimage.

Raja is the center of an enormous scope of nomad country which stretches away on every side. It is the principal center for trade among the wild and independent Golok tribe of the southwest, who are reputed to be the wildest people of Tibet. Raja is in a wonderful situation across the threshold of this long-closed land. It presents a glorious opportunity to us and it is wide open for any missionary who for the joy of serving Jesus and preaching His salvation among those who have never heard, is willing to endure the hardships and privations of the country. Brother Simpson writes:

"There are so many opportunities around us that I wish I were a hundred people instead of one. The people here are friendly and willing for us to come and live here. They have already given us land to build on and without cost we can cut all the wood necessary for building. But where is the man who is willing to come and step into the gap?"

Some years ago several districts in Tibet were open to a certain Missionary Society for missionary work. That Society failed to enter and embrace the opportunity. Now that territory is closed tight against the Gospel.

Beloved, here is an opportunity to open up work right in the heart of Tibet. "Dawn does not come twice to awake a man." This opportunity may never come again. Pray, then, that the Lord may raise up the qualified man to step into this open door. Young men, heed the call of God for Tibet. "Also I heard the voice of the Lord saying, whom shall I send and who will go for us? Then said I, Here am I, send me."—William M. Faux, Missionary Secretary.

TWO HUNDRED AND FIFTY MILE HIKE

This trip that I have just completed has been of so much interest, help and inspiration to my own soul that I feel sure you will be interested too. First of all, I do praise God for His presence, help and blessing all along the way. It is really very wonderful that in the midst of the rainy season, when plenty of rain was falling almost every day, I escaped having a single drop of rain fall on me. We started out one morning from near Mount Getter, in a cloud or mist, which dampened my clothes a trifle, but that is all. Truly, "The Lord God is a Sun and Shield." "Thy faithfulness reacheth unto the clouds" and even to me, praise His Name. Much definite prayer was offered this trip at both ends of the line and all along the way, and I believe we all recognize God's answer in holding back the rain while I was on the trail, and in His giving me supernatural strength. Praise His Name! Psa. 107:1-2 and 21-22.

I left Newaka Station at 6:30 A. M., April the 20th, 1926. To help me along the road I had our four most spiritual mission boys and eight husky Pahn men, dressed only in a small cloth worn around their loins, to carry the hammocks. It seemed as if they were as much at home climbing over logs and rocks, as the monkeys in the tree tops. As they did not know English much better than I knew their tongue, we talked in sign language, with our hands and eyes and feet.

As this is hungry time, we carried our own rice along. Andrew went ahead with his gun loaded and shot monkeys and birds for meat. The boys are more fond of monkey meat than any other kind. I sampled some only once.

We took with us the magic lantern and pictures of the life of Christ. These we showed almost every night in the missions and heathen towns along the way. In many places the people were much touched by the pictures of the crucifixion and resurrection of Christ. At one place it seemed like a great funeral wail, and it was very difficult to quiet them. One big boy in whose tribe the Word had never yet been preached, hurried up after the meeting, and said, "I want you must carry these pictures to my country. My people have never yet heard about the man who died for them." Miss Eustace, John and this boy are off there now to give them the Word of Life for the first time. Pray much for this and many other tribes in like conditions.

Finally we reached the last town in Pardaboo. One more day was to bring us to Konobo or Krempahn where Miss Eustace has been laboring all alone for some months, but between her and us, there was a great and terrible high forest about fifty miles wide. We had either to make this fifty miles in one day or sleep in the forest. We cooked rice for breakfast the night before and started at 2 A. M., with one lantern and many torches. I had to provide dishes for the hammock-men's rice, but these independent children of the jungles were equal to the occasion. They tied up their rice and monkey-meat in banana leaves and seemed to enjoy their chop just as much as our boys did theirs from their dishes. Before daylight, the boys picked up a live armadillo and carried it on for their supper. In the high forest, we met a native man running off with another man's wife. The hammock-men knew them both and ordered them back, but they were not so minded and made an attempt to escape. Then men dropped the hammock and gave chase. They soon got the woman, but had a lively run after the man. When they did catch him, he refused to walk, so they took him by the feet and dragged him until he was willing to go back. Then they tied them together with a tie-tie and marched them homeward. We reached Konobo at about 4:30 P. M. and received a royal welcome. The five short days I spent there, soon sped away. Before leaving I met District Commissioner Scott, who called there to examine the mission school. He expressed himself as well pleased and promised to befriend and support the mission. I was much taken with the situation of Konobo as a splendid center for a mission station. It is near several untouched tribes besides having a good resident population. It is on the proposed motor road from Cape Palmas to Monrovia. Miss Eustace has a yard full of boys and girls with more wanting to come. It was here the mission boys saw three angels walking in the yard some little time ago.

Another two days' travel brought me to Sampahn or Saabo, where Miss Bingeman and Miss Van Scoit are stationed. We missed the trail on this trip and very narrowly escaped having to sleep in a bamboo swamp with no food and no fire. At Saabo, I received another royal welcome and was sorry to have to leave so soon. These two missionaries have their hands more than full, but are bravely pushing ahead in the face of many difficulties. They, too, have a yard full of boys and girls with more wanting to come. Help on a new house is one of their greatest needs. Pray for them. Brother and Sister Morrison expect to go back later, but seem to be passing through an acclimating process just now and are not strong enough yet.

On our way back we came to Doyea, Whooya, where Miss Erickson and Miss Ramsey have a thriving mission. Quite a number have been saved here during the last few months and some baptized in the Spirit. There is a real revival on in the mission and in the heathen town. The king is seeking God and a Christian chief holds Gospel meetings and prays for the sick. The native mission town here is the largest in our work.

I have not space to write of all who beg for native workers and white missionaries, but Ethiopia in her own way is still stretching out her hands to God. "Oh, where are the workers? Oh, who will come?" Please join us definitely in the prayer of Matthew 9:38. Upon reaching home, I found everything had been kept

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Conference on Tibetan Border

Dear Fellow-Workers and Friends:

Greetings to all of our fellow-workers of the Christian and Missionary Alliance from the members of the Kansu-Tibetan Border Mission, met in their twenty-fourth Annual Conference at Taochow, Old City, August 14-22.

In spite of the fact that war has come to Kansu during the last year, all of our missionaries were permitted to travel in safety and without molestation. Mrs. Ruhl was the only one not able to come. There has been no serious illness or death in our midst for which we are deeply grateful to God.

Last October the National Army took over the government of Kansu, placing both a Military and Civil Governor in Lanchow. Early in May two of the Kansu Generals rose up against the National Army. Our own mission stations mostly affected were Titao, K'ong Ch'ang and Minchow. There was heavy fighting on the plain near Titao. The General of the National Army prayed that one shot would not need to be directed into the city, and it was even so.

While the city was still in charge of the Revolutionary troops, the lives of our Christians and missionaries were in danger. The city official and seven of his secretaries were cruelly murdered and our evangelists were expecting the same fate, but God protected and cared for His own.

A thousand women and children were refugees on the mission station during the fighting. A Red Cross was organized to look after the wounded soldiers of both contending parties. As a result of the Red Cross work among the refugees many were reached by the Gospel message. Some of the wounded soldiers died trusting in the Lord. The wounded Revolutionary soldiers were treated with unusual kindness by the National Army officers and they gave them money to enable them to go to their homes when sufficiently recovered.

Traveling in Tibet has been hindered by the increased activity of Tibetan robber bands since the Moslem-Tibetan trouble of last year. Mr. and Mrs. Koenigswald especially suffered great loss at the hands of these robbers who took everything from them, even the animals they were riding and some of their wearing apparel. They were compelled to walk back to the nearest mission station, Labrang, a distance of about ten miles.

Mr. and Mrs. Ekvall made a forty-six day trip among the Tibetans southwest of Taochow where for about two thousand Chinese miles there is tribe after tribe and district after district for which our mission is responsible still unreached by the Gospel.

A congenial division of territory has been made between our Mission and the Tibetan workers of the Pentecostal Mission which is most gratifying, as there will now be no overlapping in the Tibetan work, though it has meant the giving up of Rongwu station where Mr. and Mrs. Koenigswald were located and where there are newly completed mission buildings.



Kansu United Conference, Titao, Kansu

Mr. and Mrs. Carlson, Mr. Derk and Miss Lawrence are taking up the study of a new Tibetan dialect in view of giving the Gospel to the Tibetans of the Tepu tribe, who so far are utterly unreached. They are the people who attacked our missionaries in 1913 when they were living at the Lelacheur Memorial Station as refugees after the White Wolf raid.

We are glad to report that a new property has been rented in Shun Hua where Mr. and Mrs. Holton will locate to do work among the Salar Moslems—the first special work that has ever been done among these people. We ask that special prayer be made for Mr. and Mrs. Holton in this new undertaking, for there are not only difficulties of language, but the people are wild and bigoted.

The work of the three Evangelistic Bands has gone on and as a result of the Uei Uen Band, they have left a little company of Christians which we hope may be the nucleus of a self-supporting church.

Missionaries are again being stationed at Taochow, New City, and work is being opened at T'ao Sha Hsien within twenty miles of Titao, where there is a Christian magistrate who has invited our mission to locate there.

Progress in self-support has been made during the year.

Mr. and Mrs. and Miss Fesmire have left the field for furlough and Mr. and Mrs. Hansen and family and Miss Lawrence, a new recruit, reached the field in July after a hard journey up country.

Four little junior missionaries have come to gladden the hearts of the parents — David William Ekvall, Muriel Priscilla Holland, George William Griebenow and Stanley Bruce Harrison, Jr.

It is the hope of the missionaries that more outstations may be opened both in Chinese and Tibetan work. Join with us in prayer for this.

If Jesus tarries our Conference is to be held next year in Labrang.

Yours in behalf of the Conference and in His fellowship.

PHOEBE B. SNYDER,
EDITH G. HOLLAND,
BEATRICE M. HARRISON.

True faith detaches from the world and sin in proportion as it attaches to Christ. —*F. B. Meyer.*

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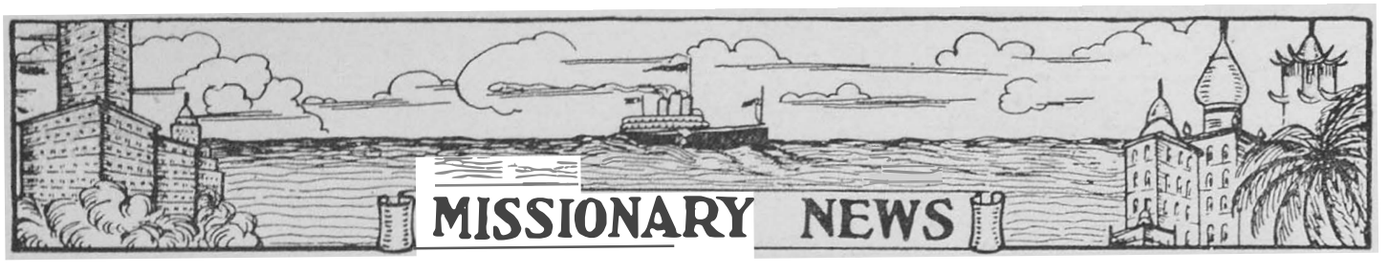

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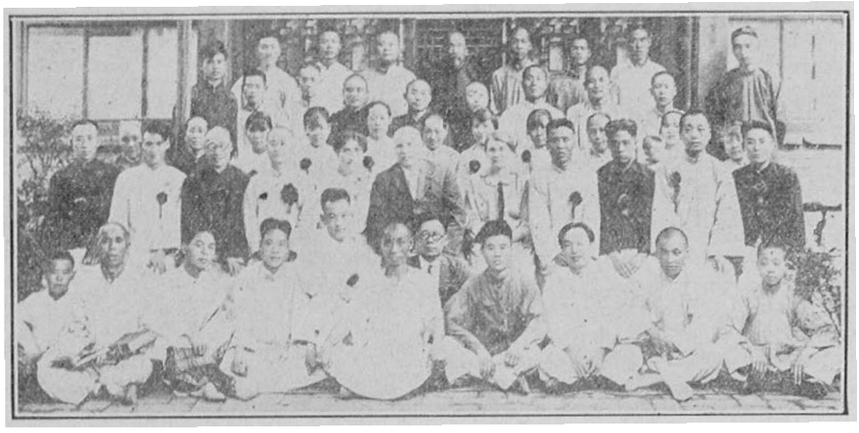

The above photo was taken after one of the morning meetings of the Native Conference. The foreigners left to right are; Sister Kvamme, Brother Kvamme, and Sister Inga Peterson.

We are very happy to receive this encouraging report, believing the way the native church is launching out is a step in the right direction. Let us uphold our Chinese brethren in prayer as they assume the responsibilities of church support and control.

A GOSPEL PIONEER IN TIBET

We have been most gratified with the excellent reports that have been coming in concerning the work of our Brother W. E. Simpson, Jr.

The headquarters of his work is established in Labrang, which is the most important Lamasery (convent of Buddhist priests) and center of influence in all the Northern Province of Tibet. At the present time he is the only missionary in that part of Tibet contiguous to China, since the missionaries of other denominations have either gone home or left for the Coast.

Mr. Simpson left this summer on perhaps the most extensive preaching tour ever undertaken in Tibet. He has almost perfect command of the language and possesses the respect and confidence of the people to a remarkable degree. Escorted by a Tibetan priest appointed for that purpose by the living Buddha and his father of Labrang, who are the most influential authorities in all Northeast Tibet, he has gone to carry the gospel for the first time to the Goloks, who are perhaps the wildest tribe of the Tibetan people. These people live in tents along both sides of the Yellow River near its source, and are given over to robbery and violence. They have never been conquered, are practically self governing, but zealous in their religion, regarding the Living Buddha of Labrang as their saviour, and worshiping him as such.

It takes nearly a month of travel to reach this people, so that Brother Simpson will probably be absent several months from his station. The constraining love of Christ carries him forward in the face of dangers and hardships, in order to reach some of the most inaccessible tribes and tell them the gospel story. If only more funds were available our brother could penetrate far into the interior of Kokonor province, which is all of Tibet that at present is accessible from Kansu province. We are trusting the Lord may open the way during this next year, should our Lord tarry, for others to come to his help.

A great work is being accomplished in Kansu province and Tibet by our missionaries. Let us remember them in prayer.—N. P.

THE NATIVE CHURCH

Martin Kvamme, Tientsin, N. China

Some of our Christians and workers from our outstations met with our people in the city for a four days' conference the first part of last month. This was the first conference of its kind held by our people, and therefore of great importance as to the future co-operation in the Lord's work. All the meetings were in charge of brethren they had chosen for that purpose, and I am glad to state that the blessing of God was resting upon the conference from the very first meeting. It did our hearts good to see how able they were to make the necessary arrangements and lead the meetings, and we feel it would help the Christians very much to come together like this about twice a year. Every afternoon they had a short business meeting when they talked over things that pertained to the spreading of the gospel, and how to establish self-supporting assemblies. Some outsiders sent in letters urging the conference to adopt the independent idea for the future, but I was glad to learn that the majority stood for co-operation with the missionaries even though they should be able to establish self-supporting assemblies.

The Lord has mightily blessed the work at Yang-Tsun where we opened a station about ten months ago. We now have over twenty that have received the Baptism in the Holy Spirit there, and over thirty that have really learned to know Jesus as their Saviour. We are hoping to open more stations in some of the large villages as soon as we can find suitable buildings, because we find the people in the country much more open to the gospel than in the large cities. Remember us and the work in the Tientsin district much in prayer. Also pray that God will lay the support of native workers on the hearts of some one. We now have some available native workers that are waiting to join us in the work as soon as some one will undertake their support.

PROGRESS IN CHINA

By George Kelley

"There shall be showers of blessings" —Ezek. 34:26. Accompanied by Mr. and Mrs. J. E. Perdue, and Mrs. Carl Hensley, we left Hong Kong September 3 for a month's tour of the stations. Surely the promise that there shall be showers of blessings was fulfilled during this visit. We saw a church of another denomination, with a seating capacity of approximately 500, filled with Christians of different denominations to hear our message on the "Signs of the Times." Demons were cast out, sick folk healed; eighteen were baptized in the Spirit in three days; and the heathen had the gospel preached unto them. We saw men who had been preaching the Word for twenty years throw up their hands and say they felt the need of the Holy Ghost anointing. The born deaf heard the singing for the first time in his life, and the robber's wife sat with rapt attention and drank in the message of life. Even the heathen sang the song we translated "I never shall forget how the fire fell, when the Lord baptized me." Yes, the old grandmother, blind for some years, got really interested, and with lifted hands sang with enthusiasm our new chorus.

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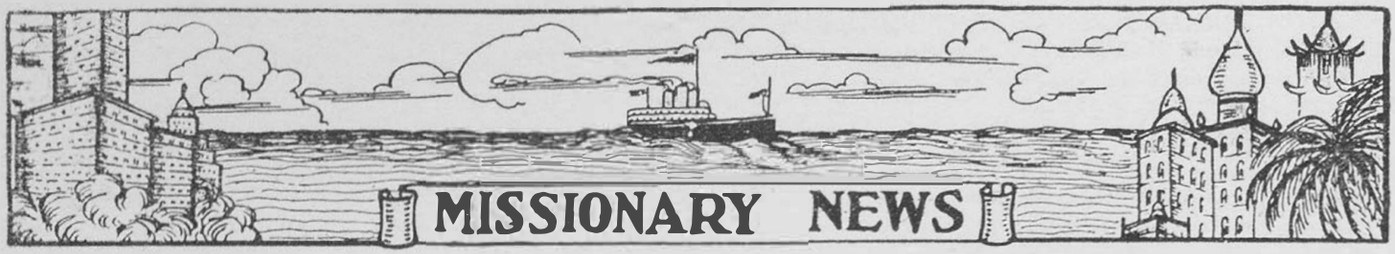

All offerings for Foreign Missions and for expenses of conducting the Missionary Department, should be sent by Check, Draft, Express or Postal Money Order, made payable to Noel Perkin, Missionary Secretary, 336 West Pacific St., Springfield, Mo., U. S. A.

S.O.S.

SHORTAGE IN MISSIONARY FUNDS

We regret to report that our missionary funds took an unusual drop during this last month, so that in making up our missionaries' allowances we found that we were something over $3,000.00 short of the amount required. One may well imagine that it has made our hearts ache to have to reduce the allowances to such an extent, and as we send the letters to the mail there is a big question in our minds: "How will the missionaries make ends meet with so small an offering?"

Will you not stand with us in prayer that God may stir the hearts of those who are able to give, that we may make up this shortage?

We feel sure that it is only necessary to let our Pentecostal fellowship know of the need to meet a quick response.

Missionary Secretary.

NOW WORKING IN TRINIDAD

Where to Send Your Papers

A letter from Sisters Ruth Pemberton and Clara Siemens tells us they are no longer in Woodbrook but are now at Diego-Martin, Trinidad, British West Indies, to which address all mail should be sent. They desire to thank all those who have been kindly sending them papers and literature and they will appreciate having other literature sent to them. They write, "We need all the literature we can get to distribute among these darkened souls. Diego-Martin is a Roman Catholic village. We have given out many gospels and papers from time to time; and many, especially the men, are beginning to see light, and thank God some are walking in it. About two weeks ago six converts from Diego-Martin followed the Lord in the waters of baptism. Some have been enduring much persecution but they are going through with God.

"Last week we went to a village some miles away to have an open-air meeting. To our knowledge it is the first one ever held there, and the people were so eager. Half of the village crowd raised their hands for prayer at the close of the meeting, and a number were heard to say aloud, 'We all need prayer. Pray for all of us.' They begged us to come back, and by God's grace we intend to go back next week.

"One young Indian girl from the village of Piarco was baptized two weeks ago. She has been having Sunday school among children of Hindu and Mohammedan parents as they gathered in our little mud wall chapel."



SYRIAN ORPHANS

These little orphans are being cared for and taught the Word of God in the Orphanage at Shweifat, Lebanon, Syria, which is directed by Yumna G. Malick.

A NATIVE'S TRIBUTE

Samuel Jabarethnan, a native worker in India, bears testimony to the deep spiritual and missionary vision of our late Sister M. W. Chapman, who has been called to her higher reward. He says in part: "I was associated with Mrs. Chapman in the Lord's work for about eight years, acting especially as an interpreter in dialects other than the one she spoke. I found Sister Chapman to be a most devoted and spiritual missionary. She stood not just for the Pentecostal experience, but emphasized the need for a deep spiritual, sanctified life in those who have the Pentecostal experience.

Always Wanted Reality

"Sister Chapman was never satisfied with shallow, superficial things, either in a worker, a Christian or an assembly. She demanded reality and set the example in her own life. Her life was marked by a spirit of self-sacrifice, always doing and giving to others, trusting God to make it up in her own life when she had given her all to help some one else.

Much Time in Prayer

"Sister Chapman loved to spend much of her time in prayer. She never allowed the duties or responsibilities of her work to interfere with her prayer life. She labored and groaned in deep intercessory prayer for the souls of men to be saved, and as a result the Lord richly blessed her ministry. We shall miss her very much."

TIBET REPORT

W. E. Simpson

What is the responsibility of the church to the Tibetans? The ranks of the missionaries have been depleted, several have been forced to leave because of the general conditions in China and then some also have laid down their lives. Great gaps have been made in the missionary work. What a weight of care rests upon those that remain. In all of Northeast Tibet there remains at present only one man laboring for the Master. One man that is true, but God is here too and He is just as unwilling that any should perish as He was in the days of the apostles. These gaps should be filled. There is such need of workers here.

Rongwo Raja is still unoccupied and all the immense region at the West of us has never so much as heard that there was a Saviour who died for sinners. Jesus said we should be "witnesses unto the uttermost parts of the earth," and it seems as though Tibet is that "uttermost part." This part of Tibet is truly open to the gospel. I have journeyed far into the interior and have found the doors wide open, all the ancient prejudice against foreigners and the gospel having been broken down. Tibet is willing to receive—are we willing to give?

Those who make God their ally need fear no harm, for He is mightier than all their enemies.

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The Gospel in Foreign Lands

Missionary News

TIBETAN WORK EXPANDS

By W. W. Simpson

Our last journey through Tibet has resulted in the opening of four more mission stations and has added sixteen men and eight women to our list of native workers. It is nothing short of marvelous to see the way the Lord is expanding the work. Of course, the flight of all Protestant missionaries from this region has given us a wonderful opportunity and has resulted in doors of opportunity opening wide to us on every hand. Our remaining on the field while others left, greatly enhanced our influences with all classes of people. While this is true, yet after all, it is the presence and power of the almighty triune God in all our assemblies which causes the great increase.

By the time this report reaches you, we shall have in Tibet 40 assemblies, 6 self-supporting native workers, 64 pastors, preachers and evangelists supported from foreign offerings. In addition to this we support 28 wives of preachers, 71 children of our workers and pay rent on 22 buildings, besides taxes on 10 that we own and interest on 5 that are mortgaged. The remaining three assemblies hold their meetings in homes of the members. Perhaps, you may wonder why there are not a larger number of self-supporting assemblies and preachers in Tibet. It is because the people of Tibet are taxed to their last dollar to support the armies which are kept constantly on the increase by conscription. The young men and boys are nearly all taken forcibly from their homes to serve in the army. This works great hardship on the people for not only is the earning power of the family depleted by the loss of the wage earner, but they must pay a higher tax to support the absent member while in the army. Many of our Christian families have been forced by stark poverty to leave their homes and hide in the mountains and caves because it is utterly impossible for them to pay the military taxes.

In a baptismal service at Loshan recently, I was forced to stand in the cold water while some half dozen candidates for immersion donned the soaking garments of those who had already been baptized because they were too poor to furnish garments of their own. The incessant fighting here has closed the roads to commerce and the cheapest cotton cloth costs unheard of prices. Hundreds of women and girls cannot attend the meetings because their clothing is so ragged they are unable to go out of doors.

Besides the six self-supporting assemblies there are some ten that are organized sufficiently well to become self-supporting immediately if only normally prosperous times could be restored. Yet is it not wonderful that despite such trying circumstances our God is still working, the work increasing, souls being saved and our God still pouring out His Spirit upon the people?

Pray for us that these conditions may soon be alleviated, that our work may be freed from the fetters of poverty-stricken conditions.

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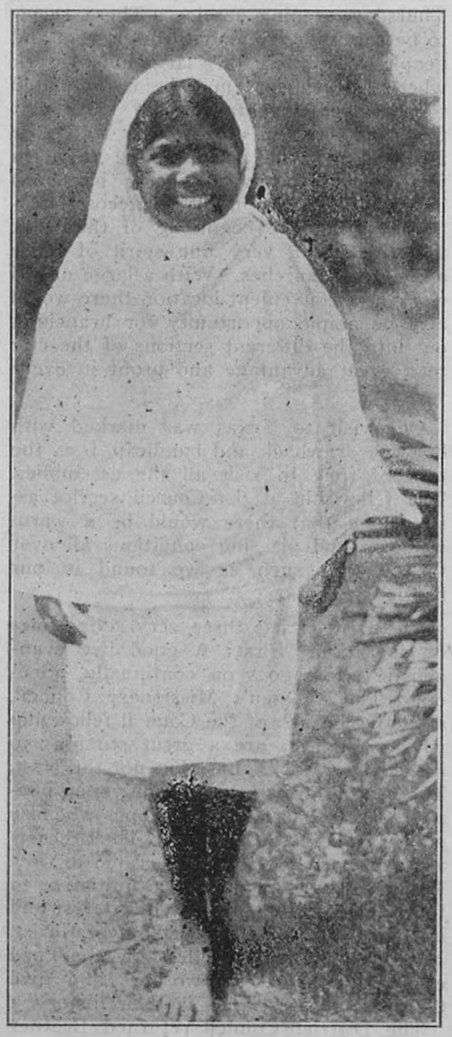

Fruit of the Gospel

This is a picture of one of the little girls who has been rescued from the power of Satan and brought into the fold of the Good Shepherd under the ministry of Brother and Sister J. H. Boyce at Siswa Bazar, India. Let us pray that many other shining gems may be gathered for the Lord from dark India.

FIRE FALLS IN JAFFNA, CEYLON

"Jesus Christ, the same yesterday, today and forever." How wonderful to know that His arm is not shortened that it cannot save, nor His ear heavy that He cannot hear.

We left Colombo, Monday the 20th and reached Jaffna, a distance of over 250 miles, Tuesday noon. We opened a series of revival services immediately that evening with about one hundred present. The interest and attendance increased each night until on the last night people were standing up inside and outside of the building and all of the children were seated on the floor in the front. The second night of the services three came forward to the altar for salvation. The revival break, however, came on the third night. On this night seven surrendered their lives to Christ and many came to be prayed for for the healing of their bodies, and for other blessings including the Baptism in the Holy Spirit. The fourth night saw twelve more at the altar for salvation and many more seeking healing and the deeper work of God. There was also one baptized in the Holy Spirit on this night. We held a tarrying service Saturday morning at which thirty-five came forward to seek the Baptism in the Holy Spirit and two of these came through into the blessed experience. The children of God were broken down before their Lord and many lives were given over in deeper consecration to Him for His service.

Sunday was the crowning day. The Holy Spirit fell like dew, saturating preacher and people alike. There were many real spiritual manifestations. In the afternoon five of the converts were immersed. After the message the candidates for baptism were given an opportunity to testify. Their testimonies were glowing and they were radiantly happy. At the evening service the mission hall was crowded with people who were hungry to hear the Word of God. The Holy Spirit brought messages in tongues and in interpretation pleading with the people to yield their hearts to Him. He said that He would work and no man should hinder. After the message from the Word, an altar call was given and twenty-five came forward to the altar to be saved and crowds came to be prayed for for all manner of diseases and many to seek the Baptism in the Holy Spirit. In all there were forty-five who were saved, three received the Baptism in the Spirit and five baptized in water and many healed. Truly God worked beyond all our anticipation. Much prejudice toward our work was broken down and we are praying that God will continue His blessing at Jaffna where Brother J. J. B. DeSilva, at whose invitation we held this campaign, is laboring.

As soon as a man is satisfied with himself he ceases to grow.

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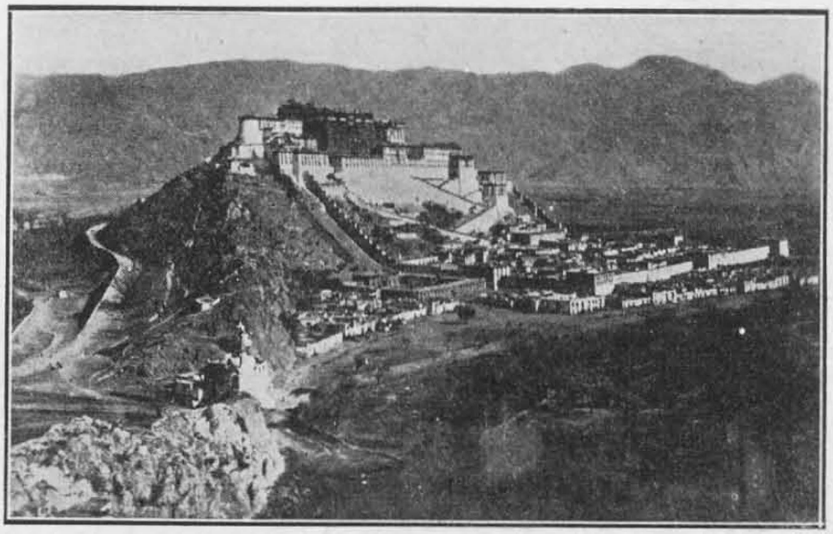
No. 784 Springfield, Mo. February 9, 1929 Price 5c

The Habitation of Cruelty

A Journey in Tibet



Famous Tibetan Robber Stronghold

I have been away among the nomad Tibetans for a little over four months. We left Labrang on June 27th and returned on the last of October. The Tibetan trails are much more dangerous to travelers this past year than they have ever been in my experience. Owing to the Mohammedan rebellion in Kansu this summer neither side attempted any curbing of the Tibetan robbers in the grasslands. But as the protecting arm of the government was relaxed we became increasingly conscious of the protecting hand of our Lord upon us. Only the second day out of Labrang we were fired upon by a band of robbers. The bullets whizzed pretty close striking in the road beside us, but the robbers did not come any nearer. Our hearts were raised to God in thanksgiving for His deliverance. Everywhere we went we heard reports of robberies, thieving, and murders. But truly we felt that verse true, "He shall give His angels charge over thee to keep thee in all thy ways."

On my return I came unexpectedly

(Continued on page 13)

Sympathy

Abiathar had a sad story to tell David about the killing of the "Lord's priests" by Saul, but David allayed his fears and calmed his trembling by assuring him, "Abide thou with me, fear not; for he that seeketh my life seeketh thy life, but with me thou shalt be in safeguard." Companionship with our Lord makes up for any hardship we may pass through. That is what comforted the heart of Paul. He mentions seven things which might separate him from the love of Christ in Romans 8:35, and ten things in Romans 8:38, 39, which might do their best to accomplish this separation, but he is persuaded their purpose will never be accomplished, for that love is a tie that no power on earth or in hell can ever sever.—*Prophetic News.*

HEALED OF PNEUMONIA

Our little daughter, last April, was very sick of pneumonia. She lay in the hospital at Eureka, Calif., and the doctors said they would have to operate that afternoon at four. We wired to the Glad Tidings Mission in San Francisco to Brother Craig. Brother Wells of Eureka was with Brother Craig when he received the message. They prayed and felt that they had the witness that she was healed. Before four o'clock the lung had burst and no operation was called for. —(Mrs.) Alvin G. Syfert, Route 2, Tieton Drive, Yakima, Wash.

I find more joy in living for Jesus, than the possession of the world could yield in a lifetime.—Todd.

A LIVE CHURCH

Pastor Guy H. Rake and wife, Huron, S. D., write: "The Lord called us to take up the work here the first part of last September and He surely has been with us from the very first, for which we praise Him. Our labors began with a week of prayer, followed by a 2 weeks' revival campaign which resulted in several being saved and 4 baptized with the Holy Spirit. Evangelist James Ogden was with us during our first week, but had to leave before the campaign started. God's power was manifested right from the beginning, one brother and a sister being baptized with the Holy Ghost and fire while praying and praising God at home. Several were healed after being anointed and prayed for. A goodly number from other churches are interested and already several such have been filled with the Spirit and are among our best workers. Evangelist E. Elsworth Krogstad, of Albert Lea, Minn., began a 2 weeks' meeting, Dec. 2, which resulted in the salvation of over 20 souls, mostly young men and young women. Now we have a real live group of Christ's Ambassadors, some of whom have been filled with the Spirit and the others are seeking. The revival fires are still burning and sinners are being saved quite regularly. January 3, Evangelist C. C. Beatty, representing Pastor F. J. Lindquist, of Minneapolis, Minn., district superintendent of the North Central District Council, set the assembly in order and the name, Full Gospel Tabernacle of Huron, was adopted. The future looks very promising."

Obedience is the test of love.

THE HABITATION OF CRUELTY

(Continued from Page One)

upon a band of twenty-six robbers armed to the teeth, with sword, spear, matchlock, and modern rifle. They made no move to molest us but just asked me to give them something for good luck, anything would do. I refused and we argued about it quite a long time, but they finally rode off leaving us unharmed. Some of them seemed to recognize me from what they said, although I could not remember the face of a single one of them. To this day I cannot fully understand just why they did not attack us; all I know was that I felt our angel protectors to be very near. Praise God! "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." This ninety-first Psalm has been made true in our experience as never before. Here in western Kansu, literally tens of thousands have fallen through sword, famine, and pestilence, but it has not touched us. That same band of brigands which we met attacked a caravan of a living Tibetan Buddha on that same day, and then later drove off a band of twenty-odd horses belonging to another Tibetan tribe. Why were we, strangers in a strange land, not attacked at all? The Lord brought us through everything safely. "In journeyings often, in perils of rivers, in perils of robbers,—in perils in the wilderness." Hallelujah!

We were able to visit six new tribes where the name of Jesus has never been named. In all of these, as well as in many where we have preached the gospel before, we were hospitably received. In spite of the increased danger of traveling, the door is opening wider in northeast Tibet. Many listened with interest to the gospel story told to them for the first time. The independent Goloks, by some reputed to be the wildest tribes in all Tibet, received us with marked signs of hospitality. We received many tokens of kindness from them. A great many Gospels and tracts were also distributed. There are some tribes of the Goloks which we have not been able to visit yet, but if the Lord tarries we hope to be able to reach them next year. There is still an enormous amount of territory to be occupied in Jesus' Name.

On our return trip we stopped for a few days near Raja, a large monastery with about eight hundred priests, about nine days' journey west of Labrang on the Yellow River. Two years ago the head of the monastery gave me a large plot of land in a good situation there to build a mission station. I had hoped that reinforcements would be arriving soon so that we could occupy that place, which is the best center for missionaries in all the regions to the west. But still we seem to wait in vain for help. Some friends of mine asked when we were coming to live there, and all I could reply was that we had not enough men yet.

It is to a torn and suffering province that we have returned this time. Kansu is passing through the hardest time in sixty years. The awful horrors of the Moslem rebellion are not over yet as we hoped they would be. The Mohanunedans seem to know no mercy, no human feelings. We hear that they massacred practically every man, woman, and child in a city of some fifty or sixty thousand inhabitants. The center of the uprising and the region that has suffered the most is Hochow, sixty-odd miles from Labrang. Thousands have been ruthlessly butchered, tens of thousands killed in battles and practically the whole Chinese population of the country rendered homeless. There are about a thousand refugees here in Labrang alone, which is a very small fraction indeed. The crops have been nearly a total failure all over the province, and famine stares millions in the face. The price of food has never been so high. In many places it is unobtainable for love or money. In addition to this Hochow has been swept by a fatal epidemic that has taken a huge toll of lives. What the end will be God only knows. Our hearts go out for the sufferings of all these people. We try to help as we can, but what can we do among such stupendous needs? May God lay this condition upon many in the homeland who will be willing to give of their bounty to allay the sufferings of those less fortunate. Oh, pray that God will have mercy on these poor people out here. Do not forget that they are also among those for whom Christ died.

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"But the word of our God shall stand for ever"—Isa. 40.8

WANTED.—To buy used folding organ in good condition.—J. D. Courtney, 4008—8th St., Meridian, Miss.

FOR SALE.—Round tent, 35x40, in good condition. Price $125.00.—Carl Culp, R. 4, Box 116, Seneca, Mo.

WANTED.—A place to work by the month—a home where family prayer is held. Can furnish good references.—Jacob Cummings, Latty, Ohio.

NOTICE.—Evangelist Vincent B. Alexander's address is changed from Jackson, Tenn., to R. 3, Box 216, Porterville, Calif.

NOTICE.—Brother and Sister A. G. Voight have taken the pastorate at Pleasant Grove camp grounds, and may be addressed, R. 3, Plant City, Fla.

OPEN FOR CALLS

EVANGELISTIC.—Sister Maud Anderson, R. 6, Corsicana, Tex.

EVANGELISTIC.—R. Hetzel, 604 Chestnut St., Lufkin, Tex.

EVANGELISTIC.—In fellowship with the Oklahoma District Council. Those desiring my help may address me at Rocky, Okla.—Alvin Walls.

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The Gospel in Foreign Lands

QUALIFICATIONS FOR MISSIONARY SERVICE

(Continued from last week)

4. A REALIZATION THAT IF GOD CALLS TO A CERTAIN WORK HE ALSO EQUIPS FOR THAT PARTICULAR SERVICE

Not necessarily every one who wants to preach is called of God to do so. The Word warns us of some whose consciences are perverted and yet they desire "to be teachers of the law, understanding neither what they say, nor whereof they affirm." 1 Tim. 1:7. There are others of whom the Scripture says, "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied." Jer. 23:21. The prophet Isaiah first had his lips touched with the live coal from off the altar of God before he was commissioned to go and preach to the people. Before the Apostle Paul set out on his missionary journeys with the approval of the church, he had manifested the grace and anointing of God upon him when preaching Christ, first to the people of Jerusalem. David, although not man's choice as a leader, yet, as the called of God, proved to Israel his power when overcoming the giant.

J. G. Paton was first a missionary to the people in the slums of Glasgow before becoming the apostle of the New Hebrides. Mary Slessor worked among the toughs of Dundee before trying to minister to the savages of Calabar. James Evans, "The apostle of the North," was equally successful in winning the white man to the gospel as he was the Indians to whom God called him. Chas. Logan was first a blessing to America before he carried his message to Japan.

What advice, therefore, can we give to missionary candidates so that they may know whether they are called to foreign service or not? In the words of the Scripture we would recommend such to "make full proof of thy ministry" in the homeland, and without doubt, if God is calling to other parts, your having proved yourself as a soul winner in your own land will give the church confidence in extending you its support and prayer for foreign service. "A man's gift maketh room for him."

5. NOT ALL ARE CALLED TO FOREIGN SERVICE, BUT THE PLACE WHERE THERE IS THE GREATEST NEED SHOULD MERIT OUR MOST PRAYERFUL CONSIDERATION.

Knowledge always preceeds faith and action. "Faith cometh by hearing," and as we hear we are in a position to practice what we have heard. Jesus said, "The field is the world," and undoubtedly many lands are in darkness to-day because we have not taken the trouble to find out the needs. Missionaries will often go to places which, although in need, yet are perhaps not in as great need as are other localities of which they have not known. They choose their location because of the appeal of some returned missionary and not after a careful consideration of the field as a whole. Our ignorance of conditions, when knowledge is within our reach, is no excuse for ignorantly and unwisely responding to the call.

There are many districts in Africa, China, India, Japan, and South America without any missionary at all. The ratio of missionaries of all denominations to every million people is as follows:

Trans-Caucasia	less than one
Mesopotamia	4
Arabia	6
China	15
Malaysia and E. Indies	15
India	18
Persia	18
Japan	21
Turkey & Asia including Kurdistan	27
Cyprus	32
Africa	43
Syria	72
West Indies	98
Palestine & Trans-Jordan	211
Oceania	641

Some one may ask: How does America compare with the figures given? I regret that we do not have accurate figures before us as to the number of ministers to every million of population, but understand that to every four people in this country there is one who bears the name of Christ. Yet there are still large fields in this favored land where the gospel is comparatively unknown. That being so, in spite of the figures quoted, how tremendous must be the needs of other lands where the Christian community and number of preachers cannot be compared with that of America. Discovery and scientific invention have rolled aside the curtains in every land and mechanical means of transportation have developed so fast that only a few weeks' time is required to encircle the globe. Our libraries provide opportunity for us to know of conditions in foreign lands as well as in our own, so that we are without excuse. Jesus did not stop in one or two isolated places to enjoy the companionship of those who had accepted His message. The burning desire to save others constrained Him to reach out unceasingly to the untouched regions. "I must preach . . . to other cities also, for therefore am I sent." Luke 4:43.

If, before making the final choice of any field, we would carefully and prayerfully consider the needs of every land, recognizing our field as the world we are persuaded that more of the dark places of the earth would receive the light.—Missionary Secretary.

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A CALL FROM THE TIBETAN BORDER

W. E. Simpson

It is sowing time in Tibet. The rocky, sterile patches of earth around Labrang have been sown with barley, oats, peas, a very little wheat, and mustard seed for oil. The soil is still gray and drab, no blade of green is to be seen. But what will it be like when the months roll around to harvest time in September? Even so in a wider, more stony and unproductive field are the precious seeds of His Word being sown—to a family of nomads here, a shepherd boy there, to a gorgeously robed living Buddha, or again to a lonely hermit in a tiny black tent far from other human beings. Sometimes a small group gathers around our camp fire and listen for the first time to the gospel story, or perhaps we use the conversational method as we ride along with a guide or traveling companion. It is difficult and unpromising sowing, but in the great harvest time who shall say what the harvest will be?

We need your prayers; fervent, interceding, persevering, prevailing prayer. I believe it is that that holds me up in many an hour of failure and discouragement, and protects me through many dangerous circumstances. And I believe it is that that will finally break down all walls of opposition and open the flood gates of mercy.

And oh, we need your help as much as ever a man from Macedonia needed the great apostle's. Our cry to-day is, "Come over and help us." We are able to touch but the fringe of the great territory open before us. Thank God the doors are open in northeast Tibet or Kokonor, but where are the volunteers to enter them? We have been able to preach Christ for the first time in several scores of tribes, villages, and monasteries, and give out thousands of Scripture portions and tracts, but what does it amount to? We need men to definitely occupy each of several important centers and do more intensive evangelizing of the whole district. And beyond and ever westward stretches the vast hinterland of Tibet: range behind range, valley beyond valley, here a stupendous snow-capped peak from twenty to twenty-eight thousand feed in altitude, there a broad grassy plateau dotted with the black tents and yak herds of the nomads; occasionally a lower gorge with some stone huts and a few stony barley fields, or maybe an opulent lamasery with its gold-roofed temples and throngs of red-robed priests; sometimes a fairly populous district with villages and trading centers, and again a howling wilderness given over entirely to wild animals—for six to ten months you could travel westward to the borders of far Kashmir before you would come in contact with a single preacher of the gospel. Are we idle in the face of such needs?

A great district to the south of us was at one time open to the missionary, but God's people failed to enter the open doors and now they have swung shut again. Are we going to allow the same thing to happen here in northeast Tibet? Now is the accepted time.

In a difficult and dangerous position when an army is fighting, when the call for volunteers is sounded for a particularly perilous task, what scores of people fearlessly offer their lives. But in the matter of life and death when a whole race is in danger

of perishing and Christ Himself with outstretched blood-stained hands is calling, is there no one who will volunteer? Is there no one who will gladly and willingly answer, "Here am I, send me"? I do not wish to minimize the difficulties and hardships of this field, but are such things enough to deter when Jesus Himself is calling us? Oh, who will obey God's call and present himself a living sacrifice to God for Tibet?

PRAYER REQUESTS

Miss Emily DeGroat, who is laboring in the interior of Liberia, has asked us to pray with her that means might be forthcoming to build a plank house for herself and coworker to live in. They are at present staying in a mud house which she built very largely with her own hands, and the dampness of it is beginning to have its effect upon our sisters. About $400 would build the proper kind of house. Let us unite in prayer that these funds may be forthcoming.

Mr. and Mrs. Personeus of Alaska ask special prayer that God may pour out His Spirit upon the work in Juneau, Alaska.

Pray for the work in Purulia, India, that $300 may be provided to erect a proper house for native workers.

Brother Saul Benjamin asks prayer for a Bible class just started in EsSalt, Trans-Jordan.

Pray for new missionaries who are studying the language.

Pray for young men and a married couple needed in the Kansu field.

Pray for a new station opened at Trujillo, Peru.

Sister Dithridge of Japan asks that we might unite with her in prayer that portable organs might be supplied for outstations and additional funds for furtherance of the work.

Pray God may raise up qualified native evangelists in South Africa.

Pray very especially for our missionaries in Western China. War, bandits, famine, and disease are endangering their lives continually.

Pray that a bicycle be secured for Sister Mary Marsh of Congo. Brother Leader writes:

"We must commend to you the work of our Sister Marsh. She is daily tramping the near-by villages with the gospel message, wading streams, through mud and in the hot sun, going from door to door. Some of these paths are suitable for a bicycle, and I am sure if the *Evangel* readers knew of her tireless efforts and the blessing a bicycle would be in conserving her strength, they would rally to her aid. A matter of $50.00 would buy her a bicycle here and I know of no better investment for God than this. One of our native evangelists is assisting her in this work and he sums up the matter by saying, 'The hearts of the people are now melting and they will surely believe as they hear the Word.' He is delighted that Miss Marsh has this work."

BLESSING IN LIKIANG, S. W. CHINA

A. Andrews

The picture on this page is of a Ho-Shang, or Buddhist priest, who has been coming to our meetings since we returned to Likiang. He attends our Saturday evening and Sunday morning prayer meetings. He desires salvation but the enemy holds him back. Truly he is seeking after the living God. I promised that if he were in earnest about his soul to come to the Gospel Hall at 10 o'clock on Monday morning. I would ask my friends to join us in prayer for his salvation. Accordingly he came. *Who will dare claim him for God.*

It has been a great delight to spread the gospel in many of the villages around Likiang, and many people have expressed their desire to have a mission hall in their villages. We are very sorry that this work cannot continue, but the rainy season has hindered us. Still we believe that there has been some good results and some have been moved about their soul's salvation and we are earnestly looking forward to the time when we shall be able to resume our village work better equipped than we have been this past season. Our pressing need is a suitable tent, storms hinder us, and it is not easy to control a vast crowd on the public square.



Buddhist Priest Who Is Seeking Light. Pray for Him.

During the past month some 16 days have been devoted to special meetings. Further, some of our workers have received from the Lord some precious anointings. Since our return to Likiang, 9 precious souls have passed from death unto life, souls who have wept their way from sin unto salvation. We are fully aware that this is a very small number and that it cannot be compared with the blessings you have received at home; but when we look into the pit from whence these poor souls have been hewn, or digged; we may well rejoice in God their Saviour. Two of these used to be employed in making false silver used in worship to the idols. They have now given that up and have promised to give the large stone they used to beat the lead out on towards building the church.

Likiang is noted for its sin and wickedness among the women and from afar the Likiang women have a very bad name. Yet one who we might say is one of the worst characters in the place has been saved. This woman had a real touch from the Lord that broke her heart and with much weeping she confessed her sins to her Saviour. It makes us feel happy when we see such contrition. One cannot do enough for them and cannot help loving them as they weep before the throne. Every barrier is broken down and it is easy to weep with them, and to work as well, and we have the unity of the Spirit in the bond of peace. The enemy is crushed out as the Lord has His way.

Perhaps the most impressive service ever held in Likiang was the baptism about a fortnight ago of 18 Christians. No doubt, as each member was plunged beneath the water the onlookers would ask themselves, "What mean ye by this service?" Such a service was unknown to them. The Christians were in earnest to show forth the Lord's death. One old lady almost 80 years of age bravely followed. The Lord must have been pleased with this service for the following morning a young man came to the gospel hall to inquire the way of salvation. He himself, did not witness the immersions, but had heard about it, also another young man came here yesterday and confessed Christ as Saviour and I believe he will follow on to know the Lord. Further we have not heard one word against this service, rather on the other hand, praise has been offered up to the Lord from it. If we will dare and do for the Lord He will see to the rest, and after all, we are only following what He has commanded us. The Lord is working and He is gathering out a people to serve and reign with Him in the glory from far away Likiang.

The Sunday school and the Thursday evening children's meetings are still going strong and being blessed. A good host to manage.

Your old post cards are urgently needed all the time. We need at least 200 a week to keep on if we are to give every child a card. Send these marked "printed matter" addressed to Mrs. Anna Andrews, Fuh In T'ang, Likiang Hsien, Yunnan Province, S. W. China.

PAYMENT ON CAIRO BUILDING DUE

Brother C. W. Doney has written reminding us that a payment on his new school building is due October first so that any of the friends who are interested in this work and able to help meet the need should send their offering in without delay.

We are sure our Brother and Sister Doney will deeply appreciate any assistance given them and it will help to lift a considerable burden from their shoulders.

REMARKABLE HEALINGS

Brother Raymond F. Wiseman, Munford, Tenn., writes: "Just closed a two weeks' meeting at Rialto, Tenn., conducted by Evangelist Robert H. Delancey and myself, assistant, later joined by Ernest B. Carter, all of Munford, Tenn. About 20 were saved, 10 filled with the Holy Spirit and several were wonderfully healed. One woman, Mrs. Ellison Gray of Covington, Tenn., was raised in answer to prayer after the doctors had given her up. She was out testifying for the Lord before the meeting closed. Another remarkable case was that of a young lady who was healed of a large goiter and of appendicitis. A few days later she was saved and filled with the Holy Ghost. Anyone desiring to communicate with either of these sisters can reach them by writing to Covington, Tenn., Route No. 4."

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The Kansu-Tibetan Border Field

By Louise M. Chenoweth

The Location

The Pentecostal work in Northwest China is located largely in the Chinese province of Kansu. It may also be said to include the adjoining Tibetan province of Kokonor, which has recently come under the military rule of the Chinese.

Kansu is the most northwestern of the original eighteen provinces of China. It is bordered on the north by Mongolia, on the west by Tibet and Chinese Turkestan, on the south by Szechwan Province, and on the east by Shensi. Among the provinces of China, Kansu ranks third in size, but its popuation is relatively small, being estimated at eleven millions.

Kokonor is the most northern of the five provinces of Tibet, and the only one at present open to the preaching of the gospel. It must be remembered, in examining maps of Kansu and Kokonor, that a great proportion of the border towns, which are included in Kansu for political reasons, are preponderantly Tibetan, with a Tibetan population and, until recently, under Tibetan control.

Outstanding Characteristics

Kansu is in the main, a rough mountainous country. As one approaches the Tibetan border from the east, the roads become more and more impassable, and the mountain ranges tower higher and higher. Consequently the climate of Kansu is for the most part cool and dry, becoming exceedingly cold during the winter months, and exhibiting much less variability than is found in lower altitudes. Normally there is enough rainfall during the spring and summer to produce a good growth of cool-weather crops, but what is generally known as "the rainy season" is not found in Kansu. This part of the country does not produce rice, except in the most southern part. Wheat, barley, rye, oats, and millet are the chief crops.

The people of Kansu are generally more hardy, as well as of a larger physical type, than the Chinese of South and Central China. They are more primitive, being almost entirely untouched by Western civilization. There is very little progress along educational lines, and by far the greater portion are simple country people who ask nothing more from life than that they be allowed to live in peace, and raise their season's crops successfully, without too much interference from the government, in the form of taxes and compulsory service. They are kind, hospitable, and not easily stirred into mobs, either for political or religious reasons. Their worship is a blend of the three religions of China, Confucianism, Buddhism, and Taoism. There is also quite a large sprinkling of Mohammedans who have come into the country from Chinese Turkestan.

There are no railroads in Kansu, only one telegraph line, and of course no electricity or other modern conveniences. Recently the government has undertaken the construction of motor roads, but as it generally takes a long time for the Chinese to complete any project, no one can say how soon these roads will become effective.

The Tibetans of Kokonor are a different people from the Chinese, having a language and customs of their own. They are largely nomads, raising great flocks of sheep and cattle. In contrast to the Chinese, the Tibetans are altogether Buddhist, that religion not only governing them spiritually but socially and politically as well. They are warlike and barbarous, and the high plateaus and mountain ranges of Tibet are infested with robbers, making missionary work, which must be largely itinerary in character because of the nomadic habits of the people, very dangerous at times.

Pentecostal Work in Kansu

The evangelization of Kansu was the first undertaken by two Protestant missionary societies, during the latter part of the nineteenth century. The Pentecostal work in Kansu began as an outgrowth from these societies, due to the outpouring of the Spirit with supernatural manifestations in the winter in 1911-12. Pentecostal assemblies were first formed in 1928, and from then on the work has grown until it now covers approximately one third of the whole territory of Kansu, and has a membership of several thousand Chinese Christians.

The character of the Pentecostal work in Kansu has from the beginning been that of an endeavor, on the part of all concerned to conform as far as possible to apostolic teachings and methods. The missionaries expect the working of the Spirit in supernatural power to accompany the preaching of the Word, and have found the results of this faith most unusual and gratifying. Due to the remoteness of Kansu from the rest of China, the missionary force on the field has at no time been proportionate to the size of the work, or to the magnitude of the opportunity, and largely because of this lack, the native church has developed a strong force of well-trained, Spirit-filled Chinese preachers, pastors, evangelists and teachers. From the beginning of the work an effort has been made, to develop the work along lines of self-support, and self-government, and the native preachers have been taught to depend on God more and less on the help of the Missionary. There have been difficulties in this course, and many serious problems, but the attitude of the Chinese Churches during the recent Nationalist uprisings, has amply repaid the missionaries for their efforts along this line, as well as indicating that in their pursuance of it they were under the guidance of the Spirit. While there is much more progress to be made, especially in the matter of self-support, the blessing of God is resting in a marked manner on the churches of Kansu, and confidence is felt that whatever should happen in China's political affairs, the Pentecostal work will stand the test.

Needs and Opportunities

Far from being content with the attainments and scope of the work in Kansu, those in touch with it realize that only the edges of our great opportunities have been met. Such is the mighty working of the Spirit of God, that there seems no limit to what may be accomplished if we keep pace with the plan of God. In this the work needs the understanding and cooperation of the Assemblies of God in America. There is need for more missionaries,—for missionaries to be leaders in evangelism, of missionaries prepared to undertake the difficult task of training native preachers, of missionaries who are unafraid of hardships, danger, and loneliness and, above all, missionaries who can show toward the Chinese people the Spirit of Him who "came not to be ministered unto, but to minister, and to give His life." All the yet untouched sections of Kansu call us; all the desert wastes of Chinese Turkestan, all the mountain camps of Kokonor, all the souls of these men still groping in darkness, challenge us to give of our best, to sacrifice and to suffer, that God's undying purpose to bring the message of salvation to the "uttermost parts of the earth" shall not be thwarted, but shall reach its blessed fulfillment through the humble but yielded instruments that He desires us to be.

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∴ The Gospel in Foreign Lands ∴

A Call From the Tibetan Border

W. E. Simpson

I returned from a trip to the northwest a few days ago. Two of my Chinese helpers and I went this time to hold meetings in several places where we have work. The Lord blessed in the different places and there were nine people who professed faith in the Lord and two who received the Spirit according to the Bible pattern.

I also visited Brother Plymire in Tangar while I was out and attended the annual fair at the Kumbum monastery together with him, Sister Plymire, and Sister Weidman. We were able to preach the gospel to Chinese, Tibetans, and Mongals who attended, as well as distribute a large amount of Christian literature.

When I returned there were two letters from my father waiting for me, which told just a little of the frightful time they passed through during the latest raids of the Moslem bandits and the almost equally nerve racking occupation of the district by government troops. The bandits on their return passed within about twenty miles of this place, but we were mercifully spared another visitation from them. Owing to the terrible things my parents have passed through, and the awful nervous, physical, and mental strain that they have been under, they seem to see nothing else to do but to start out for furlough. As I see it unless they have a good rest and change there seems to be no possibility of avoiding a nervous breakdown. My father has an iron constitution and the things he has done for the Lord and the hardships he has been through are tremendous. Holding conventions all over North China, traveling thousands of miles over all kinds of roads and in every kind of weather, by horseback and cart and on foot, caring for and supervising fifty or sixty workers and almost as many assemblies in a territory approximately thirty thousand square miles in extent, teaching Bible school for seven or eight hours a day, preaching sometimes forty hours a week, caring for three and four hundred waifs who would otherwise starve to death, doing these things and more for twelve years without vacation or intermission. And even then he might have stood it if it had not been for this past two years of war, famine, and pestilence. When your whole soul is thrown into a work, when you love

All offerings for Foreign Missions and for expenses of conducting the Missionary Department, should be sent by Check, Draft, Express or Postal Money Order, made payable to Noel Perkin, Missionary Secretary, 336 West Pacific St., Springfield, Mo., U. S. A.

the people as your own self, when you have lived with them and become one of them for upwards of forty years, then is it an easy thing to see almost half of the population swept away before your eyes? To see people massacred in a wholesale way, the roads and fields littered with ghastly corpses, whole districts depopulated and turned into wildernesses; the town where you spent half a lifetime wiped out, leaving but a heap of charred ruins; to see pillage, torture, and slaughter going on before your very eyes; to watch thousands of people homeless and destitute, shriveling up and dying the slow death of starvation, while your own hands are powerless to help; to see those you have snatched from the clutches of famine taken from you by deadly fevers; to be in constant danger of life and honor—I say, do you wonder if after passing through all this and more besides, a person does feel the need of a furlough and rest? In spit of the splendid physical strength and courage my father had, the awful strain he has been under has told upon him terribly. He is no longer young but sixty years' old. If it were not for the sustaining power of God, a nervous breakdown long ago would have been the least you could have expected. It is a wonder one does not go out of his mind under these circumstances. So in spite of the fact that the work needs him terribly and there seems to be no one who can step in his room, still I can feel free to urge him to stay on no longer. Even the Chinese who can hardly give him up at all realize that if he would be spared to work for the Lord at all, it is imperative that he should have a time in which to rest and recuperate. God knows how bitter a struggle there is in my own heart when he who has been far more to me than earthly father has to leave me all alone, but God will give me strength to stand it. Tomorrow I leave for Nimebow to bid him good-bye and make some final arrangements about the work. It is with an aching heart I go, but God's will be done.

Then since I returned from Tangar I have received a letter from Brother Plymire stating that he has just had another serious heart attack. He has had them off and on for quite a while now and I suppose he has already written you about them. When I was up there he was very weak in body and was just able to be up and about. Since this latest attack it seems that the only thing for them to do is to go home and take a much needed rest. Sister Weidman very courageously offered to stay alone in Tangar, but it would be out of the question to leave a lone single lady in such an isolated place as Tangar especially during these troublous times. After I return from Minchow, if there is still time, it will be necessary for me to visit Tangar again before the Plymires go.

After that I will be all alone on the field. True, Minchow is one hundred and forty miles southeast and Tangar two hundred miles to the northwest, and I always have been more or less alone, but still there is a tremendous amount of moral support when you know you have fellow workers upon whom you may depend in a crisis and whom you may visit for times of refreshment and fellowship once or twice a year. I too have felt the nervous strain, and seen the dying agonies of the people these last two years. I too, have been twelve years up here without rest or change. I long to see the children of God in America and tell them about the needs of Tibet, but then I am younger and physically stronger. I have no one depending upon me so, very clearly, it is my duty to stay on.

Oh, for some one to "come over and help us" at this time! How our hearts long for human sympathy and aid! God has been and is very near unto us and we believe His hand will hold ours through it all, but it is only natural that we should yearn for fellowship from our own people also. So many times we have heard rumors of help coming but each time we have been disappointed.

From what I have just written it certainly is not an inviting field from the natural point of view. In fact, it is difficult to imagine one where there are more obstacles, more hardships, more difficulties, more sore trials of faith; one harder to reach and more isolated. I would not try to tone down any of the hard things in order to gain a single recruit. The thing that surprises me is that there really seems no longer to be men who are willing to

"endure hardness as a good soldier." Is it really a fact that all our courage fails when confronted by rugged realities that take us away from automobiles, electricity, steam heat, and hot and cold water? God called the Pentecostal people out to be wholly separated to Him whate'er the cost, but have we really so far lost the vision that we can look placidly on at the spectacle of millions perishing in darkness and a whole nation without the gospel because to obey God's voice and carry salvation to them would tax our manhood, our faith, and our security? Truly many times I think the world puts us to shame when it comes to willingness to endure hardships. When General Allenby crossed the Jordan river, although about a score of men were shot in the attempt, there were still many more eager to volunteer to swim the swollen river with a rope to get the first pontoon bridge across. When Commander Byrd wants to see what is on the bleak and frozen wastes of the Antarctic regions, there are multitudes from which to select his crew and companions. But when Jesus Christ wants to send the gospel to perishing millions in the darkness of Kansu and Tibet, we draw back in fear. What is the matter with us? Oh yes, you say, but there is fighting and banditry on the road. So there is sometimes, but also there are many times when the road is open, and there are many roads. Russian fur traders go and come between here and the coast at will. "Where there's a will, there's a way" is an excellent adage, and you may be sure when it is His will He will surely open the way.

SPECIAL NEEDS FOR PRAYER

Two hundred dollars is urgently needed to repair the roof at the Bettiah station before the rains begin. —Anna Tomaseck.

Miss Ruth Cook asks that we pray that the people in Manchuria be moved upon by the Holy Spirit to take the final step and openly acknowledge the Lord as their Saviour. They seem to come to a certain point and then hang back.

Miss Alice Stewart is asking for a folding organ for the services at their station in Tong Yong, China.

Pray for the Bible school at Ta Chang, China, where young men are trained for the work of the ministry.

Pray for the Sanwui District, South China, which has just recently been opened up by our missionaries. There is a population of 100,000 in this district. God has already been giving some fruit in that ten have recently been baptized with the Holy Spirit and hundreds are attending the special services. Pray for the tabernacle that is wanted in Canton, and for the coming conferences in China.

Miss Anna Bukczynska writes that she is in need of a folding organ for the work. This could be purchased for $50-$60 and would be an excellent investment for the gospel cause in Poland.

Funds are needed to furnish tent equipment in South China.

Miss Bella Militscher asks that the Sunday schools save their cards and send them to her for distribution among the Chinese children.

Report from El Salvador

Ralph Williams



A small group of believers on one of the coffee ranches not far from Santa Ana, El Salvador, with their place of worship in the back of the picture.

God is blessing the work in El Salvador. An assembly that a few months ago was a small group in a private house now holds its services in a good sized hall with at least sixty brethren. Here also the pastor has started a day school for the children with surprisingly good results. Just a few days ago news was received from the capital that the brethren there have recommended services and are very much animated.

As yet we have been unable to visit Guatamala, but there are at least two points in that territory that are calling for workers, one very close to the capital city and in both of these there is a group of believers. The hunger for the Word in all parts is a literal fact.

We have in view the establishing of a good church here in Santa Ana and also in San Salvador. In Santa Ana the meetings are well attended and the work is beginning to grow. Souls are saved almost every week. However, the owner of the hall has asked for it which will mean the renting of another. We were fortunate in getting this one for $10.00 only.

As soon as we can get our Bible study course out of hand we shall be out in the field again holding campaigns. Every place already visited, and those not yet visited, are asking for us to come and our hearts are just hungry to see God's blessing poured out richer and fuller over all the work and in our own lives and ministry.

We need prayer for ourselves and for the work. Sometimes an overwhelming spiritual freshness fills us that can be nothing less than an answer to prayer by some earnest believer, for those taking the gospel of life to the enemy's territory.

News Items

Miss Yumna G. Malick of Syria wishes to thank the many friends who have ministered to her during her furlough. She sailed May 3rd with a party of new missionaries whom God has raised up to help our sister in the work in Syria.

Mr. and Mrs. J. W. Nilsen write under date of April 7th: "We arrived safely at Betongwe (Belgian Congo), March 12th. Our hearts are full of praise and thanks to the Lord for His protecting care over us all along the way. We all kept well in body throughout the trip. These days are busy ones for us. We are studying the language and also making a few pieces of furniture. Have also been repairing our mud house a little.

"We feel the touch of God upon our souls! How thankful we are to the Lord for the wonderful way He supplied our every need so that we have been able to come out here and help spread the gospel message to these natives. Brother and Sister Johnson are at Aba at the present time. They expect to be gone about two months. They are taking a much needed rest. Sister Mary Marsh from Gombari station is with us and has charge of the school work and church services. Two were gloriously saved in yesterday's services. Praise the Lord! The showers of blessing are falling in our midst."

We regret to report that Miss Pearl Lovesy, missionary to Syria, is very ill in Beirout and in urgent need of prayer.

A cable has been received dated June 2nd advising us of the arrival of Mr. and Mrs. Plymire and Miss Elizabeth V Veidmanat Shanghai. They hope to sail for the United States June 22nd. Mr. Plymire has been very ill and asks the prayers of God's people.

WANTED—25,000 people who will send $1.00 each month for our missionaries.

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From the Lands of Darkness and Death

WE HAVE been waiting for a number of months for tidings from Mr. and Mrs. W. W. Simpson, Minchow, West China; in the midst of the bandit-infested country and Minchow invaded by Mohammedan hordes, the lives of our missionaries have often been in peril, but God has kept them, and miraculously preserved their lives. We have now received a letter from Mrs. Simpson in which she writes that the strain of living amidst war and plunder has so unnerved them that they have not been able to write. Our readers will be interested in her letter of Aug. 12th, written from Chungking, Szechwan Province:

"The horrors we passed through in Kansu and the responsibilities weighing upon us have been almost too much for us both, and it is a wonder that we did not go under. But God has kept us and now we find ourselves here somewhat rested but still so weary that it is difficult to do much.

"It would require volumes to tell you all that we have passed through. The long wearisome journey from Minchow to Chungking, eleven days by horseback and fourteen days by Chinese junk, with twelve days' delay here and there in dirty Chinese homes or inns and sometimes on the junk—thirty-seven days in all—was a great strain upon us. Our little Alberta, just four, rode a colt all of those eleven days, and wee Lorena, not yet three, rode a donkey, sometimes thirty miles in one day. We had to carry baby Gladys. The roads were well-nigh impassable—just the narrowest, rockiest footpaths along the sides of great, high mountains above a rushing river! But we reached here safely without an accident; it was only God who brought us through.

"But even when we reached Chungking and were nicely settled in our bungalow in the hills we found that our troubles were not yet over. One night about 2 a. m. we were rudely awakened by armed robbers who broke into our house and robbed us of all that was valuable, and then bound my husband and led him away. I wonder if you can imagine my feelings as I sat in bed and watched it all. When they bound Mr. Simpson I could stand it no longer. I rushed to his side and fell on my knees before them, begging them to have mercy upon him for the sake of the children who were then all screaming with fright. Here God intervened, for they tied him to a tree near the house and then left without further harming him. How happy we all were when he returned to us safely and uninjured, except for a nasty bruise on the arm from a heavy blow by one of the men.

"As soon as the robbery became known, the foreign community immediately came to our help (unknown to us) and gave us a large offering which fully covered all our losses, including those of the Chinese. At least two of the robbers have been caught and are in jail.

"Another ordeal came a few days later when Mr. Simpson got his teeth extracted. While he was under the chloroform one of the teeth broke completely off and the shock was so great that his heart stopped beating and he ceased to breathe. The doctors immediately lowered his head to the floor and used artificial respiration so that he was restored to life. It was not God's time yet that he should go. But he was so weak and weary that it is taking him a long time to recuperate and he weighs only 125 lbs. now. But we are rejoicing for word has just been received that we can go on furlough, which we feel is God's will for us. We hope to sail from Shanghai about Oct. 1st. A letter will be mailed in Shanghai telling of all that we passed through in Minchow. Pray for our little famine children during our absence, that God will protect them and supply their needs. Just think! at the present rate of exchange $1 U. S. currency will support a child a whole month, both food and clothing. It sounds impossible but it is true, and we hope those who can will take advantage of this opportunity to invest in little lives for God in China."

When the Enemy Invaded

Since receiving the above a long letter has come from Bro. Simpson giving a story of pillage and bloodshed, and how they were kept during sixteen awful days. "At the close of November, 1929, at a Convention in Chingsan, the Spirit of God spoke through two persons in separate rooms warning of grave danger soon to come to Minchow, and stating that because Minchow was as wicked as Sodom it would be destroyed on the 7th of the First Month by armies approaching by three different roads, Tibetans among them, and because of unrepented sin among them our famine children would be in the destruction. Mohammedans were coming, General Wang would be bound, led out and killed. Our buildings would be burned and the grain we had stored would be food for the armies.

"Those who heard the message were heartbroken and wept before the Lord, interceding with Him to spare the Homes and the children.

Many prayed all night for mercy to be shown us, and the next morning they got the word that God had heard and would mitigate the danger. Some days later an old woman serving in one of the Homes said by the Spirit that it was only 26 days more till the time of the gravest danger. We found it would bring us exactly to Jan. 7th. The Chinese pastor and I decided it would be impossible to move our store of food to another place and then remove 300 people, mostly helpless children, in zero weather. We recalled Abraham's prayer for Sodom and that God would have spared that wicked city if only ten righteous people were found in it, and also how He spared Nineveh. So we arranged to have special daily meetings for confessing sin and crying to God for mercy. These continued until Dec. 23rd, when the Mohammedans came and took possession of our buildings and all meetings ceased. It was beautiful to see 300 children with streaming eyes crying for mercy. When sins had been confessed and cleansed away the Spirit fell in Pentecostal power.

"On Dec. 23rd long lines of well-armed, splendidly mounted cavalry came riding through the snow, taking possession of every house outside the city, for Gen. Wang, the Chinese commander, had ordered the gates closed. They struck terror to every individual who saw them, 30,000 cruel, conscienceless, haughty Mohammedans, hardened in crime and rebellion and embittered against the Chinese. The second in command came into our court and told our Chinese pastor to receive the commander-in-chief. I tried to reason with him but he insultingly said he had already killed many foreigners who had resisted him, so there was nothing to do but welcome the General, who came with bodyguard, servants, family and secretaries. A brutal bunch of fiends! From that moment we were virtually their slaves.

"On New Year's Day they invited the Chinese Gen. Wang to a dinner at our house, and afterwards seized and bound him. They and he asked me to go into the city and persuade the Chinese army to surrender their arms and open the gates, which I did, taking my life in my own hands as I stood alone between the two armies. But I had not the slightest fear at the time. The Chinese army surrendered, the Mohammedans looted the city, and Gen. Wang was later killed, according to that prophecy. As Jan. 7th drew nigh we were apprehensive. Rumors of the approach of two Chinese armies were floating around. On the eve of Jan. 6th Gen. Ma told me he was going out to fight an army coming from the Northeast. Leaving at daylight they furiously attacked the advancing column about 15 miles away. At noon we heard guns to the west throwing shells into the city which was defended by 5,000 men under Ma Chuen-pao. At 1:30 Gen. Li Sung-Kuen's army appeared on the hills south of the city, and the Mohammedans evacuated and retreated to the east, where they were joined by the main body. Thus the city was spared. God had heard.

"When Gen. Li arrived I learned that he had been in touch by wireless with Gen. Gao, commander of the army to the northeast, and their plan was to reach the city at the same moment and surround the Mohammedans and exterminate them to a man. The Tibetans from the west joined him as he marched down. Thus the three armies came from three directions moving simultaneously, plans carefully laid to surround the Mohammedans right in Minchow and kill them all. This would have involved the destruction of the city, and as our place was their headquarters it would have been completely destroyed. But God heard our prayer, saw our true repentance and put it into the minds of the Mohammedans to attack the army coming from the Northeast, delay them for a few hours and thus make a way for the entire rebel army to escape from the trap spread for them. And so the city was spared.

"It is now impossible for us to return to Kansu for fighting is still going on there. The Mohammedans captured Tsinchow in May, looted three days, killed 2,700 natives and no one knows how many others, took 1,000 young women captive, turned the C. I. M. Girls' School into horse stalls, and acted the part of fiends generally. They later captured several other cities. The constant wars, banditry, lawlessness in interior China with consequent dangers to foreigners have caused the American consular officials to refuse passports except to places easily evacuated or where the government can give adequate protection. The outlook could hardly be darker, but we trust the Lord to preserve His own."

An Altar Scene in Japan

Miss Marie Juergensen, writing from Tokio, Japan, says they are much encouraged because of what God is doing in their midst. She describes an altar scene in Japan:

"Oh that I could picture to you an altar scene in far away Japan! Here, is a man praying very definitely that he may be loosed from the chains of sin—it is a cry from the very depths of his soul. There, is a dear young mother with a boy of two in her arms; she has lost her husband and has come to Tokio to work so that she might keep her boy with her. At the place where she found work she found herself next to one of our Christian girls and through her came to the service. Now at the altar she is earnestly seeking the Lord. Yonder, is another young woman kneeling at the altar, with two little boys at her side. Her husband is insane and she is scarcely able to get enough rice for them to eat. She is still young but one can see she has been through much. Her husband's people refuse to give her

The Gospel in Foreign Lands

Work in El Salvador

Ralph Williams

It is with great joy that I write these few lines to let you know of the many who have received the blessings of God showered upon them during the past months.

We were able to visit the brethren in Los Naranjos where we found them all very much encouraged and active in the work of the Lord. From this place, we went to El Canelo where a new assembly has recently been established and again God manifested His blessing, filling our hearts with love one for another. In Los Majadas the meetings were very well attended and a deep interest in the gospel message was evident among the people. The services we held at Sonsacate were also encouraging, since during the meetings three souls found the Lord for the first time.



Assembly of God in Los Naranjos, El Salvador

The pastor, Samuel Campos of Los Naranjos assembly writes: "I want to tell you of the blessing that has rested on this work during the past months. We now have an assembly of approximately fifty members who are all on fire for God and a number seeking the Baptism with the Spirit. We have begun the erection of a building which is so necessary for the work, and hope that it will be completed in a few months. It will seat around 200 people. We also want you to know that God has helped us in spreading the gospel in the surrounding villages and towns. We ask your prayers on behalf of the brethren in these places."

Latin-American Bible Institute of San Antonio, Texas

We are glad to introduce to you the faculty and students of our Latin-American Bible Institute of San Antonio, Texas.

Brother H. C. Ball, the Superintendent is seated in the front row the second from the right. Other members of the faculty are seated in the same row with him. This work which is not as yet very old has accomplished much for the kingdom of God in training young men and women of the Latin American race for the work of evangelism among their own people.

The power and blessing of God rests mightily upon their meetings together.



Students and faculty of the Latin-American Bible Institute, San Antonio, Texas

A Lonely Sentinel on the Tibetan Border

A letter has just reached us from Brother W. E. Simpson, who is the only Assembly of God missionary left on the Tibetan border just now, his father, Brother W. W. Simpson, and family having been obliged to return from Kansu Province because of unsettled conditions, and also because of the need of a complete rest after a long term of service. Brother and Sister Plymire were also obliged to return to America owing to a complete breakdown in Brother Plymire's health due to the arduous life he has been obliged to lead during the past years. In view of these things we felt a few extracts from Brother W. E. Simpson's letter would be of special interest to our readers and enlist your prayers on his behalf through knowing the condition. He writes:

"It is with a heart crushed with sorrow that I write to you this time to tell of the homegoing of Brother Torsten Halldorf on the 17th of August. The need for workers on this field is so great, the response to appeals so little, the distance so far, the difficulties of the road so many, that it was with great joy I learned of their safe arrival on the field in July. But before he reached Labrang, the heavy hand of typhoid was laid on him at Lu pa si, a station of the C. & M. A. Our friends of that mission were kindness itself and did all they could for his comfort and cure. There was also an explorer, Dr. Hummel of Sevn Hedin's party, there part of the time, who helped as much as was humanly possible. Prayers were offered night and day. As soon as I heard of his sickness I went down to see him with all possible speed. I spent four days with him, watching at his bedside two nights. During that time there seemed to be a marked improvement in his condition. The fever left entirely and he seemed well on the road to convalescence. So it was without fear that I returned to the nomad country, arranging to bring my yak caravan down and transport him the remaining eighty miles to Labrang. I wrote you at that time telling you of my assurance of his recovery.

"But God's will is not always our way. It seems hard to understand why at this time when the need for workers is so urgent, those who do come to re-enforce us should be taken ere they even arrive at their station. The only thing I can do is to bow my head to His will and in the surrounding darkness and loneliness to hold to the Unseen Hand that I still feel is guiding my footsteps onward, I know not where. O God, give me strength to bear up and hold on still!

"On the 28th of August a letter announcing Brother Halldorf's death was delivered to me by special messenger far out in the grass country where my camp was. It stunned me, leaving me dazed and hardly able to think. Brother Halldorf had passed on to his reward! Still there was scant time for idleness or grief. He had left Sister Halldorf alone, a thousand miles from her friends, and also there were many affairs in connection with his work in Rongwo, and the things he left, to be attended to. So with one companion, traveling day and night, I reached La-

brang on the last day of the month. The next day, continuing on, I met Sister Halldorf twenty miles from Labrang. My heart was full as I grasped her hand but words failed me. She was bearing up as bravely a possible under the crushing weight of sorrow, but I could see how the anguish was gnawing at her heart. Only the Lord sustained her at such a time.

"Owing to the unsettled conditions of the country, and the lack of a convenient place in which to stay on and work here, there seemed nothing else for her to do but to return to Peking and the Scandinavian friends there. Our friends of the Alliance had very kindly helped her with everything and were accompanying her down to Lanchow, the capital of this province, where she was to take a raft down the Yellow River to the railway. I escorted her as far as that point and saw her off with other missionary friends who were also going down country. Then I had the four long stages back to Labrang all alone.

"Brother Halldorf came to this field from the Swedish Assembly of God in Gothenburg in the year 1924. He located in Rongwo until the troubles in 1927 forced him to return home for a season. Last fall he returned to China, but as the road to the Tibetan border was closed, he located in Peking temporarily. This summer he made the long trip up from the coast, and on arriving at the borderland was called to a higher plane of service. His stay with us was all too brief, but he leaves to me and to the native Christians a splendid example of love to the Lord and for souls; of patience and cheerfulness in difficult and trying situations; of a life of prayer, and a real walk with God. Many will long remember his quiet and earnest words of exhortation, and his shining life as a real follower in the Master's footsteps. It cannot be that this life was laid down in vain. Surely even from among the Tibetans, the people whom he loved and for whom he gave his best, there will be those who will turn to the Lord because of his life and witness. I shall miss him like a brother and his place in the work will be hard to fill, but surely God will move someone in the homeland to step into the breach and fill the gap made by his homegoing.

"'This leaves me more lonely and alone than ever. Voices keep telling me 'What is the use? Why not give it all up and go home?' But through it all I still seem to hear that still small voice that spoke to Elijah in Mount Horeb 'What doest thou here? I am with you, be not afraid.' And with these words in my heart I cannot choose but follow, no matter how hard the road may be or how dark the night. I have His promise 'My presence shall go with you' and 'There is a friend that sticketh closer than a brother.'

" 'When other helpers fail and comforts flee,
Help of the helpless, Lord abide with me.'

"Another recent cause for sorrow is the fact that owing to the recent falling off in offerings, there seemed to be no other alternative but to cut down in the work. It has caused me much pain but there was nothing else to do so I have had to discharge four workers and students. God grant that the necessary amount may quickly be provided and the expenses of the work amply met.

"Finally, 'Brethren pray for us.' Please pray first for Sister Halldorf that God would sustain and comfort her in this hour of trial. Second that God would speedily send out the workers that are so urgently needed. Next that in spite of all, God's work among the Tibetans will go forward and prosper and all the financial needs be met. And lastly, pray for me, for I need your prayers as never before. I start for the nomad country again day after tomorrow, the Lord willing."

New Assemblies Formed in South India

Mrs. Lillie D. Maltby

We praise God for His call in this direction and for the way He is working. From September 10th to 15th, we held our first convention at a place called Courtallam, about 50 miles from here as a place centrally located. Some of our members from a village called Kalianpuram came. Palamcottah had its representation too. A native pastor came with twenty-two of his members from a near-by district. Seven of this pastor's assembly received the Baptism with the Holy Spirit. His wife had received this blessing a few weeks previously when she came to our mission to wait on the Lord. Word from him today reports that two others have since received the Baptism as in Acts 2:4. Praise God.

Our Palamcottah members had never been in a Pentecostal meeting but were greatly helped. Waves of glory swept through the place. Four young girls seeking salvation wept and cried out to the Lord earnestly. One of them had a vision of Jesus on the cross with the blood streaming from His hands and flowing in a stream toward her. All these girls were truly born again. Pray for them as they are much tested and tried in their homes and school.

On our return we stopped off at Madura where five were waiting for immersion. Our worker and the brother assisting him had been laboring there for some days before this time. We stopped at the Traveler's Bungalow and there met these Christians. The next morning at about 6:30 we gathered at a tank for the baptismal service. God again blessed as five men were immersed. The next day we went on our way to Yercaud Council meeting. We left there September 26th and again stopped at Madura on returning and immersed one more convert. On passing Trichinopoly Junction we were met by some Christians who requested us to return there shortly as twenty members wanted to be formed into an assembly and to be further taught the Word of God. On October 1st we started out again for Trichinopoly. We had so little time to attend to the pressing needs of the work. Also the Full Gospel Messenger came from the printers, and we both overworked in getting it out before leaving. On reaching Trichinopoly Junction we were taken to Golden Rock where twenty-five newly saved Christians were fasting and waiting for us. Although tired, *so* tired, we praised God we had not disappointed them.

We held services and led them on to seek for the Baptism of the Holy Spirit. This brought them new light and to getting things straightened out in their lives. They found there was restitution to make etc., ere they could receive the Baptism in the Spirit. We do praise God for the thorough way He is working these last days in South India, in forming native self-governing and self-supporting churches. One sister received the full Baptism in the Spirit. The rest are seeking as well as straightening out their lives. One moonlight night we walked about a mile to the river when five more were immersed so there are above thirty in that and the Trichinopoly Junction company altogether. Friends, it paid to stop in humble homes with these Tamil people, live and labor with them at this hot time of the year in this vicinity, and try to forget all weariness and keep faithful in giving forth the Word of Life. Hallelujah!

We came home on October 6th and have been so grateful for these new assemblies forming and the real work accomplished. Leaders for these assemblies have been appointed from among their number. Please pray much that nothing shall scatter the flock and that our strength fail not.

Rather go to bed supperless than rise in debt.—Benjamin Franklin.

Be sure and send in your missionary contribution before the end of the month. Don't let the missionaries suffer through lack of funds.

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Taochow, Old City, Kansu, China.

Aug. 19, 1930.

Dear Friends,

Since being with you on my way to China I have met with a great loss. Thorsten died of typhoid fever here early on Sunday morning of this week.

After half a year's language study in Peking we finally saw our way clear to come to Kansu and started on our long journey last March. Because of famine and bad conditions in North China it was necessary for us to make a longer journey by boat up the Yangtze River thru Central China and then thru the mountains by chair and mule to this province. The trip was very fatiguing and at the end Thorsten caught the fever. He was taken sick the after day we arrived at this mission station where we have friends. His sickness did not seem heavy for the first two weeks but then he took a turn for the worse which ended in his death. He was nearly five weeks in bed and then his heart weakened and this caused his going. At the end he was very peaceful and knew me and spoke with me. He was ready to go and praised God many times.

Dr. Hummel, a Swedish doctor who is also a scientist and a member of the Sven Hedin party, came all the way with us from Peking and he was most kind and helpful thru all this trial. He had learned to love Thorsten and altho not a Christian he testified many times to his goodness.

Mr. Carlson, a Swede of American birth who is a missionary our here, conducted the funeral service. He read many of Thorsten's favorite Bible verses and spoke of his good life and his peaceful death and reunion with Jesus. Then he asked Mr. Hsiong, a Chinese evangelist who had lived with Thorsten during his earlier days on the field and whom he loved as a brother, to speak to the Chinese present. Mr. Hsiong told them that Thorsten had gone to his heavenly home and exhorted as many as didn't believe to turn to God that they might follow. We sang twice; "Shall We Gather at the River" and "Christ is Coming". Mr. Derk, a missionary who accompanied us up from Hankow, prayed. Mr. Ekvall, with whom we went to Ngawa four years ago, prayed in Chinese. Mr. Carlson read a passage of Scripture in Swedish. After the coffin was lowered into the grave he spoke of the hope of the resurrection and Mr. Fesmire, the head of this station, lead in prayer.

As it is the season for wild flowers here and they are plentiful, Dr. Hummel had decorated the coffin beautifully. The cemetery is in a beautiful spot overlooking a river surrounded by wooded hills and the entire service was conducted there. Two Missionary ladies who laid down their lives for Jesus some years ago are buried there and also a little child, the daughter of Mr. Simpson of our Mission.

The friends here feel with me that I should not try to stay here at this time so I am returning to Peking to work until God leads me elsewhere, possibly back here if conditions should allow me to live in this province alone. The times are very turbulent and there is much danger out here altho it is somewhat more peaceful than it was a year ago. I shall have foreigners to accompany me all the way to Peking. If you should write me in Peking I should be very glad. My address will be c/o Mr. Hansen, 111 Hsi Su Pei Ta Chieh, Peiping. I shall be happier, I think, in Peking than here as I have so many Swedish friends there and it is so much easier for single ladies to work.

We saw Mr. Simpson and Martha on our way up here. Martha expects another confinement in November so they are staying the winter in Chungking, Szechuan. Perhaps they will go from there to America as both of them are tired out and need a furlough.

God is very near to me at this sorrowful tome. But for His help I could hardly bear the lonliness, but He is Love, and His is Good.

With very much love,

Elma.

Written for Elma by Betty F. Ekvall

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labor" they are adding to the profits of the millionaire that he might spend the more on dogs, *it becomes nothing less than a tragedy.* Statistics tell the story of the mere pittances given for child labor; one of the essential industries followed by children is that of snapping fasteners on cards; for snapping twelve gross (1728) of fasteners on paper or cards, a child received 15c. Another line of sweat shop work is that of the veil industry. One family on Mullberry St., New York, received 75c for putting chenille dots on a gross (144) of veils, 27 dots on each veil, averaging a little more than 2c per hundred dots.

An afternoon visitor to a tenement district was puzzled at the strange quietness of the streets and the scene was conspicuous for its absence of children. But the secret of it all was disclosed in the evening, when the factory doors swung open and poured out children, big and little; children who should have been playing but instead, had been slaving at work all day. From one of the many hundreds of similar cases, the visitor learned a few of the details connected with their daily toil. All day long this little slip of a girl, aged ten or eleven, had stood bare-footed in pools of water in a room filled with clouds of steam, twisting coils of wet hemp. She was dripping wet and in this condition, she as well as all her work-mates must come out into the bitter cold night air. But what matters all this if she can but add to the hoard of the financier or manufacturer! The owner of the factory, the profiteer, never hears her cry for he is too busy providing luxuries for his great Danes or pedigreed Chow Chow family. The dogs must have their silk-lined capes and fur trimmed jackets while the child shivers in the cold after a hard day's work.

In the glass industry the lads in their tender years are employed as "carrying-in boys" who must take the red-hot bottles from the benches on big asbestos shovels to the oven. The boys are kept on a constant run from the benches to these ovens and back again, a distance of about one hundred feet. The boys make an average of seventy-two trips per hour, thus totalling a distance of nearly twenty-two miles for every eight-hour day. No time for play or childhood fancies, but the blue-blooded dog in New York's suburban estate is having his every whim satisfied, so why bother about the whims of a little child!

And, while the champion dog is revelling in his kennel, worth a quarter of a million dollars, equipped with every modern luxury, and is given every advantage of exercise yards and strolls through wooded estates, our little tenement children are slowly drooping and dying in stuffy and cramped quarters where never a ray of God's sunshine finds an entrance. See the wan faces, the rickety bodies, the languid smiles, and if there is any natural affection you will hear the sobs of their pent up little hearts as they cry for a chance to live. But their cry never pierces the hearts of the man devoid of natural affection, the man who would rather spend his thousands, yea hundreds of thousands on a few champion dogs while his less fortunate brothers and sisters are crushed under poverty's load and the child, formed in God's image is dripping in tears of hopeless despair. Little wonder that God sounds the startling warning, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the *last days.*"

Alone in Bleak Tibet

Wm. E. Simpson

THIS past year has been one of severe trials and testings in many ways. First, my father and the Plymires were both compelled by circumstances to leave the field last spring. This left me as the only Pentecostal missionary on the whole field, and I had to shoulder the added, tremendous burdens of both their works.

I had long been expecting Brother and Sister Halldorf to come out and join me on the Tibetan border. They arrived at a station of the C. & M. A. three days' journey from here in July, but there he was suddenly stricken down with typhoid. I visited them at the beginning of August and while I was there he seemed much better and well on the way to recovery. So I left to get a caravan to bring them up the rest of the way as soon as he should be strong enough to travel. But not long after I came away there was a change for the worse, and on August 17th he

passed on to be with the Lord. This blow left me dazed and numb, and I was unable to think connectedly for sometime. The question ever uppermost in my mind was, Why, oh why should he be taken just when we needed him so? I escorted Sister Halldorf down to Lanchow and saw her start out on a raft in the Yellow River for Pekin, as it was out of the question for her to stay on alone without any lady missionary as companion. *Then I returned to my work among the Tibetan nomads oppressed by a tremendous sense of desolation and loneliness.* Even now I do not attempt to understand it. I only know that He who has ever guided me, and stood with me thruout these long years of loneliness and isolation, still holds my hand and leads me on. Yea, and "He doeth all things well."

Another severe trial during the past year has been the great falling off in offerings that I have experienced. At times I was receiving only about half as much as I had been accustomed to and it necessitated our going into debt. Also I had to dismiss some of the workers on account of insufficient funds. But praise God that during the last two or three months the receipts have greatly improved and altho I am not yet out of debt, still I am not nearly in such a serious position as I was.

I have come also in a sense to know the practical meaning of Paul's statement when he speaks of "the care of all the churches". Without Divine assistance it would truly be an insupportable burden. The material side taxes strength, time and patience, and the spiritual side much more. To take care of my father's work at all calls for me to make the trip to Minchow five or six stages away, as often as I find time, while to oversee Bro. Plymire's work I ought to go to Tangar, eight stages in the opposite direction. Then my own work here and among the nomads demands quite a lot of traveling. From Labrang these places lie in the order named, southeast, northwest, and southwest. Then there is Brother Halldorf's work which is also to the northwest, but only two stages distant. To adequately supervise all this without even touching any of the numerous outstations, would be an absolute physical impossibility. I have to leave the far greater part of it in the hands of the natives. But there are many things that I simply have to attend to. Procuring money from the bank at the coast is a serious problem, and in this country where we have so few means of communication it is sometimes not easily accomplished. Still, so far the Lord has helped me much.

The continual traveling I have to do is rather wearing. Last year I rode a total of 3800 miles on horseback, and was on the road in all 185 days. To tell the truth I feel tired. If it were not for the strength which God gives according to our daily need I am afraid I should be about ready to give up. But as there is no one to take charge of the work while I am away I have given up all thought of a furlough for some time to come.

Still in spite of, and also because of these many testings and difficulties during the year, 1930 has been a year of great blessing. If there were no storms we should not be able to appreciate the staunch and seaworthy ship of God's grace in which we have embarked. If there were no darkness we would not feel our need of the Light that leads us on. If there were no crosses we would not look to Him upon whom we may cast our every care, for "He careth for us." If there were no battle there would be no victory. So I praise God for every trial, every difficulty, every obstacle that makes the smooth paths rough and causes us to rely more fully on Him who has promised to be with us even unto the end.

One thing that will always cause this year to stand out in my memory is the fact that it saw the first-fruits of God's work among the Tibetans in this district. We do praise God for this earnest of the glorious, victorious harvest that is to come, and pray that many more from among these people will soon follow. Whether the victory is soon or long in coming, I know that it is God's will for me to be here working for Him among the Tibetans, and in this confidence may He enable me to be faithful.

But is it really God's will for this work that I be left all alone here? Not able adequately to care for the already established work, let alone evangelizing the limitless, untouched regions beyond? I cannot believe that it is, and the conclusion to be drawn is that there are those in the homeland who are failing God, refusing to obey His call to go "unto the uttermost parts of the earth," afraid of enduring hardship as a good soldier of Jesus Christ, careless that in the bleak lofty tablelands of Tibet there are multitudes of people who have never had a chance to be saved, unwilling to sacrifice a few superfluous luxuries that others may have a taste of the Bread of Life.

What will you say in that day of reckoning when all you have to offer is the single talent which was delivered to you by the Lord? The time is short! Oh heed the "Whom shall I send?"

(*Continued on page 22*)

Acts 2:4, and the number of those seeking is increasing daily while others are inquiring, 'What meaneth this?' It is wonderful to see the hand of the Lord outstretched, and our faith is centered in Him whose call we have answered and who is leading on to victory."

(*Continued from page* 10)

get along eating most anything that fanatics bring along. They live in atmospheres of criticism, fault- finding and of unbelief until their spiritual lives are drained of all color. They have wandered from the secret place of prayer and do not seem to know the way back. They have lost their sense of direction. They know not how to return. But the bee does not hesitate. After loading his honey sacks and covering his legs with pollen he arises immediately and makes a "bee line" for home. He does not falter by the way. He does not dally along until other interests have absorbed his time, robbed him of his store of strength and he loses his way or has not strength to return.

We spend so much time in way-side gadding and investigating of nonessentials that we often lose our way and fail to return to that secret and sacred place of prayer and communion with God. In this we are greatly at fault. Let us learn lessons of diligence from the bee. Let us emulate him in turning neither to the right hand or to the left. Let us go out into God's sunshine, live on God's heaven-sent food. Let us gather and work for others, love and seek the fellowship of other saints of "like precious faith." Let us adhere to a system of God's government of cooperation in the church, beware of all unclean atmospheres and be sure of the kind of food we eat. And as we move about through the Christian duties of a day let us not forget the way back to God and to the feet of Christ where we may lay our burdens; and there, in joy and gladness, fellowship with Him and prepare for another day.

Could God's people turn from indifference and sloth, from joy-riding and other comforts that this age of invention has thrust upon us, and apply ourselves with proper self-denial and self control, be in our places at the house of God, in our places in the sacred home life, in our places when it comes to contributing our share in the finances so often needed—could we do these things there would be a different story of progress in God's work throughout the world. Modern inventions have their place in this life but let us not become their slaves. Radio sermons and cool rides into the country have their place, but when the doors of God's house swing open and the hour for service arrives, lay these things aside; bring your honey and come to the Church and take your place in practical Christianity. The Lord is the Rewarder of all who are faithful. In faithfulness we shall reap the stored-up rewards of peace, praise, progress and plenty.

"The pedigree of honey
Does not concern the bee;
A clever, any time, to him
Is aristocracy."

* * *

"His labor is a chant,
His idleness a tune;
Oh, for a bee's experience
Of clovers and of noon."

(*Continued from page* 14)

before it is too late! Jesus gave you His all. Are you not willing to give Him your life's service? Pardon me if this language sounds too strong but the burden of lost souls in Tibet lies heavy on my heart. Oh come over into Tibet and help us!

(*Continued from page* 2)

plete mystery; and the Apocalypse—which means an "unveiling"—uncovers its sources and reasons in facts and events unseen by the eye of man. For the sole prophecy in Scripture which fortells unemployment on a vast scale—*"there was no hire for man,* nor any hire for beast" (Zech. 8:10) —locates it in the epoch when famines are abroad in the earth (Matt. 24:7); and as the Black Horse follows the Red, so the Great War is being followed by great scarcity. "And I saw, and behold, a black horse; and I heard a voice saying, A measure of wheat for a penny; and three measures of barley for a penny; and the oil and the wine hurt thou not" (Rev. 6:6). Balances are in the Rider's hand, for food is rationed (Ezek. 4:10); some foods—oil and wine—are exempted, as the judgment is on the necessaries of life, and not the luxuries, for it is universal judgment; the dearth fixed does not reach famine prices but denotes growing stringency; and the Voice controlling the prices is the Voice out of the midst of the Cherubim, for behind all economic causes is an economic Causer . . . . God will sooner cut off the food from the mouth than allow a soul to cut itself off from Him.

* * *

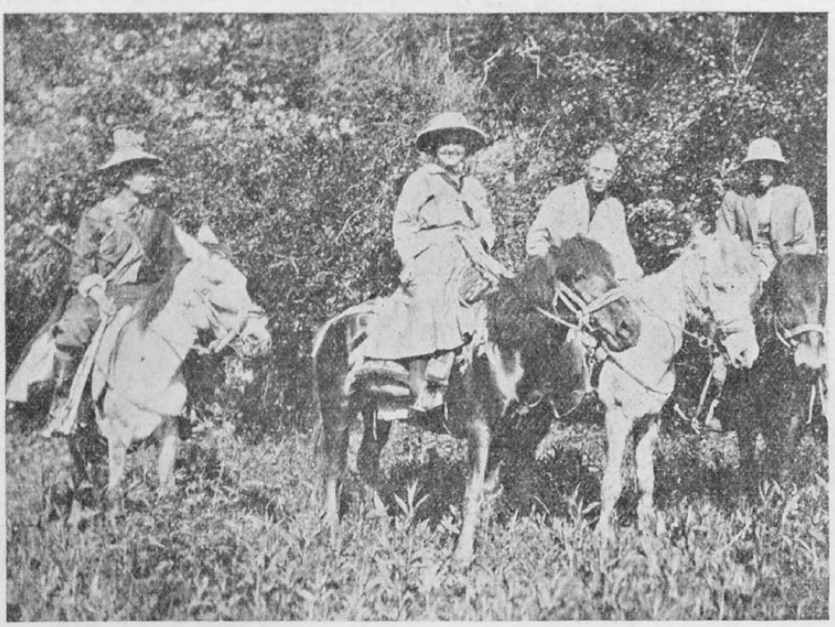
Now it is wonderfully significant that the very first post-baptismal experience of our Lord solves this problem, when, plunged into circumstances of starvation thru no choice of His own — *the*

∴ The Gospel in Foreign Lands ∴

Letter from the Tibetan Border

W. E. Simpson

I returned safely from my trip to Minchow and Taochow just before New Year's. At the latter place people were in a panic as there were reports of a troop of bandits approaching by the very road we should take to reach Labrang. I was in quite a hurry. It was imperative that I should reach Labrang as soon as possible, so after praying about it, I decided to go on. On Christmas day, while riding along ahead of the caravan, I met a couple of Tibetans who informed me that the bandits had just arrived at a town only three or four miles ahead, and advised me to turn back. I did not turn back, but took a by-road which would lead me in a detour around the place where they were. We saw the town only about a mile on our right hand, but were able to pass on safely around it and encamp near a small Tibetan village beyond. Though I had never been there before, a Tibetan who wanted to become friends, came to our camp, and brought a present of some fodder, fuel, and a few pears. That was the only present I received on Christmas, but at night as I lay under the stars thinking, I certainly did thank the Lord for all His goodness in protecting us through all danger and giving us the hospitality and friendship of the Tibetans in an untouched place. And then my thoughts went back in gratitude to the gift of God's beloved and only begotten Son on that first Christmas night so long ago. And I thanked God that even I was given the wonderful privilege of bearing the message of "Peace on earth, good will toward men" to those that sit in darkness in the land of Tibet.



Traveling in Western China
Brother and Sister W. W. Simpson in center, W. E. Simpson to the left, and Brother Halldorf to the right.

All the trials, the loneliness, the heartache, the weariness and painfulness, the cold and fatigue of the long road, the darkness and discouragements, and all the bereavements, temptations, and testings, especially of this past year, seemed not worthy to be compared with the glory and joy of witnessing to this "glad tidings of great joy."

The past year certainly has been an extraordinary difficult one in many ways. First the necessity of my father and Mr. Plymire's leaving the field, thus leaving me all alone. Then just as Brother Halldorf was arriving he was struck down by typhoid, leaving a void in my heart and in the work. The tremendous added burden of caring for all the work left on my hands makes me begin to realize the significance of Paul's words, "Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches." Unprecedented financial stress made it necessary to cut down on the work. It was a record year for traveling also. Altogether I went by horseback a distance of approximately 3800 miles, or if it were in a straight line about as far as from Key West, Florida, to Valdez, Alaska. I was 185 days on the road and less than three months at home here in Labrang.

This year has given many proofs of God's faithfulness, of the abiding presence of Jesus Christ when earthly friends fail, and of the "fellowship of His sufferings." Truly "we are pressed on every side"; looking around on the earth there seems no hope, no avenue of escape, "yet not straitened," lifting up our heads we see that nothing can separate us from the love of Christ, that the way above "where Christ is seated on the right hand of God" is always open. "Perplexed, yet not into despair." Each time we are discouraged and ready to give up, we feel His hand in the darkness leading us on. "Pursued, yet not forsaken." Thank God for the promises, "I will never leave thee nor forsake thee," and "Lo, I am with you alway, even unto the end of the age." "Smitten down, yet not destroyed." Praise Him that even though the tempter often smites us, yes knocks us down, there is One that is "able to succor them that are tempted," One that can be touched with the feeling of our infirmity and who gives us mercy and grace to help in time of need.

This year also will always stand out in my memory as the year when the first Tibetan from this district yielded his heart to the Lord. It is as the first fruits of the harvest, the earnest of the victory to come.

I want to thank all of you at the home base for your hearty co-operation and interest, and especially for the prevailing intercessory prayer that has been offered so much for me and for the Tibetan work. Truly though "absent in body" we are "present in spirit" one with another.

As soon as I am able to get caught up in my correspondence and with all the work here in Labrang, it will be necessary for me to make a trip to Rongwo, Paongan, Kweite, and Tangar, to hold meetings in each place, and to look after many things that require attention, unless before that time the Lord comes, oh, glorious thought! When I return from there, another trip to Minchow is absolutely essential to look after many matters in my father's work. Then follows the summer itineration among the Tibetan nomads which under no circumstances do I want to give up, although by that time there are almost

sure to be pressing needs elsewhere. The matter of getting up money from the coast for all this work is a serious problem and consumes a good deal of time. I wish I could be in several places at one time, but it is of course impossible. Thinking on all there is to be done is appalling, but I can just throw myself on Jesus Christ, the all-sufficient one, asking that His strength be made perfect in my weakness. There seem tasks almost physically and mentally impossible, but if I fail, the spirit indeed is willing but the flesh is weak. How long I will be able to hold out here I do not know, but I know it would not be for long without His grace every day. May God make that wonderful verse true in my life, "I can do all things through Christ which strengtheneth me." However, I do not believe it is God's highest will that all the burden of this great work should rest on one man, as there are many things that of necessity will be neglected. One cannot be in more places than one at the same time. Pray that other laborers may be sent forth into this needy field.

Need of Evangelizing Those at Our Door

Conditions Among the Indians of the Klamath River Country

J. D. Wells

The Indians of California have been sadly neglected both in regard to their material and spiritual needs. They are located on reservations where the land is so poor that a living cannot be made on the four acre allotments that are given to them. They are obliged to live in little, old shacks left by the miners of the fifties, and in many, many instances they have to carry water in five gallon cans for a half mile or more. Is it any wonder they do not use more of it in washing, cooking, and on their persons? Is it any wonder they contract tuberculosis under such conditions?

Flies, dogs, cats, pigs, chickens, and the family all live in the same two-room shack. There are no screens, and many times no doors or windows. They sleep in the corners of the rooms, away from the openings and drafts, on a bed of leaves or fir boughs, or perhaps on a piece of canvas with a few old comforters to keep them warm. Dirt and disease go hand in hand, and no wonder many are covered with sores, sometimes over nearly all the body, sores that seem never to heal.

Why don't they work? At what? They are 60 miles from an electric plant, and no work except to cut a little cord wood for the government at $5.00 a cord, and sometimes they have to haul that six miles. But doesn't the government help them? No, only the very old or sick, and *they* receive about $8.00 a month rations.

All the money that they make is taken to buy work shirts, overalls, and shoes for the men, and cheap prints for the women. I have seen them rise in the morning wearing the same as they wore the day before. The cheap dress becomes the gown, house dress, and if they go swimming, it acts as a bathing suit. They dry it by lying out in the sun on sand or grass, and go home happy in their poverty and ignorance.



Typical Indian and wife from the Klamath River Country of Northern California

Food is obtained by gathering acorns, which are soaked in water for five days, ground between stones, and cooked in the manner of our gruel. What is left is fried when cold, in bear's grease, eaten with wild honey, with a side dish of smoked eel or salmon. For dishes cans of all sizes are used for all purposes. A five gallon can cut lengthwise three inches deep becomes a good bread pan, and a little deeper becomes a roaster, or with the side cut out becomes a boiler, and with just the top cut out and a handle nailed across, becomes a bucket.

But don't they educate the children? Yes, as far as they go, the schools are very good and the child is maintained on the reservations, but many times the money allowance is not enough, and the term is cut short. How about the big government colleges for the Indians? They are good but let me draw a picture of what results from sending the young people to them.

Last fall as I took the train east, there were 22 Indians of various ages going from Humboldt County to the different schools. One was a young girl of 12 years, leaving her shack with the windows stuffed with rags, holes in the floor that a cat could crawl through, and an apology for a roof. She takes her first ride on a train, with sleepless nights until she arrives at the school. There she sizes up the other little girls from all over the United States. It is a great experience. She stays six or seven years and experiences the comforts of the white man's civilization. She thus becomes more white than Indian. The shack back home is almost forgotten. She can make a salad, embroider, polish floors, bake, sew, do laundry work, read, and write. She knows who Mussolini is, and in fact is a modern young lady. She starts back home, a finished product of the best government schools. She is met at the depot by the government truck in the grey of the morning. Soon the old hills commence to take on familiarity, and with joy she greets mother and father, and some brothers and sisters she had never met. Then she steps inside the old shack, and then comes the shock of her life, for it is even worse than when she left. There is only a broken piece of glass for a mirror, and there is no soft, white bed and dresser as at school. The flies, fleas, cats, chickens, and all are there to welcome sister home. With a white handkerchief she brushes off the one chair with four legs, and the soiled back which perhaps was used the night before by the pet chicken, and wonders why she was ever born. Six months at home and she is still won-

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I don't know who Miss Craig is or where she is. KLB

Lubang, Luzon, China.
January 10, 1932

Dear Miss Craig,

Your letter came just the day I mailed my last to you, but I will be a good boy this time and not keep you so long for an answer as I usually do. Thanks for the Christmas card and the same to you. I hardly ever think of sending Christmas greetings, cards or anything else. I'm getting to be such a barbarian.

We did have a very good Christmas tho. There were two C. & M. families here at that time, — the Griebenows and the Roenigswalds, and they had five children which made it worthwhile to have some kind of a celebration. What's the use of Christmas celebrations unless there are children around do it you think? I went up the mountain back of here and cut a nice little spruce tree and we had it all decorated with gaudy tinsel and candles and stuff. Dick Roenigswald played Santa Claus with cotton

whiskers and sleigh bells. It reminded me a little of long ago. And "Uncle Will" was not forgotten either when it came to the distribution of presents. Just on Christmas Eve I received three large parcels from a boy friend of mine out in Dakota, — all kinds of candies, dried fruits and nuts — all the eats you need for Christmas except roast turkey and plum pudding, and the Quebecers had one of the latter, altho being made in Hankow it tasted rather strongly of brandy! I guess we'd have eaten it if it made us drunk. Don't look so shocked at us teetotaling missionaries now.

Yes I am rather earnestly expecting my father back this spring. He has written one of his plans, and I have written advising him to go slow. Maybe I am a bit wrong but I want him to come up to Kansu and stay here for a while at least. There certainly has been a wonderful work of God up here and it is still growing, but I think that there is so much to be done up that I am selfish enough to be loath to spare him for other provinces. It is some

thing wonderful the constitution and energy the Lord has given him. (as a few years ago he could walk 140 or 150 li a day and do it to for fifteen or twenty days on end preaching every evening and three or four times each rest day. And not your fifteen or twenty minutes talks either. Two hours was a short and snappy sermon length for him. The Chinese don't seem to mind long sermons, nor do I when there is real life in them. Then of course tarrying meetings lasting till all hours of the night or morning, and still he was almost never sick or run down at all. I've never seen anyone that could stand the amount of work that he could. Then came the Mohammedan rebellion with its accompanying terrors of famine, epidemics, massacres, and bandits and that took a great deal out of him and also was terribly nerve racking to my stepmother who is naturally quite phlegmatic. There was nothing for it but a furlough. The rest in Chunking and later in California soon put him on his feet again and then he embarked on a ten months deputational tour to all parts of America,

travelling, talking, preaching, planning just as tirelessly as ever. But he is really growing old, over sixty-two with forty years of missionary work behind him and I think it is time to take in sail a little if he wants to conserve some of his energy for later. Probably if I said that too him he'd consider it rank heresy. But lazy me is quite conservative. I do wish I could do just about half of what he does and I would think I was getting along swimmingly. The work here in Kansu needs him tho, I really feel. Still if he should get an invitation to hold a weeks meetings in Yuanchow Hunan I wouldn't guarantee that he would not be ready to leave at a three days notice so that He might preach Jesus Christ and Him Crucified in the power of the Holy Spirit to all that want to hear more.

Dear Sister I will pray that God will answer the desire of your heart and open the windows of heaven above Hunan and specially Yuanchow and pour you out such a blessing as you will not have room to receive it. Only believe implic-

city and I am sure it will come.

I have heard something of the 真耶穌教會 and also read a little of what they publish and it certainly seems that their is a lot of error with possibly a grain of truth in what they teach. But let God God be true and every man a liar, do not let the falsehood and counterfeits of man or Satan hinder you from seeking God Himself and His Spirit and power in your work. I guess praying for Mr. Becker and the things that seem to hinder at present will do far more good than anything else.

I get Mr. Baker's Addlam paper regularly so they seem to be friends of mine already. You see Mr. Swift who used to be in their work in Yunnan and is now in America as their home representative is a friend of mine altho I have never met him and writes me regularly and also sends me the papers. I just answered his last letter today. I think I have heard of the Smith's of south China but am not sure.

Well goodbye again and May God richly bless you in His work and give you the desire of your heart. In His Name

Will Simpson

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"In Remembrance of Me"

A Plea for the Unfinished Task

We offer no apology for publishing this lengthy letter (slightly abridged) from Bro. W. W. Simpson regarding the martyrdom of his beloved son, as we know our readers will be deeply touched, as we have been, by reading of the life laid down for Jesus and for Tibet.

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

At Tongkuan we got our car and trailer into running order and started for Sian, but soon found that Chinese roads are very different from American highways. Our trailer caused much trouble and delay but we finally reached Sian and left it and some of our party there while some went on in our car to Pingliang, an important city in East Kansu. Leaving our children with Cousin Bertha Roberson, wife and I returned to Sian for the rest of the party and our baggage and supplies. About sunset, May 22nd, as our car was nearing a bank beside the road a volley of shots rang out and a band of some ten men arose from behind it, still firing as they came. Resistance was hopeless so we stopped and put up our hands. Searching us and the car they took everything of value and then led me away saying to Martha she must bring $100,000 to ransom me. She got in the car and hurried to the next town four miles away to get help, while the bandits led me about a mile from the road. I had little hope of release but was strangely calm and entirely devoid of fear. I told my captors that it was useless to hold me for ransom as I was unknown in that region, my station being far way. Standing near a deep gorge we awaited the arrival of the rest of the band. I explained that I was only a poor missionary travelling to my station in Kansu, showing my worn, dusty garments as proof, and the leader ordered my release, even restoring my keys and important papers he had taken. Hurrying back to the scene of the robbery I found the car gone but followed as fast as I could. Soon I met it coming back with a band of soldiers who went only a short distance in pursuit of the brigands, then returned with me to the town as it was already dark.

We left with the rest of the party, baggage, etc., May 30th and reached Pingliang next day. On June 2nd we left there, the entire party with hand baggage, beddings, etc., in our Plymouth Sedan and a Dodge truck I had bought in Sian. On June 3rd we reached Anting and found my son William who had been waiting for us many days. How glad I was to see him after more than two years since we parted, April 3, 1932. He had been sick for some time but had come on horseback 300 miles to welcome us back to our field and help us get the rest of our baggage from Pingliang.

William escorted us from Anting to Kongchang, June 4th to 6th, and stayed with us in Kongchang June 7th. Early in the morning of June 8th he left with Mr. Leonid Horvath, a Russian who had agreed to drive our truck in bringing the rest of our supplies from Pingliang. Since we had no trouble with bandits in Kansu it never entered my brain that I might be saying my last goodbye to William as he left me that morning. How well I remember him those last days we spent together! So tall, brave and noble he looked in his Tibetan costume! Who could be so heartless and cruel as to shoot him?

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

Though I suspected nothing I hurried toward my son. In three days we reached the motor road five miles from Anting, having travelled 140 miles. After working some hours on the road a man came from the city saying a truck had been

robbed and some foreigners shot on the road to the east. I hurried to the city but was unable to learn anything very definite. Next morning, however, a telephone message came saying a truck had been robbed and two foreigners shot east of Hueining. Taking William's adopted son with me I hurried to Hueining, forty miles east. The Magistrate showed me a report he had received from a tax officer who was on the truck at the time it was fired on by Moslem rebels lying in ambush beside the road. He told the story so graphically that my last hopes were blasted and I cried in my anguish, "It is my son!" The Magistrate tried to comfort me, saying, "Even if it is he, he has just gone home to God." This from a Chinese Magistrate was so unexpected that it soothed my broken heart.

Early next morning, Sunday, June 26th, escorted by an officer sent by the Magistrate, Chankuei (the adopted son) and I hurried the twenty miles to the scene of the murder. From a distance we saw the abandoned truck and the smashed trunks piled up on the road. Riding hard we reached the spot and dismounted. A glance told the whole story. The truck was mine, the broken trunks were mine, and two newly made mounds of earth, one on each side of the road were unmistakably the graves where the country people, persuaded by the tax officer, had buried the two bodies. Which was William's? Undoubtedly the one on the south for he sat on that side of the truck. With breaking heart I started towards it. Oh for one last word from my boy, just one word to remember him by! As I groped my way through blinding tears toward his grave I saw a piece of paper lying at my feet. I picked it up and read, "In Remembrance of Me." It was a copy of Bible Lesson Stories for May 24, 1931, but folded in such a way that only the above words could be seen. Unfolding it I found it blotched and spattered with my son's blood! So the Lord arranged for this paper stained with my beloved son's blood to convey his last word to me. His blood is my blood and was shed to help a party of missionaries locate on the Kansu-Tibetan Border to preach the Gospel to the unevangelized. God gave His Son to die on the Cross to save sinners and I have given mine with the same end in view. His Son left His Blood in the Sacrament of the Supper to remind us of His sacrifice and my son left me his blood on this piece of paper with the message to remember him and his fourteen years of sacrifice in giving the Gospel to the Tibetans, now sealed by the blood of his life laid down in helping others reach that field. As I looked on the lowly grave by the lonely roadside, holding that paper in my hands, I thanked God for the privilege of giving my son in the same holy cause with His Son. But I also wondered who would take my son's place in the unfinished work to which he devoted nearly half of his short life of less than 31 years. He was fourteen when the Lord called him to labor in Tibet, spent two years in preparation, and fourteen years among those people so dear to his heart.

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

Though heavy laden with responsibility for the large Chinese work in over fifty Assemblies in Kansu and two in Honan Province I cannot let my son's lonely toils in sowing Gospel seed among the Tibetans become fruitless through neglect. Though Bro. James Vigna is wholly consecrated to that work, he has yet to learn the language and get accustomed to life among these strange wild tribes ere he can undertake full responsibility for it, and much of William's work would be lost if I did not do a man's part in keeping up contact with the hundreds who have become interested in the Gospel through my son's wide itineraries, and also encourage the evangelists he has trained through years of lonely toil to press on vigorously in evangelizing the whole region. I am, therefore, planning to devote about half my time to the Tibetan work, leaving the Chinese workers to carry on their work with a minimum of supervision from me. To this end we have already held two Conventions in which the Lord by the Spirit has confirmed this plan and largely revived several Chinese Assemblies. Two Chinese

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Europe seeking health. Now for a time she was waiting at Frankfort while Tad went to school.

In the study of German, Tad had set himself to master his vocal defect. By daily practice he had learned to sound the "s" often by repeating to himself from the pledge he had made with his father—"While we are absent one from another." While they lived in Frankfort the water of the city became impure. Mrs. Lincoln pleaded with Tad to drink a little wine for the sake of his health. He refused. Without giving his real reason, he told his mother he would either drink water or die of thirst. At last Mrs. Lincoln decided to return to America to keep her son from imperiling his life.

Reaching Chicago, he became ill of typhoid fever. The patient seemed to be unconscious for hours at a time. Once he repeated in a low, solemn voice:

"'The Lord watch—between me and thee—while we are abhunt—no, while are absent one from another'."

Another day when he seemed too weak to speak, he whispered, "While we are absent one from another." He stopped and seemed to be listening; at last his wan face was lighted by a celestial smile and he went on faintly, but quite distinctly: "No—not absent—but here!—present Papa-day!" Then he assumed the confidential tone he had used when his father's ear was close to his moving lips—"Papa-day, 'I have fought a good fight—I have kept the faith'."

The Junior Class Paper.

(*Continued from page* 10)

evangelists have also been to visit all the Chinese Assemblies with a view to helping them become self-supporting, governing and propagating Assemblies after the New Testament pattern. Bro. Vigna has already settled in Labrang to study the language this winter and Sisters Daechert and Fowler are preparing to locate in Rongwo next spring to gradually take over the work there, assisted by Mr. Hsiong, one of William's evangelists who speaks Tibetan very well.

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

Two things are greatly hindering the work just now, namely, the falling off in offerings for the Chinese work here owing to the financial depression in America, and the cessation of offerings for the Tibetan work since my son's promotion to higher service. I know that my long neglect of all correspondence during these weary months of toil and sorrow is largely to blame for this falling off of receipts for the work but I hope this long letter will explain all and arouse renewed interest on the part of all to whom we send it, so that prayers and intercession, gifts and offerings will be multiplied and result in a mighty revival which will sweep the entire work into glorious victory and bring thousands of Chinese and Tibetans into the family of God ere our Lord's return.

And don't forget to pray for us all. China is fast perishing. Her Government is powerless to enforce the laws and consequently lawlessness is on the increase everywhere. Our lives and property are not safe a day except as the Lord protects with His almighty arm. Many of our preachers and members have been shot, beaten, bound and suspended by their thumbs for hours at a time, or otherwise maltreated, while the most illegal and exorbitant taxes are extorted from them under threat of arrest and torture. A deacon was shut up in a small dungeon four days and nights into which the smoke of burning horsedung was forced until he paid $130 to his torturers lest they smoke him to death. Oh how we need your intercession lest our faith fail and our love wax cold because of abounding iniquity! And have pity on perishing China and by your gifts and offerings enable us to continue preaching the Gospel to her millions till Jesus comes!

We shall be glad to forward any offerings to Brother Simpson, either for the Tibetan or Chinese work. Do not send post office orders to him. They cannot be cashed except at great loss.—Ed.

Facsimile of the type of the New Analytical Bible —the American Standard Version in parenthesis.

JOHN 5:39

39 ¶ Search [Ye search] the scriptures; for [because] in them ye think ye have eternal life: and they are they which testify of me.

Ver. 46; De. 18.15,18; Lu. 16.29; Ac. 17.11.

ACTS 17:22.23

22 ¶ Then Paul stood in the midst of Mars' hill and said, *Ye* men of Ath'-ens, I perceive that in all things ye are too superstitious [very religious].

23 For as I passed by, and beheld your devotions [observed the objects of your worship], I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

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An Appeal for Help in Tibet

Brother W. W. Simpson writes under date of September 30:

"Thanks for yours of August 3 expressing the regret and sympathy of yourself and all at headquarters over the great loss and sorrow that have come to me and the work on this field in the murder of my son, William, by the Moslem soldiers June 20th last. While the Lord has comforted me very much I still feel his loss keenly especially when James Vigna and I went to his desolated station and saw his empty rooms in Labrang. The four Chinese evangelists who have labored with him and shared his dangers and privations are still there doing their best to keep the work going. One of his best friends, hearing I had arrived came to express his genuine sympathy. He brought half a sheep as a present. His name is Wandetar, an influential Tibetan, living ten miles east of Labrang. When he came into the room where he was accustomed to sit and talk with William, and saw its emptiness, big rough Tibetan though he is, he could not control himself but buried his face in his hands and wept long and sore for the man who had always done so much for him. I laid my head on his bowed head and we wept together for my poor boy whose fruitful life was suddenly ended by the bullet of a cowardly assassin.

"Ah, this is a bitter, cruel world in which the righteous and good are cruelly put to death, and the wicked and evil gloat over their spoil. Since my last letter to you, my nephew, Henry Ekvall, son of Martin Ekvall, a veteran missionary of the Christian and Missionary Alliance, together with Gustav Taruvall of the Scandinavian Alliance, were stopped by a squad of soldiers near the important city of Sian, detained till sunset, then led to a well only a mile from the city wall and shot down in cold blood and their bodies thrown into the well. Then their car and all their belongings were taken for the use of the officers who had ordered the cruel murder. The bodies have not yet been found. Such is China!

"And yet this land must be evangelized. My son's work of preaching Christ to a million Tibetans must not suffer because he has gone to rest. There are many like Wandetar who love him and respect the gospel. 'The seed he has scattered in springtime with weeping and watered with tears and with dews from on high, another must toil like a harvest, reaping, to gather his grain in the bins of the sky.'

"While in Labrang I made a careful investigation of William's resources and the conditions of the station and work. He had an excellent equipment both for the local work in Labrang and for itinerating among the nomads. We simply cannot let all this be lost to the Lord by neglecting to use it. It must be kept at work as formerly, making Jesus and His salvation known to both the local and surrounding Tibetans, and the evangelists my son trained for the work, must be kept busy as before finishing up the work so well begun. I had hoped that there would be some offerings sent in during July for the Tibetan work, since although my son has fallen asleep and is resting from his labors, his works follow him, and both James Vigna and I together with five Chinese evangelists who speak Tibetan, are determined to keep the work going until his field is evangelized or the Lord comes. We shall be very thankful for all offerings sent in for Tibetan work. I shall have to exercise careful oversight of the evangelists and go out traveling with them until James gets sufficient command of the language to take entire charge.

"Sisters Emma Daechert and Rhoda Fowler have expressed a desire to take over the Tibetan work at Rongwo and Pao-au now carried on by two Chinese evangelists who were trained by William. The building in Rongwo was erected by William and is a part of his work, but that in Pao-au belongs to Mrs. Halldorf. From her last letter I infer she will not return to Tibet, hence we shall have to look after that too. The house in Rongwo was never finished, so Sisters Emma and Rhoda will need some help so as to get ready to move into next spring.

"The evangelists in Labrang have three meetings each day. While we were there on Sunday, September 18, we had very good meetings afternoon and evening. The Spirit gave a beautiful message in the evening saying the Lord had taken William to be with Him in glory because his work was done, that he is happy and resting from his labors, hence we must not grieve for him, but rather each do his share of work in saving as many Tibetans as possible out of the fire of God's judgment which is soon coming. Even now it is just before us. This message brought comfort to our hearts and a firm determination to be more faithful and zealous in our work of evangelizing our part of Tibet containing about one million people.

"Another thing which has helped to assuage our grief is a vision the Lord gave to the wife of one of our preachers who had recently lost two sons. She saw them in the presence of the Lord, one holding to each of William's hands, all three dancing for joy and singing the praises of the Lord.

"Mr. Paul Wing, one of William's evangelists, told me that while traveling among the nomads, he and William met a band of robbers. The evangelist was frightened but William was calm and tried to cheer him. Paul wondered at William's fearlessness to which he replied that he was not afraid of being shot dead since that would only usher him into the presence of the Lord.

"Please do all you possibly can to keep up the interest of the home assemblies and saints in the Labrang, Kueite, and nomad work so that sufficient offerings may come in to pay rents and support our present five evangelists, finish the Rongwo building, keep everything in good order, and the nomad work going, as when William was toiling for their salvation.

"James and I are now getting the remainder of our baggage and supplies from Anting to Minchow. November 10 we go to Labrang again. Greetings to all."

"Yours in Christ,
"W. W. Simpson"

A Good Book for Young People

Evangel readers may possibly remember that some time ago we printed three articles in the *Evangel, Up From Atheism, A Sceptic and a Borrowed Book,* and *Preaching from a Covered Wagon.* These were written by William A. Corey who lost his faith as a young man at college and later became an atheistic editor. After the death of his wife he came under great conviction for sin and found salvation in a Pentecostal mission in Oakland, California. After this he went out preaching the gospel.

In "Men without God" Wm. Corey tells the story of many of his old friends in the days he was an infidel editor. He shows the effect of atheism in their lives. These stories are very well told. We read them when they appeared in the *Sunday School Times* and are very grateful that they can be had in book form for distribution among our young people. They should prove a warning to many young people who are sitting under infidel professors and finding it difficult to

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Feb.12,1934, Labrang, Kansu. (115)

Dear Mrs. Halldorf:

Greetings in the precious name of Jesus!

We have been waiting Five months to hear from you and as far as we know there are two letters that we have sent to you that have not been answered. One mailed the first part of July and the other about the middle of September in answer to your last letter to us telling us of your trip home and of your illness and of your sending money for the carrying on of your work.

We have been at a loss to know why you have not written and we do pray and trust that all is well with you and your loved ones and with the work at home.

You no doubt would like to know just how your account stands with us at present. It is as follows.

1933	By moneys received & by commissions on the same	$637.34	
1933	To Expenditures for your work and Workers in Rongwo & Poangan.		$804.57
1934	To money laid out for your work & workers to end of February		108.00
		$637.34	$912.57

Leaving deficit of $275.23

This deficit will amount to $400.00 Mex in a few days as we are going up to Rongwo and Poangan to pay your workers, for the next quarter.

At present we are being hard pressed for funds with which to buy cattle and equipment for this summers trip. We have prayed much and feel it to be the will of the Lord for us to send Mr. Chang and his family home to Toachow, leaving Mr. Hsiong to look after the work in Poangan as well as in Rongwo. Then when you have sent in enough money to pay up this deficit and have enough on hand to take on Mr. Chang again, with your permission we will be glad to do so. We do pray and trust that you understand our position.

The above account does not include money laid out by Mr. Simpson for you during the early part of 1933. We believe from our records that for your work and workers for one year you need from $800.00 to $900.00 or on the average of $70.00 a month Mex.

Through the kindness of Mr. Simpson Mr. Ning, one of William's Chinese workers is a-t present in Rongwo and assisting Mr. Hsiong in visiting round about in the Rongwo district a-nd preaching to the people. They have been faithful and send me a report of their trips from time to time and so I know that they are busy in the service of the King; and also making good use of their horses in going to these outlying villages. Of course Mr. Simpson himself is responsible for his worker and horse up there. I'm quite sure that these two men can look after the work in Poanga-n for the time being until we hear from you.

We have been afraid that our letters to you have been lost and so we are sending this letter through to you a-s before; and keeping one with us for a memorandum, and also sending one to Mr. Perkin ~~or~~ Foreign Missionary Secretary in Springfield to forward to you through ~~the~~ ~~this~~ letter well Scandinavian Assemblies of God, so as to be sure ~~to~~ get to you.

The Lord has been helping us in our language study and today I was able to take my first examination in Tibetan. Praise the Lord! We expect to leave for Rongwo and Poangan in a couple of days on our way to Tangar for a little visit with the Plymires the Lord willing.

We close with Christian greetings to you and your loved ones and to the saints there with you.

Looking forward to hearing from you in the very near future, we remain,

Sincerely yours in Him,

James Vigna. James Vigna.

P.S. Mr. Hsiah Sr. of Yamba held meetings in Rongwo and Poagan about a month ago. Mr. Chang reports good attendance and Mr. ~~Hsiah~~ Hsiong reports that a Chinese woman accepted Jesus as his Saviour in the meetings in Rongwo. Praise God.

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Photos of Gravestone of Torsten Halldorf

Photos by Rodhe-Maria Karlsson



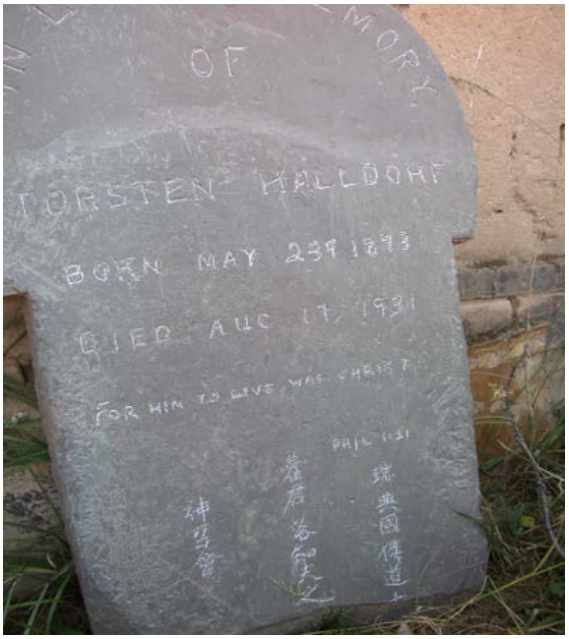

Photo of Gravestone of William E Simpson

W.W. Simpson standing beside the stone in 1933

Photo from iFPHC



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