



THE PENTECOSTAL EVANGEL

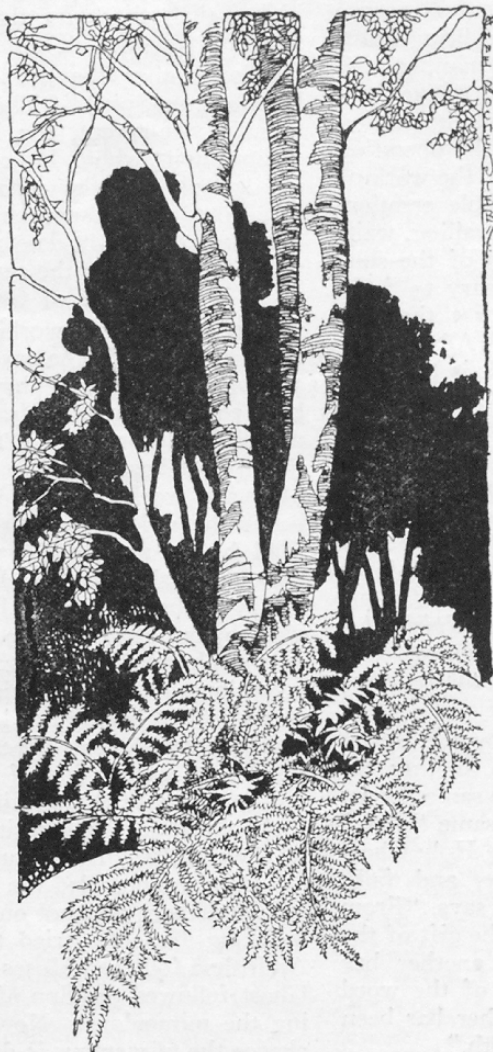
A FAMILY AND MISSIONARY PAPER

Number 853

SPRINGFIELD, MO., JUNE 21, 1930

Price, 5 cents

Your Need and Mine



*"Grace when the sun is shining, Lord,
Grace when the clouds are black;
Grace when I get an unkind word,
Grace on the too-smooth track.*

*"Grace when I'm elbowed into a nook,
Grace when I get my turn;
Grace when the dinner will not cook,
Grace when the fire won't burn.*

*"Grace when my duties all go wrong,
Grace when they seem all right;
Grace when it's gladness, praise, and song,
Grace when I have to fight.*

*"Grace when my dress is fresh and new,
Grace when it's worn and old;
Grace when my purse is empty, too,
Grace when it's full of gold.*

*"Grace when the saved ones don't act saved,
And put all the blame on me;
And grace when the grace I've craved and asked
Seems denied me, Lord, by Thee.*

*"Grace when the midnight hours I tell,
Grace when the morn is nigh;
Grace when I'm healthy, strong, and well,
Grace when I come to die."*



HE Spirit of the living God is in the world and is working. Every time you hear the sighing of the wind, let that remind you that the Spirit is working. You hear the sound of the wind and that is really all you know. It is working and it is powerful. So the Spirit of God is working, is active. But the majority know little or nothing about the Spirit's working. Nevertheless He is working up and down the earth.

You have to find out about the Spirit. The Spirit does not find you out and explain Himself to you. The Spirit is, and that is sufficient. God is, and He is a rewarder of them that diligently seek Him. The Spirit is, and he is a rewarder of them that diligently seek Him.

Paul wrote: "Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led." 1 Cor. 12: 1, 2. In substance Paul says to the Corinthians: "Come back to fundamentals, the work of the Spirit. Ye were led away worshiping dumb idols, you were led away by wrong spirits, now you have been led by the right Spirit—even you Gentiles—even the Holy Spirit, and now by the Holy Spirit you have been led to call Jesus Lord."

"Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." v. 3. You have started, have been taught, and led to a saving knowledge of Jesus as your Lord by the Spirit of God. Paul starts with this premise. And as you have started in the Spirit, and have been born of the Spirit, you have a right to that which follows.

"Now there are diversities of gifts, but the same Spirit." v. 4. The Spirit has brought the greatest of gifts to you Gentiles—the gift of Jesus—and you have accepted Him as Lord. Now God is giving, by means of the same Spirit, the gifts. The Spirit magnifies the gift of Christ, and now the Lord God magnifies the gift of the Spirit. They are all intertwined, God the Father, God the Son, Jesus Christ, and God the Holy Spirit, the administrator of the Father and the glorifier of the Son.

"And there are differences of administration, but the same Lord." v. 5. The Lord is supervising and administering through His Spirit the gifts and the offices. "And there are diver-

The Gifts of the Spirit

By Arthur W. Frodsham

sities of operations; but it is the same God which worketh all in all." v. 6.

Go back to the account of creation. The Spirit of God moved upon the face of the waters—brooded over the chaos. God said, "Let us make man in our image, after our likeness." And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life. First, you have the brooding Spirit, the gift of the Spirit to brood over the earth. Second, "Let us make man," the Lord brought into counsel. And third, you have the operation of God Himself, breathing into man's nostrils the breath of life.

If it required that threefold operation of the Triune God to bring about the creation and to create man, so now it is absolutely necessary to have first, the gifts; second, the administration of the Lord; and third, the operation of God—the triune God in the work of the re-creation of the whole creation, which is groaning and travailing, waiting for the manifestation of the sons of God. Also it is necessary to fashion, to build, to equip, not the first Adam, but the second Adam—His church—the church which is the body of the second Adam. Christ is the head of the church—His body.

"But the manifestation of the Spirit is given to every man to profit withal." v. 7. Yes, the newly created man, the redeemed man, ought to have and should have, the manifestation of the Spirit for his profit. *The ministrations, the manifestations of the Spirit, belong to and form part of that which is purchased on Calvary for the redeemed man.*

"For to one is given by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit; to another faith, by the same Spirit." vv. 8, 9. This is what the Holy Ghost says, wisdom, knowledge, and faith are given. And unbelief says, "From one has been *withdrawn* the gift of the word of wisdom, from another has been *withdrawn* the gift of the word of knowledge, from another has been *withdrawn* the gift of faith."

God the Holy Spirit says—it is the continuous, present tense—to one "is given," not has been withdrawn—any

more than the church is withdrawn.

When redemption and salvation have been withdrawn from the earth then expect the gifts also to be withdrawn and *not before*. Is the church so filled with wisdom, knowledge, and faith that she can afford to be without these special gifts? The world through want of wisdom, crucified the Lord of glory; and the church, through want of wisdom, is crucifying and putting away the gift of the Spirit.

Not this man, but Barabbas! Not God's wisdom, but man's wisdom! Not Holy Spirit knowledge but human knowledge! Not Holy Ghost faith, but human faith—faith in man! "Ye are gods!" "No, we don't want the gifts of the Spirit, we have homemade ones." Homemade in preference to heaven-made, and the influence does not go beyond the home. It cannot touch the world. It is confined to the church, the edifice, the so-called sacred edifice, and it reaches no higher than the spire that points toward heaven—but does not reach it.

"To another the gifts of healing, by the same Spirit." The Great Physician's vice-regent, the Holy Ghost, wants pupils whom He can take into the school—not the school of medicine—but of healing, bringing down from heaven the antidote of hell's virus which is corrupting the earth and those made in the image of God.

"To another the working of miracles." Men say, "The days of miracles are done!" Yes, and they who say it have part in stopping miracles by their unbelief. Jesus did the miracles and the Holy Ghost wants to continue the office and work of the Son. "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go to My Father." John 14:12. The Son goes to the Father and the Spirit comes to the church, so that there may be a continuation of the ministry of miracles as stated by the Lord.

There has been a suspension, an interruption, a cessation of the miraculous, but it was not God's intention that it should be so. The Spirit was limited by the unbelief of the church.

Joshua commanded the sun to stand still, and there was not one of the unbelieving Israelites tried to stop him. As Joshua followed Moses, so the Holy Ghost followed the Son of God in doing the miraculous. Nowadays if by chance the miraculous is done, it is explained away. There were no astronomers in the camp of Israel to question

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IN THESE days of increasing darkness and apostasy, many of God's children are finding it hard to pray. There are some definite reasons why this is the case. But, before dealing with these specific reasons, let me mention a few general things which will assuredly make prayer difficult.

1. It will be hard to pray if there is *unconfessed sin* in the way. The prophet Isaiah gives voice to some startling truths when he says in chapter fifty-nine, "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God and your sins have hid His face from you that He will not hear." And in Psalm 66:18 we have the familiar and yet striking statement, "If I regard iniquity in my heart the Lord will not hear me."

Again, in Matt. 5:23, 24 we are told, "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." And in order to receive physical healing, we are told in James 5:16, "Confess your faults one to another, and pray one for another, that ye may be healed." Unconfessed sin will stand as a wall before us in the place of prayer, and we shall certainly find it "hard to pray."

2. It will be hard to pray if we are living in a *lukewarm condition*. Lukewarmness is one thing that God abhors. The one mark which characterizes the Laodicean church and period into which we are drifting is lukewarmness, and this condition God hates and abhors. Could language be more searching and alarming than the words of Revelation 3:15, 16, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth." And yet there are thousands of professed Christians in that condition, and they wonder why it is "hard to pray."

3. It is hard to pray if we fail to *pay our vows* unto the Lord. In Psalm 50:14, 15, we read, "Offer unto God thanksgiving; and pay thy vows unto the most High: and call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me." Sandwiched between "thanksgiving" and "prayer" we have the ringing admonition, "Pay thy vows." Until this is

Why It Is Hard to Pray

By W. E. Moody

done, we shall find it "hard to pray."

The Psalmist declares in Psalm 66:13, 14, "I will go into thy house with burnt offerings: I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble." And in Psalm 116:17, 18 he says, "I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord." But to this he takes care to add the significant words, "I will pay my vows unto the Lord now in the presence of all His people."

Broken vows, which gather about their feet as the chaff of the summer threshing floor, constitute the reason why many churches and people are today finding it "hard to pray."

4. The apostle Peter intimates (1 Peter 3:7) that the way some husbands treat their wives prevents their prayers from "going through." He says, "Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." Any lack of tenderness, consideration, and due respect between husband and wife, will make it hard to pray. To this many a husband and wife can bear testimony. God has made them "heirs together of the grace of life," and as He classes the wife as the "weaker vessel," the husband is exhorted to give her honor.

There are many other reasons why it is becoming increasingly "hard to pray." Many, even of those who are Spirit-filled and Spirit-led, are finding it so. Let me mention one or two *specific* reasons why this is the case.

1. One reason is because in these last days the powers of darkness are standing against us as never before. We are not in position to know how far Satan is cognizant of coming events. It is a common saying among God's children that Satan knows that his time is drawing near when he will be forever stripped of his power. However, our knowledge is limited to what is revealed in the Word of God. That God is flashing light upon the sacred page relative to the dark days that are ahead of us, seems clear to all humble students of the Word. And among the

facts that are clear to us regarding prayer is that Satan is doing his utmost to hinder the prayer of intercession from getting through.

Intercessors increasingly feel that prayer is a battle with demons. We are realizing more and more the import of the words of Eph. 6:12, "For we wrestle not against flesh and blood, but

against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," or, as the Revised Version has it, "against wicked spirits in the heavenlies." It is Satan's business to withstand our prayers to the limit, as in the case of Daniel. See Dan. 10:12, 13. This he will continue to do to the very end of the Age. So far as he has the power, he will continue to make it "hard to pray."

There seems to be no limit to his dark tactics of obstruction, but to the one who has caught the full vision of the power of the Cross, there rises to view a limit to Satan's dark tactics, and that limit is the victory of Calvary. To the praying saint of God there looms up before him the fact that on Calvary Christ "spoiled principalities and powers and made a shew of them openly, triumphing over them in it." Col. 2:15.

Mrs. Penn-Lewis has truly said that, "All the powers of hell are aroused to prevent the believer's knowledge of the victory of Calvary over the prince of darkness and his evil hosts." Without this knowledge of the victory of the Cross over Satan and his forces, we are doomed to failure in our prayers and intercessions; but seeing this victory and entering into it, we can shout the victory in his teeth, knowing that, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." That standard is the Cross.

2. Another reason why many are finding it "hard to pray," is that they fail to fully realize their "identification with Christ" in the life of prayer. It is a fact to be lamented over that so many of God's dear children have failed to see and appropriate the truth of their identification with Christ in His death, resurrection, and ascension. If every child of God could but see the truth of Rom. 6:6, "Knowing this that our old man was (R. V.) crucified with Him, etc.," also the truth of Eph. 2:5, 6, "hath quickened us together with Christ . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus," and would take their place by faith with

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POSTAL ENTRY

Entered as second-class matter June 25, 1918, at the post office at Springfield, Mo., under the Act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Sec. 1103, of October 3, 1917, authorized July 3, 1918.

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The Pentecostal Evangel is the Official Organ of
the Assemblies of God in U. S. A.

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PUBLISHED WEEKLY
(50 copies a year)

by the

Gospel Publishing House

336 W. Pacific St.,
Springfield, Mo., U. S. A.

Subscription price in the U. S. A. and Possessions, \$1.00 per year; Canada, \$1.50; Gr. Britain and Possessions, 6/6.

In quantities: 12 copies, 24 cents; 25 copies, 45 cents; 100 copies, \$1.80.

The Indestructible Jew and His Future

The Lord instructed us to "pray for the peace of Jerusalem," and added the promise, "They shall prosper that love thee." Psa. 122:6. We believe we

rightly interpret this scripture when we pray not only for the city but for the people represented by that city, and get under the burden expressed by one of old who said, "My heart's desire and prayer to God for Israel is that they might be saved." It is estimated that there are today 15,435,000 Jews on the earth, of whom 10,121,500 are in Europe, and 4,085,000 in North America. In New York City alone there are estimated to be 1,701,260. In Palestine the Jewish population numbers 149,554. There were only 55,000 Jews in Palestine at the time of the Armistice. At the present moment the immigration of Jews to Palestine is temporarily suspended, pending the report of Sir John Simpson, the British official who was sent to investigate immigration and land settlement problems in that country.

The Jews throughout the world feel they have lost a great friend in the passing of Earl Balfour. Directly after his death the Council of the World Zionist Organization met in London. Dr. Chain Weizemann, the president of this organization, sought to pay a tribute to the noble earl but broke down completely in his effort and sobbed aloud. In all parts of the hall where they were assembled, Zionists wept with sorrow. It was in 1906 that Mr. Weizemann, who had fled from Russia to escape the Jewish pogroms, made his appeal to Mr. Balfour, who was then Prime Minister of England, for a Jewish national home in Palestine. At that time the British government was offering a tract of land in East Africa for a Jewish national home but this was refused. Mr. Weizemann was then a young scholar in the University of Manchester, and appealed to Mr. Balfour in his broken English, "Suppos-

ing we gave you Paris instead of London, would you take it?" Mr. Balfour said, "But why, we have London." The young student said to him, "Mr. Balfour, we had Jerusalem long before you ever had London." He then asked, "Are there many who think like you?" Mr. Weizemann replied that he did not know whether there were many who thought like he did but he knew you could pave the streets with a people who felt like he did. Mr. Balfour said, "Then you are a great force." It was twenty years later when Mr. Weizemann saw Mr. Balfour again. The ex-Premier's first words to him were, "When these guns stop rolling you will get your Jerusalem." That was the real origin of the Balfour Declaration.

The Balfour Declaration made possible the opening up of Palestine to a number of Jewish pioneers. Dr. Weizemann says of them, "I have been privileged to see them not only in Palestine but on the way to Palestine. I am one of them. I belong to those Jewish streets, to those dark recesses of the Ghetto, out of which came these people. They come from everywhere. They tramp over the ice-covered plains of the Ukraine, over the swamps of Russia. You will hear the tramp if you listen carefully. You will hear them coming through deserts, surmounting rocky roads, barefooted, sometimes with nothing but a little Book in their pockets. Behind them there is nothing except the graves of their martyrs, and the only goal in front of them is a port in Roumania. From this port the ships go on to Jaffa, and they land in Jaffa. I am not going to describe to you the epoch of the landing in Jaffa. But there they settle in tents; and they live on bread and tomatoes; and they suffer from malaria. They afforest the hills and break stones, and they build roads and plant trees, and they send their children to school, and they sing in Heb-

Dr. Weizemann's Tribute

rew, and they pray in Hebrew, and they cry in Hebrew, and they build the old country of Israel."

Dr. Weizemann compared Lord Balfour with Cyrus, the king of the Persians, who, as head of a mighty empire, after his conquest of the Babylonians, issued a declaration *A Modern Cyrus* allowing the Jews to return to Palestine. "On the strength of Cyrus' declaration about 50,000 Jews trekked back from Babylon to Palestine, and under the leadership of men like Ezra, Nehemiah, and Zerubbabel began the rebuilding and the reviving of the country that had become desolate. The inhabitants of Palestine, the Samaritans, the Edomites, the Ammonites, protested against the incoming Jews, and complained to the king. The Bible does not record whether a Commission of Inquiry was sent to Palestine to find out what the complaints were, but the Bible does record that the Jews went on with their work steadily and steadfastly, against difficulties and tribulations, and they revived the language, rebuilt the country, and ushered in the restoration of Israel."

Despite the destruction last August of an enormous amount of Jewish property, and the lives of many Hebrew residents, the Jews have by no means lost hope. The following is from the pen of a Jew, Mr. S. Brosa, who has worked nearly the whole of his life in Motza, only to see his work destroyed by a crowd of fanatical villagers; "By the rivers of Babylon there we sat and there we wept when we recalled Zion.' This time we sat and wept over the ruins of Zion in a Jewish city in our national home, which was burned and looted in the riots. I was sitting in a house where I met the families of Levi and other faithful workers on behalf of the Jewish homeland, who had toiled and labored with superhuman patience for forty years. I recalled those happy, peaceful days when we observed the holy sabbath, when we partook of the meat and the wine raised and grown

Hope Not Lost

in our own land. I thought of the joyous spirit which had reigned then. And now, I hardly recognize the people sitting opposite me. Many of them I have not seen since the days of the riots. They have become prematurely old, their backs are bent, their eyes clouded. They are suffering hardships, and the poor life they lead is only possible because of the Relief Committee that has supplied them with the means of subsistence. But I am happy in this, that in spite of all, they have not lost hope. They are going to rebuild their houses. They are going to re-work their farms. We had a long talk together. We talked of the past and we talked of the future. For the future, we have every hope. There was no dry eye when we parted and wished each other good bye."

A great plague of locusts has been threatening Palestine of late. We read in a recent copy of the Palestine Bulletin, "The war that is being waged against locusts by the agriculture department has taken a most serious turn within the past week, 2500 Fellaheen are employed in fighting the invasion, most of which is centered about Beersheba." One swarm of locusts is said to be twelve miles square. A further statement said that the Palestine government is employing 3000 farmers to destroy the eggs laid by the locusts. "The authorities are using Bedouin tribes, under twenty sheiks, to plow the ground where the eggs have been laid, dig trenches, and spray with liquid fire." A writer in the Palestine Bulletin says: "Hordes and swarms of locusts are on the march from the Arabian desert; if the flame throwers and chemicals don't bar the way, Palestine agriculture will be ruined for the next three years. 'An earthquake, a massacre, a plague' exclaims an English editor, 'surely the Jews have no luck in Palestine. They may as well quit. The country is not worth all that trouble.' That man does not know the Palestinians. They came into the land when it was sick unto death. They came when the desert had crept over it like a wasting disease. With the sweat of their own bodies they watered the arid stretches, with their bare hands they started to dig up the stones that centuries of neglect had scattered over the surface. Nanumo, the great Spanish philosopher, called Spain his mother and his daughter. The Chalutzim approached Palestine with a love

and a devotion that increased as the full realization of the desolation of Eretz Israel dawned upon them. Nothing can shake them now. They have seen the rebirth of the land. The anguish and pain of birth, the blood even, do not diminish a mother's devotion, but increase it."

A Jewish writer in the Palestine Weekly gives what he believes to be the secret of the survival of the Jews after 1900 years of homelessness. "The sacred Law has been the life of the Jew and the length of his days, as Moses repeatedly declared. The unifying influence of its great body of teachings, ceremonials, and rules, have preserved the Jew as an undivided and indivisible entity in the welter of nations and races through which he has been scattered. To save and vindicate the Law is enough for enduring all." Then he gives as their hope, "At one marvelous moment the Messiah, the Son of David, will descend out of heaven, and lead the faithful back to the old familiar places. . . . It is this Messianism, this abiding faith in a divine deliverance, which has kept the Jews alive from the hour of their dispersion until now."

The report of the Commission of Inquiry that was supposed to investigate the causes of the riot in Palestine last August, has been placed before the British Parliament. According to one Jewish paper this report "has deeply wounded the feelings

of Palestine Jewry and has hurt even more than the riots did. The impression is that the Commission has quite failed to appreciate the Jews' great achievements in Palestine, not even mentioning a word about their immense efforts and sacrifices to rehabilitate a forsaken country. There has not been the slightest attempt at understanding the age-long yearning to re-settle the historic land which is the sole haven of world Jewry. It is felt that the Commission's only purpose was to whitewash the government." The *Doar Hayom*, the only Hebrew daily paper in Palestine, complains that this report is "the summit of anti-Zionism. From the very first moment the majority of the commissioners showed their enmity to the Jews and sympathy to the Arabs. . . . If the report had been composed in the offices of the Arab executives, the London Daily Mail (a paper that is always antagonistic to the Jews), or the Vatican, it could not have been more hostile. All of the recommendations of the Commission tend to justify the Arabs and to throw responsibility on the Jews." Although the Lord is allowing Israel still to be chastened, His word of old still holds good, "I have loved thee with an everlasting love."

Sir Leon Levison, a British Hebrew Christian, who is the president of the International Hebrew Christian Alliance, has written a series of articles for *The Life of Many Jews Become Christians* Faith, in which he tells of a remarkable movement among the Jewish soldiers during the war.

There was much evangelistic work done among the soldiers, and many of the Jews, who were conscripted in every army, were given gospel portions. Many of the Jewish soldiers organized groups for the study of the Bible. A great number of them accepted Christ as their Saviour, and read the Old Testament with a new eagerness. "Having time on their hands between the signing of peace and their honorable discharge from the service, they spent it diligently searching the Scriptures daily. Upon their arrival at home they began to preach Jesus Christ to their brethren, and here are some of the results today: In Budapest there are 97,000 Hebrew Christians; in Vienna, 17,000; in Poland, 35,000; in Russia, 60,000. In Vienna something over 50,000 more Jews have signed a petition that they

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A NEW SPECIAL OFFER

Evangel from now until
Jan. 31, 1931, for 50c

Dr. A. B. Simpson used to say that the best committee was a committee of two, with one member absent—then work was accomplished. We desire to make every Evangel reader a committee of one to secure us some new subscriptions for the paper. Each issue contains our full Pentecostal message—salvation, healing, the Baptism with the Holy Ghost, and the soon coming of Christ, besides missionary news and reports from the field. We are now making a special new offer to send the paper to those who are not now subscribers, from now until Jan. 31, 1931, for 50c. (For Canadian subscriptions please add 25c for extra postage.) This means that your friends will get all the remaining 1930 Evangels and five numbers during next January for the small sum of 50c. If you will do your best we can send the paper to 60,000 people every week. You can use the form printed on page thirteen of this paper.



THE CHIEF came every night as I stood outside my door. We talked for hours on what I wanted to talk about. I told him that the Lord's return was near, when He would take His own people to Himself and the tribulation would come upon the earth. I must confess that the day I saw those robbers leave the ship I sighed because my work among them had come to an end. By that time I had become perfectly willing to be carried off with them, although I could not see how they could do it so long as I had the Book and all the promises in it. They often said, "Don't you understand that you are worth much money?"

"Indeed I do," I replied. "You have probably met many foreigners before. You may have met some who are not worth as much as I because I belong to the Kingdom of Heaven. I am a child of God. Indeed I am worth much money."

"We want much for you, too," they answered.

"I am sorry you do," I said. "You won't get a dollar for me, not one dollar. You will see. I am a child of God and He has promised to deliver me out of your hands, but He will not give you money for me."

I was filled with peace all the time. Not once was I impatient to get away. I had been one of the most impatient persons that ever existed, but I knew I had been delivered from my former impatience. It was lovely to know that I had been delivered in such a way that under such circumstances I was not the least impatient to get free. The robbers remarked again and again, "Cannot you get impatient?"

"No," I said, "I have been delivered from that. Do I look impatient?"

"No, that is the worst of it. Whatever we do you don't look impatient."

They often remarked as they were eating, "Can you understand the peace she has? You can see it in her face. Look at the other passengers. They look more yellow, worn and impatient every day."

I knew it was so, and I thanked God that they could see the difference. They also asked me, "Are you not anxious to get ashore and be free from this?"

"No, thank God, I am not. The Lord sent me to China to preach the Gospel and at present He wants me to preach it to you; so long as I am here, I am satisfied. It does not matter to me to whom I am preaching.

We had been on the ship about nineteen days when two men came on

Captured by Chinese Pirates

A True Story by Miss Marie Monsen

(Continued from last Issue)

board. I do not know who they were, probably sent from the ship's company. I could hear every word they said for the Chief's cabin was next to mine. They demanded \$200,000 for the ship and these two men asked, "Cannot the foreigner pay half of it." I heard the Chief answer, "Well, you will have to be quick. I will tell you the truth about the foreigner. She has not been eating anything all this time and she is on her dying bed."

I thought these men could not be allowed to go on shore and tell the people I was dying, so went outside the door and walked up and down on the deck. The chief was sitting with his back toward me, but those two men saw me. I nodded to them and smiled, so they would know I was not dying yet.

The last five days the one question discussed was to carry me off the ship and take me with them. I did not hear them mention gun-boats, but as I heard them saying every day that they must get off the ship I reasoned gunboats must be near. They had been in search of us for a fortnight before they found us. At three different times they planned everything to carry me off. Each time we had forty or fifty junks at the ship's side, commandeered by the pirates. The junk that I was to go on had been pointed out to me. Bedding and food had been taken into the junks. They were on the point of leaving, taking me with them, when a sudden storm came up and the junks had to go to shore for cover. Every day for hours they talked it over how and where to take me, mentioning places I did not know. I had a few wonderful promises and I held on to them—Psa. 31:20, "Thou shalt hide them in the secret of thy presence from the pride of men; thou shalt keep them secretly in thy pavilion from the strife of tongues"; Isa. 49:24, 25, "Shall the prey be taken from the mighty and the lawful captive be delivered? But thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered, for I will contend with him that contendeth with thee."

As they discussed carrying me off time after time, I laughed at all their plans. I remembered that God in heav-

en laughed and I laughed with Him. The second time they were going to carry me off, a messenger came, and they had to talk a while, and then it was time for opium smoking, so we did not get off. The third time I heard the order given, "Get the foreigner now and put her in the junk. We must get off today." It was the day before the deliverance. The

man came and opened my door and stood facing me and I facing him. It seemed we stared at each other for five minutes, and at last he shut the door with a bang, and I heard him say outside, "No, I cannot tell her she is to be carried off. It will be wronging her the second time." One of the spies came, and again they consulted until opium smoking time arrived, and we did not go.

On the twenty-third day at three in the afternoon we suddenly heard the shot of the cannon. Some of the robbers immediately left the ship. Ten were left behind. The captain was ordered out of his cabin, and we had a race for two hours. What a race it was! The pirates saw they could not make it. During the last hour I heard, "We must have the foreigner! We cannot go without that foreign face! We must have the cover of that foreign face! They will not shoot us if we have that foreign face with us!" At last they got into the junks, and I heard them say, "What is the use of carrying that foreigner with us. She has not eaten anything for twenty-three days, she will not be able to run; she will not be able to walk." I was left behind, of course I was, for "even the captives of the mighty shall be taken away and the prey of the terrible shall be delivered." They carried off twenty of the passengers but released them that same day.

The only difficulty I had on the boat was that I had no water for washing, only a little to drink. Another hard thing, I was anxious about how my old parents would take the news. They are over eighty years' old and mother is not strong. But the Lord had said to me, "Be anxious for nothing, Marie," and I had answered Him, "I will obey and not be anxious." The Lord took care of them. One day one of the papers at home said a young missionary, a Miss Monsen had been taken by pirates. My sister read it and went home and told mother. Mother answered, "I am sorry for that young missionary. It would have been better if it had been our Marie. She has been so long in China and she knows the people." Soon after they got the word that it was not a young mission-

ary, word reached them that I had been set free. The word reached Norway seven days before the pirates left the ship. They were having praise meetings at home because of my deliverance. So the Lord undertook for them.

I want to speak of what prayer did those days. I did not realize it when on the ship, but when I heard afterward I put two and two together. The first four or five days people did not know we were missing, and no one was praying for us. I felt like I was swimming against the current, but that strength was given me and I would be able to make it. When people learned we had been taken by pirates and began praying for me, there was a marked difference. I felt like one floating on the waters, resting on the promises. The seven days when they were having praise meetings at home were really the hardest time, because of the terrible struggle between the powers of light and darkness, but those days I was so filled with joy. I was glad I had writing material with me, and a coat which I could hang up and sit behind and write to my friends and send some of the joy to them in letters.

After the pirates left, the passengers swarmed around me and I had two busy days while the looted goods were being taken out of the ship before we could leave. The passengers fought for the tracts that I gave out. They said, "We see that your God is God, and we want to believe Him, too." The robbers had told them all about me.

Friends, I thank God for His promises, and I do thank Him that He is faithful to them, and that He allowed me to see His faithfulness.

The Indestructible Jew and His Future

(Continued from Page Five)

may be known as Jews who have renounced Judaism. . . . Surprise grows the greater when one learns that among these Hebrew Christians are to be found men of university degrees, doctors of science, law, philosophy, medicine, men who meet with the common people and say, 'Let us have a Bible reading of a quarter or half hour first,' then, selecting a passage, these cultured Jews make an exposition of Old Testament prophecy bearing on the Christ, that brings joy and assurance to every Christian heart." In Budapest "something like seventy Hebrew Christians pledged themselves that as soon as God opened the way they will go out as missionaries to preach the gospel not only to their brethren but to the heathen."

There is a very successful Hebrew Christian Alliance in this country

which is supporting seventy missionaries to the Jews in Europe. Besides

Gospel Effort this American Alliance thirteen nations of Europe have similar national alliances and are working with might and main to evangelize the Jews. These fourteen national alliances in 1925 organized an International Hebrew Christian Alliance and chose as its president, Sir Leon Levison, an earnest and devout Hebrew Christian. This first International Alliance met in London, and since that organization was formed over 200,000 Jews have left the synagogue for Christianity. They stand "upon the Bible, upon the inspiration of the Word of God from beginning to end. They stand for the Virgin Birth, Vicarious Suffering on the cross of our Lord Jesus Christ, the Deity of Jesus Christ and His resurrection."

God has promised, "Lo, I will come, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

God's Promises . . . In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old . . . and I will bring again the captivity of My people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." In the restoration of Israel the 'whole earth will be blessed, as Paul writes, "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

S. H. F.

THE GIFTS OF THE SPIRIT

(Continued from Page Two)

the standing still of the sun in Joshua's day. So Joshua continued to do the miraculous.

"To another prophecy." All explained away! Men say, "Preaching is prophecy and prophecy is preaching." And so we can turn over the next page with the utmost complacency to explain away the next.

"To another discerning of spirits." Men declare, "We are progressing. We have mediums of the highest order. We can discern heavenly spirits"—but they are the denizens of hell. "We can discern the spirits of loved ones

who are departed"—and do not detect the fraud the Antichrist is already starting on his dupes. But God wants to equip His servants to expose Ananias and Sapphira, making a show of them openly.

"To another divers kinds of tongues." We have a multitude of explanations here. The Lord who came down and confounded at Babel had the power to give languages for the overthrow and confusion of the natural man, so the Holy Ghost is doing. He has the power in these last days to give languages, unknown tongues, not for the purpose of confusion, not for the purpose of overthrowing, not for the purpose of scattering, but for bringing together, building up, edifying—giving a language that has been purged by the blood of Calvary—making up a building that shall indeed reach to heaven, touch heaven, and bring down heavenly blessings and benedictions.

Some can see in this only babel. Some see that it is a part of the prerogative of redeemed children of men to receive the gift. It is one of the gifts least understandable, nevertheless most nigh to individuals that receive, and it is the direct evidence of the power, the nearness, the authority, and the majesty of the Holy Ghost, and also of His supernaturalness. Yes, it is uncanny to the natural man, it is repellant to the unspiritual. They will not listen and will not believe that it is of the Holy Ghost. Every explanation and excuse that man can invent or the devil can suggest is brought to bear to explain away this supernatural working of the Spirit of God.

"To another the interpretation of tongues." The natural man, the unspiritual man, is just as far astray in explaining this supplement of the list, this crowning complement of the gifts of the Spirit. There is no first or last, it is a circle. This is mentioned last in the list of the gifts because man is limited in his understanding. The last two gifts are part of one plan, a whole. There are no last drops of a shower of rain. It ceases raining, and there may be a hundred or three hundred at the same time. So the gifts of the Spirit are given as a whole. The Holy Ghost does not classify, differentiate, or set one against the other. Perverted man does, especially that which touches his perversion most.

The natural man receives not the things of God—and never will. There are believers on the natural plane too. They should move up to the plane of the supernatural. If they would, they would recognize the supernatural that God wants to do in these last days.

Holiness Unto the Lord

By Max Wood Moorhead

"Sin shall not have dominion over you, It's a glorious promise and it's true; God hath said it, it shall stand, Pass it on, it's simply grand, Sin shall not have dominion over you."

I accept Romans 6:6—"Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin"—literally, simply as it reads. That polluted, depraved, crooked, perverse, lascivious nature that I inherited from Adam the first, has been crucified with Christ; but Romans 6:6 is only made real and operative in my life as daily I continue to *reckon* myself dead unto sin and alive unto God: "Likewise *reckon* ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:11. By sad experience I have proved that Romans 6:6 is practically ineffectual save as I receive into my heart and continue to believe Romans 6:11.

Many years ago I proved that Romans 6:6 is the gateway into the life in Christ in the heavenly places in Ephesians 2:6: "And hath raised us up together and made us to sit together in heavenly places in Christ Jesus." Concerning an abiding life in Christ in heavenly places I have very much to learn. In other words while I confess to the obligation to be heavenly-minded, I see heights and depths in heavenly-mindedness beyond present attainment. I recall that Pastor Stockmayer's rendering of 1 Cor 15:49 is, "We have (long enough) borne the image of the earthy, let us bear the image of the heavenly." The verb translated here is in the imperative mood.

Is it not the essential purpose of our life on this earth expressed in Romans 8:29, "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren"—conformity to the likeness of Jesus? A slain Lamb must have a slain bride. I confess my obligation and desire to be like a slain lamb which has no horns, as Stockmayer said, to defend himself.

There is a progressive work of sanctification. The work of sanctification is by no means finished with Romans 6. This is the mistake which many so-called Holiness people make. It is possible to be delivered in a very great measure from inbred sin and yet be

un-Christlike in many respects through immaturity. We are conformed to Christ in likeness as day by day we are occupied with Jesus, as we behold and worship Him. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18.

We also grow in saintliness as we continually make fresh discoveries in His Word, and appropriate the exceeding great and precious promises. Are we not also gradually and progressively conformed to Christ's image as we accept chastenings and the so-called disappointments of life or the dispensations of His providence? "For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness." Heb. 12:10.

Revival

Revival alone can create an atmosphere in which the impossible becomes the achieved. In revival the Church becomes enlarged amazingly with the divine power of her Lord. Revival is not the normal, but the abnormal, method of God; it is His coming to a place where His cause is all but lost. The local presence of God can become overpowering. "A sense of the glory of the Holy Spirit was such," says Jonathan Edwards, "that only mentioning the word the 'Comforter' overwhelmed both soul and body"; or, as a church in a later revival experienced, the minister did but cry, "The Lamb!" and all the people burst into tears.

Trains passing through a revival area have been known to experience conversions on board *while they passed*. It is most significant that since the Reformation revivals have recurred with increasing frequency. Again and again God has rescued that which had gone beyond all human aid. What indeed could have saved the Church but these gracious interventions of almighty power? The need can but grow more urgent as the Age draws to its close. When revivals cease to flow from the mercy of God, judgment must come.

So what we pray for has been pictured thus: "Seriousness settles on a community. Anxious inquiry and earnest prayer spread among the people with the rapidity of an electric shock. Every eye is open, every ear attentive, conscience awake, every heart alive to the engrossing interest. Dissipation

ceases; amusement is forgotten; where the wicked still congregate, perhaps to make sport of these sacred things, they see the handwriting on the wall, and their knees smite together like Belshazzar's; and, perhaps, next day they are found penitent and believing. The very atmosphere of the community seems charged with divinity. Eternity is near. The world for the time is nothing. The soul is all. The invisible is seen. Spiritual things, before shadowy and distant, are real, and near, and urgent. It is as if the boundaries of earth and heaven were broken, and the veil of flesh removed—as if earth and seas had fled, and men were already standing before the throne of God."

Pray for revival.

The Sand and the Sea

A missionary had been speaking to a crowd of natives about the power of the blood of Jesus Christ to wash away sin, when, at the close, an old woman came to him and said: "Sir, my sins are more than the grains of sand that I hold in my hand. Can Jesus make me clean?" "Where did you get that sand?" inquired the missionary. "On the seashore," replied the woman. "Go back there and build a mound as high as you can. Then watch what happens when the tide comes in." The woman stood thinking for a moment, and then exclaimed: "I see it, I see it! As the sea will wash away the mound, so His blood will wash away my sin."

An Accusing Conscience

For every sin, great or small, conscience, which is the voice of God, has a reproof more or less emphatic. Charles IX, responsible for the St. Bartholomew Massacre, was chased by the bitter memories, and in his dying moment said to his doctor, Ambrose Pare, "Doctor, I don't know what's the matter with me; I am in a fever of body and mind, and have been for a long while. Oh, if I only had spared the innocent, and the imbecile, and the cripple!"

Rousseau declared in old age that a sin he committed in his youth still gave him sleepless nights. Charles II of Spain could not sleep unless he had in the room a confessor and two friars. Cataline had such bitter memories that he was startled at any sound. Cardinal Beaufort, having slain the Duke of Gloucester, often in the night would say, "Away! away! Why do you look at me?" Richard III, having slain his two nephews, would sometimes in the night shout from his couch, and clutch his sword, fighting apparitions.

Dr. Webster, having slain Parkman in Boston, and while waiting for his

doom, complained to the jailer, that the prisoners on the other side of the wall all night long kept charging him with his crime, when there were no prisoners on the other side of the wall. It was the voice of his own conscience.

How blessed are they who have received the blood of Jesus Christ, that precious all-atoning blood, to purge their conscience; and who can now say with the Apostle Paul, "Herein do I exercise myself, to have always a conscience void of offence toward God and toward man."

Why It Is Hard to Pray

(Continued from Page Three)

Christ in His death, resurrection, and ascension, the Spirit would soon reveal to their hearts their "oneness with Christ." Paul said, "It is no longer I that live, but Christ that liveth in me." Gal. 2:20. What a glorious truth that we are one with Christ—

1. In His *death*. 2 Cor. 5:14; Rom. 6:2, 6; Gal. 2:20.

2. In His *resurrection*. Col. 3:1; Eph. 2:4-6; Col. 2:12.

3. In His *ascension glory*. Eph. 2:6; Eph. 1:20, 21; Col. 3:3.

4. In *service*. John 14:12; 17:18; 20:21; 1 Cor. 3:9.

5. In *suffering*. 2 Tim. 2:12; Rom. 8:17; Col. 1:24; Phil. 3:10.

6. In His *life*. Eph. 5:30; 1 Cor. 6:15; Col. 3:4.

Last, but not least, we are one with Christ,

7. In His *prayer-life*. John 14:13, 14.

Do we realize the fact that in the new creation Christ is all and in all? Col. 3:11. What then is the *measure* of our prayer-life? Is it not Christ? He wants so to possess our being that He can pray through us by the Spirit as and when He will. "We know not how to pray as we ought," but *He does*, and by His Spirit He will help our infirmities and pray through us His own prayers. When He does the praying we shall not find it so hard, for He can and will break through every demon oppression. We shall then enter into the full meaning and joy of John 14:13, 14, "And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it."

THE PINK WRAPPER

If the Evangel comes in a pink wrapper this week, it means that your Evangel subscription expires with the next issue of the Evangel. Please send in your renewal at once. We do not want to lose you from our Evangel fellowship, as we believe our paper will be a blessing to you, and your renewal will be a great help to us at this time.

A Miracle of Healing

The early part of 1928 my physical health became impaired; paralysis started in my left foot and gradually affected my left side, and there were symptoms in my right foot. May I say here, for it needs to be said to understand what is said later, that at this time we had charge of Maple Avenue Mission in Canton, Ohio, which was about two years old. The Lord had blessed wonderfully; thirty-seven had been baptized and most of them had a real born-again experience.

May 14, 1928, I was put in bed at the home of Mr. Bradley, 1711 Woodland Ave., N. W., Canton, for I needed special care which could not be given in my home. In the meantime I had been examined and was under the care of four doctors and had been X-rayed by two. All agreed that it was a specially unpromising case, and diagnosed it as "spinal infection which would terminate, most likely, in spinal meningitis or brain tumor, which would mean death." Of course they did not tell me all of this, but being a graduate nurse from the Episcopal Hospital, Philadelphia, Pa., I realized my condition.

My suffering was very intense. On Wednesday May 23, many came in to see me, and as they left the sick room I could hear the sobs outside the door, for they thought it would be the last time they would see this mortal body—the ties of Christian love are strong and true.

At eleven o' clock that night two doctors held consultation. All had been done that human skill could do. I was anointed twice, my friends in Christ were praying, the mission converts were still holding on by faith. In fact on Thursday from noon until prayer-meeting time in the evening, the saints went to the prayer room of the mission and read from the Word, and prayers from the depths of their souls ascended to God. They went in relays of twos, and in sweet unity of spirit they prayed.

There was one condition I had been trying to meet and I did meet it; that was submission. I said from my heart, "Thy will be done." A peace and calm which I can never describe came into my soul, even with the intense suffering. Yes, I was ready to meet Jesus. Indeed I was not only ready but eager to be ushered into His presence. Thursday evening the treatment was very severe and I really prayed it would be the last one. During the suffering the Lord was speaking to me from His Word, and reminded me of John 15:2, "Every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." I said to my good Christian nurse, "Is this something like the purging process?" She answered so sweetly, "God moves in a mysterious way His wonders to perform, He plants His footsteps in the sea, and rides upon the storm." How mysterious and yet how glorious if we walk in His way!

About 6:30 I was left alone in my room. I put my partially paralyzed left hand across my chest with my right hand. Then I took hold of the Lord's promise; I believed every word of His Word to be true.

As I thought of these facts I spoke in an audible though weak voice these words, "Jesus, Your will be done. You are the same today as you were yesterday. You can heal my body. I am not asking You to heal me for my friends, my family, or the mission, but only for Your glory and honor."

For a few moments He let me live almost in His presence by faith in His Word. It became truly a "light on my pathway." Precious moments! The paralytic who was borne of four, the man with the withered arm, Peter's wife's mother, and that woman who passed through the crowd and touched the hem of His garment! At that moment I stretched out my right hand and said, "Jesus, You can do the same for me. You are just the same today."

O glory! At that moment what a touch I had, affecting my whole body. I cannot explain how He did it but I know He healed me. It was supernatural. Immediately I raised my head, took my left hand and ran it down my spine—no pain! I threw back the covers with my left hand and foot, and moved every toe on that foot—something I had not done for months. I got out of bed and walked to the bathroom, walking heavily to see if sensation was really in my feet again. O glory to God! Praise His name! There was life again in those affected parts.

By this time the nurse was coming up the stairs all excited, thinking I had had a convulsion and was dying; I was not aware at the time that her mother had just said downstairs that she did not think Mrs. Stump would be here tomorrow this time. I met her at the door and said, "Praise the Lord, Minnie, I am healed!" Her mother and father came upstairs in great excitement and wonder, and when they saw and heard us walking and shouting and praising the Lord—guess it was something like the lame man at the gate who was healed.

The telephone was kept busy that evening, witnessing and testifying. Many people came in, even until midnight, and joined us in our praises.

This scripture was given me by the Lord immediately after my healing, "I will praise the Lord with a whole heart. I will show forth His marvelous works." Truly I have such a real, intense, indescribable love for my Saviour, Redeemer, Sanctifier, Baptizer, Healer, and all that He is, for He is my all and in all. I have never had a sign of paralysis since, am doing all my work, and I am well.

Here I'll raise my Ebenezer;
Hither by thy help I'm come;
And I hope, by Thy good pleasure,
Safely to arrive at home.
Jesus sought me when a stranger,
Wandering from the fold of God;
He, to rescue me from danger,
Interposed His precious blood.

This testimony is vouched for by G. F. Lewis, pastor of Bethel Tabernacle, Canton, Ohio, and by many of all denominations.—Mrs. Elva K. Stump.

∴ 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

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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 spite 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 Betiah 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 Beirut 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 Weidman at 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.

.: In the Whitened Harvest Field .:

CONSTRUCTIVE WORK IN TEXAS

Pastor J. M. Hart, Farmersville, Tex., writes: "We have closed a precious 2 weeks' meeting here with the Arizona Evangelistic party, consisting of Evangelist Gordon Lindsay, song leader, Harold Francis, and violinist, Jewel Linam. The crowds were so great that numbers were turned from the door. Fourteen found pardon, 8 received the Holy Ghost in the Bible manner, and several were healed. A Christ's Ambassadors' Band of 25 young people was organized."

MIRACLE AT CLINTON

Evangelists Frank L. Cook and wife, Tulsa, Okla., write: "The Lord has given us a precious revival at Clinton, Mo., lasting 4½ weeks. Twenty-six sought the Lord for salvation, 6 received the precious Baptism, and 10 were baptized in water. Many were miraculously healed through prayer, among them a woman whose flesh was raw from eczema; in 2 days new skin had grown over the once afflicted parts, and a complete healing was wrought. The work was wonderfully built up, and we have now taken the pastorate."

MINGLED TEARS AND PRAISES

Brother Mose Willis, Pastor, writes from Macomb, Mo.: "We have had a precious revival here for the past 3 weeks with Brother Okra Gaddis and wife. God's blessing was with us from the very beginning and 17 wept their way through to victory through the blood of Christ. It was glorious to see their tears of penitence turned to praises. The large crowds and good interest held until the very last night, and we expect the revival fires to continue to burn. Council ministers who are burdened for lost souls will be welcomed at any time."

BRIEF MENTION

A very successful convention has just been concluded at the Church of the Firstborn, East Providence, R. I. Thirty different missionaries, evangelists and ministers were in attendance. During the convention 8 received the Baptism with the Holy Ghost and 7 were baptized in water. Many souls were blessed.

Evangelist W. H. Whelchel tells of a blessed 2 weeks' revival just held in Mount Bellview, Texas, where in spite of the rain the meeting went on victoriously, especially the last week, and several prayed through to victory. They have just completed a new church, and about 30 members are faithfully going on with the Lord.

Pastor F. W. Burleigh, Watertown, S. Dak., reports a specially victorious Sunday on June 1, when they were visited by Pastor Arthur F. Berg, who spoke at the morning and evening services, giving many of his experiences on the African continent. One man gave his heart to the Lord, and the church was greatly edified.

GOD VISITS WESTERN TOWN

Evangelist C. E. Freeman writes from Goodrich, Colo.: "The Lord was with us in a revival we closed recently at this place, Brother C. L. Walker assisting. Five sought the Lord for salvation and received the assurance of pardon, one was sweetly baptized with the Holy Ghost; while 3 followed the Lord in water baptism."

SPIRIT FALLS ON INDIANS

Brother D. L. Brown and wife, Home Missionaries, Pittville, Calif., write: "We will soon have an Indian church ready to enter the General Council. Brother Draper and Brother Wills spent nearly a week with us recently, encouraging the converts, and since that time we are boldly forging ahead. These are very destitute people, without the least comforts in life, and before they are taught are wholly devoid of the knowledge of Christ, but when they give themselves fully to Him they are as solid as a rock. Several have received the blessed Holy Spirit of late. He comes to abide with the Indians just as He does with those of our own race; and how they do rejoice in Him! We are expecting a great revival among both races in this northern part of the state."

GENERAL COUNCIL FELLOWSHIP

The following names were added to our ministerial list in the month of May, 1930: Anthony, Mrs. Zella E., Jasonville, Ind. Branch, Mrs. Robena, Battle Creek, Mich. Carmichael, George H., Scotts Bluff, Nebr. Clifford, Walter H., Colombo, Ceylon, India Dolbee, Mrs. Hazel Fern, Charlotte, Mich. Ettinger, Harold L., Salineville, Ohio Grace, Mrs. Clara A., Mesa, Ariz. Griffin, Herbert L., Kimball, Nebr. Hall, Barney R., Madison, Ill. Hamilton, Harold A., Pittsfield, Ill. Hesserich, Mrs. Imo, East St. Louis, Ill. Hill, Miss Cuba, Brea, Calif. Kamber, Samuel J., Ionia, Mich. Kline, Mrs. Ethel C., Detroit, Mich. Miller, Harry R., Pasadena, Calif. Moffett, Mrs. Estella, Canton, Ohio Murphy, Mrs. Lucy A., Phoenix, Ariz. Pfeifer, Frederick, Redondo Beach, Calif. Price, John L., Indianapolis, Ind. Price, Wm., Los Angeles, Calif. Raine, Carl P., Los Angeles, Calif. Ratch, Walter, Tologa, Okla. Rhoades, Niram R., Franklin, Nebr. Shakley, Ira G., Booneville, Ark. Shakley, Mrs. Eva I., Booneville, Ark. West, Mrs. G. C., Granite City, Ill. West, Nola Pansy, Granite City, Ill. White, Lionel H., Redondo Beach, Calif. Wood, Claude O., Dinuba, Calif.

The following names were removed from our ministerial list in the month of May, 1930.

Adams, Mrs. Mable Clare (Withdrew), West Tulsa, Okla.
Johnson, Delmar (Withdrew), Canton, Ohio
Lister, Ross E. (Withdrew), Wichita, Kan.

PENTECOST IN "TRINITY"

Pastor Fred Lohmann, St. Louis, Mo., writes: "We have recently been favored with blessed Pentecostal outpourings of the Spirit in Trinity Tabernacle, in a revival conducted by Evangelist Harvey McAlister, of Ottawa, Can. The meetings opened on May 11 with an old-fashioned message, and an altar call to which many responded. Several were converted and 3 received the Holy Ghost Baptism in the first service. During the campaign many others found pardon, 45 were baptized with the Spirit as in the early church, and a number of remarkable healings were reported. The prayer room was crowded night after night, and the prayer services usually continued until after midnight. Some one was baptized with the Holy Ghost in every evening service throughout the entire campaign. As far as can be recalled, no such continuous outpouring of the Holy Spirit has been known in St. Louis in many years. For more than 2 years a mighty volume of prayer has been ascending from the Tabernacle, some one praying every night and every day for another visitation of the old-time power. We trust that this is but the beginning of the answer to these earnest prayers."

MISCELLANEOUS NOTICES

CHANGE OF ADDRESS.—We have accepted the pastorate here, and will receive mail at Elmer, Mo., Box 63.—Elmer E. Sutton and wife.

WANTED.—To rent or buy a 60x90 or 50x70 tent in good condition. Send price. Pastor Stanley E. Comstock, 208 Market Street, Brookfield, Mo.

WANTED.—Clean full gospel literature, used Evangelists, Sunday school quarterlies and papers, cards, mottoes, etc. Can use to the glory of God. Thanks for all you have sent; all have been distributed, and have been a blessing to our town.—J. J. Chapman, Rt. 1, Box 117, Barnesville, Ga.

FOR SALE.—Tent, 80x160, or 50x50 with a section removed. Everything available for erection except seats and lights, made of extra quality duck. Stored in small new bags, convenient for shipping; original price, \$2000; will sell for \$500. Property of the widow of the late Dr. William K. Towner. Correspond with Brother C. V. Bedford, Bloomington, N. Y., with whom it is stored.

THE GLAD TIDINGS BIBLE INSTITUTE

1441 Ellis Street
San Francisco, Calif.

Summer Bible School and Evangelistic Campaign—June 21st to August 3rd. Evangelist / J. N. Hoover; Evangelist Frederick W. Childe and John H. Kennedy, Gospel Singer; Principal R. J. Craig; Assistant Principal H. Wesley Cooksey; F. Helen Byram; N. Clyde Pierce, Music Instructor. The above list will be the teachers for the special course of study at Summer Bible School.

Come and spend your vacation in San Francisco, and plan to devote yourself whole-heartedly to the study of God's Word for six weeks.

Send to us for Prospectus at once.

Forthcoming Meetings

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

MILFORD, DEL.—Tent meeting, starting June 11, to continue 4 weeks. This is a new field.—Earl W. Clark.

KANSAS DISTRICT CAMP MEETINGS.—At Attica-Sharon, July 24-Aug. 3. At Woodson, Aug. 7-17.—Fred Vogler, Wichita, Kans.

EUREKA SPRINGS, ARK.—Interstate Camp Meeting, Aug. 28-Sept. 7. Speakers, Donald Gee, Stanley Cooke, Ernest S. Williams, Noel Perkin, and others.—Fred Vogler, Chairman.

PORT LAVACA, TEX.—Camp meeting, June 14-July 6, E. L. Newby in charge, special invitation to ministers, missionaries, and workers.—Pastor J. S. Elswick.

MUNCIE, IND.—The Indiana State Christ's Ambassadors' convention, June 20-22. Come expecting great blessings from God.—Maurice White, Secretary.

PUEBLO, COLO.—Evangelist R. S. Peterson, of Minnesota, will conduct a series of meetings here in the gospel tent, 700 West Abriendo Avenue, beginning June 15. Tourists stop with us.—Pastor C. F. Ferguson, 19 Block M.

BLACK, MO.—Revival begins June 29, conducted by Evangelists Martin and Bowman, who are also singers. On July 13, these brethren are expected to begin another revival at Ellington, Mo.—Pastor S. F. Egan.

DETROIT, TENN.—Fifth Sunday fellowship meeting of the West Tennessee District. A glorious feast expected. Will the ministers kindly be present on Saturday to attend to some matters of business?—I. A. Smith, District Superintendent.

SPRINGFIELD, O.—June 8-29, city wide campaign with Evangelist Louise Nankivell and Chorister Al Nankivell, of Chicago. Tent located on Lagonda Avenue, corner Egmont.—Mrs. Geneva D. Matthews, Pastor Elbethel Tabernacle. Corrected notice.

CARTHAGE, MO.—Fifth Sunday fellowship meeting for Southwest Missouri District, at Assembly of God church, Fifth and Fulton Streets, June 29. Many visiting brethren expected, near-by assemblies invited to co-operate. Basket dinner. Brother A. A. Wilson, District Superintendent, will be present.—W. H. Boyles, Pastor, 602 East 5th Street.

OKLAHOMA CITY, OKLA. — Evangelistic Campaign and Christian Healing Mission will be conducted by Evangelist Harvey McAlister, Sunday, June 8th, to Sunday, June 29th, at Faith Tabernacle, Second and Western, Oklahoma City, Okla.

ILLMO, MO.—Revival beginning June 15, with Sister Irene Bogue, of Reeds, Mo., President of the Christ's Ambassadors of Southern Missouri District, in charge. June 28-29 will be given over for a young people's rally. Neighboring assemblies asked to co-operate. Free entertainment for all who come.—M. M. Brewer, Pastor.

GALESBURG, ILL.—Prophetic full gospel revival campaign, at Calvary Pentecostal Church, 266 East South Street, beginning June 22, continuing 2 weeks, Brother Wm. F. A. Gierke, Los Angeles, Evangelist.—Charles H. Harris, Pastor, 1046 Kellogg Street.

ORBISONIA, PA.—Beginning June 15, lasting 5 or 6 weeks, an evangelistic campaign will be launched in a large skating rink on South Main Street, by H. E. Hardt Evangelistic Party. Each evening at 7:30, Sundays, 2:30 and 7:30. This is a pioneer field; co-operation of near-by assemblies will be appreciated.—H. E. Hardt, Mt. Union, Pa.

EVERETT, MASS.—The next quarterly session of the New England District Council will be held June 27-29, in connection with the opening of the new Glad Tidings Tabernacle on 2nd Street, opposite Central Fire Station on Broadway. Accommodations furnished for guests. Change cars at Sullivan Square for Everett, getting off at 2nd Street. First service Friday at 2:30 P. M. Business session Saturday at 2:30.—W. J. Mitchell, 56a, Highland Ave.

SOUTHERN MISSOURI DISTRICT CAMP MEETING

ELLINGTON, MO.—August 1-10; program arranged for pastors and assemblies by Brother R. M. Riggs, of Central Bible Institute. Various evangelists will speak. Rooms and tents at small cost; meals on freewill-offering plan. Ellington is on Highway 21, write Pastor S. Egan, Ellington, or District Superintendent A. A. Wilson, 3308 E. 13th Street, Kansas City, Mo.

RYE, TEX.—Will begin tent meeting June 16, 30 miles north of Liberty; nice place to camp, among Texas pines; on Liberty and Livingston Highway.—Evangelist W. H. Whelchel and workers.

WYNNE, ARK.—Northeastern District camp meeting, July 19-29. Free lodging as far as possible; meals on free-will offering plan. Write in time for living tents. Brother W. Jethro Walthill will have charge of day services. Address Pastor J. A. McPhail, Wynne, Ark.—W. H. Shands, Hoxie, Ark., Sectional Presbyter.

NAPANEE, ONT.—July 6-20. Workers, Elder A. G. Ward, of Toronto, Evangelist Beatrice L. Sims, of London, Ont., and a number of missionaries from various fields. On Provincial Highway No. 2, at Agricultural Grounds. Special children's and missionary services arranged for. For tents, etc., write Brother A. E. Adams, Box 171, or E. V. Sword, Box 1, Gananoque.—R. E. McAlister, 740 Queen's Avenue, London, Ont.

KANSAS AMBASSADORS' RALLY

ARKANSAS CITY, KANS.—July 4-6, we plan for biggest and best rally the Christ's Ambassadors have ever yet held in this District; all pastors and C. A.'s kindly co-operate. Big display street parade; bring musical instruments and banners. Lodging and breakfast furnished by members and friends.—Pastor F. T. Curry, 313 East Pine Ave., President Ambassadors, Eddy Silvius, Secretary, Elba McKee, 1212 West Oklahoma Avenue.

NORTH CENTRAL DISTRICT COUNCIL AND CAMP MEETINGS

ALEXANDRIA, MINN.—Annual District camp meeting of the North Central District Council, June 22-July 6, at Lake Geneva, Alexandria, Minn. Over 1,000 campers expected this year. Order tents and rooms early, of S. J. Lindquist, District Superintendent, 2938 13th Avenue, South Minneapolis. Meals served in dining hall on camp ground. We expect the speakers to include, among others, Dr. Chas. S. Price, Dr. Lillian Yeomans, and many of the District ministers. Council session begins Tuesday, June 24. Free entertainment provided for ministers. All applicants for license or ordination must be present in person.—S. J. Lindquist.

McCAMEY, TEX.—City-wide campaign, beginning July 13, Brother Jacob Miller, of Inglewood, Calif., in charge.—R. E. Gilliam, pastor.

CONNEAUT, O.—Evangelistic campaign, July 13-27, in new church, 299 Broad Street, conducted by Evangelist L. A. Hill, of Lancaster, Pa. Neighboring assemblies invited.—Pastor Alex Clattenburge.

ELKHART, IND.—Evangelist Loren B. Staats, of Blue Rock, O., will be with us for 19 days, beginning June 25. Special services in gospel tent, corner of West Beardsley and Plumb Streets, from June 22 through July. Saints in near-by towns especially invited. Bring your musical instruments.—Pastor Herman R. Rose, 1006 East Bristol Street, Route 2.

CALL FOR MEETING

COMMERCE, TEX.—If any one feels led to come to assist in a revival or in the work at this place, write at once as we are in need of assistance.—H. Birmingham.

OPEN FOR CALLS Evangelistic

George M. Patterson, Box 75, Mooreland, Okla.
George Solomon, Kramer, Ind., Box 12. Can give best of references. Answer calls at a distance or near.

W. O. McDonald, now in revival at North Little Rock, Ark., c/o G. S. Hardcastle, Pastor, 306 Palm Street. Home address Silver Springs, Ark.

Mrs. Jimmie Glass, Rattan, Okla., Cloudy Route, in fellowship with Council.

Pastoral or Evangelistic

B. C. Finrock, Ojai, Calif., 6 years' experience, will answer calls west of the Rockies, anywhere, new or old fields.

MISCELLANEOUS NOTICES

CHANGE OF ADDRESS.—I have accepted the pastorate at Gracemont, Okla., and will receive mail at Box 414.—P. L. Underwood.

FOR SALE.—Conn trombone, silver plated, 8 inch gold bell, in case, good condition, price \$35. Also Martin ukulele.—R. N. Walden, 414 South First Street, Missoula, Mont.

SPECIAL NEW OFFER

The Pentecostal Evangel from now until Jan. 31, 1931, for 50c

This does not apply to renewals but only to those who are not now getting the paper. Canadian friends please add 25c for extra postage. British subscription, 3/-.

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Gospel Publishing House, Springfield, Mo.

REPORT SHOWING AMOUNT EACH STATE HAS SENT IN FOR THE EXTENSION OF WORLD MISSIONS DURING MONTH OF MAY

California	\$5792.37
Pennsylvania	2334.00
New York	1809.14
Ohio	1677.17
Washington	1096.11
Illinois	958.04
Missouri	867.43
Michigan	815.97
Oklahoma	805.31
Texas	669.17
Wisconsin	561.95
New Jersey	540.43
Kansas	493.02
Minnesota	357.91
Oregon	352.49
Delaware	348.15
North Dakota	335.06
Nebraska	302.31
Iowa	281.08
Massachusetts	272.00
Montana	236.82
District of Columbia	222.00
Colorado	185.06
Indiana	182.40
Arkansas	137.87
Connecticut	135.00
Florida	111.03
Maryland	111.03
Canada	80.00
Alabama	59.18
Alaska	57.96
South Dakota	52.95
Kentucky	51.28
Idaho	43.14
Georgia	42.10
Arizona	40.43
Virginia	31.10
Louisiana	30.53
Tennessee	27.44
Mississippi	26.19
New Hampshire	24.08
New Mexico	14.13
North Carolina	11.75
West Virginia	10.68
Nevada	7.00
Wyoming	7.00
South Carolina	3.00
Maine	2.21
Foreign Countries	30.87

Total amount reported minus \$3056.85, given direct and designated for expenses, or \$19,586.49—total for May.

HOME MISSIONS CONTRIBUTIONS

Appalachian District	\$ 7.77
Arkansas District	6.93
Northern California District	86.96
Southern California District	35.20
Eastern District	9.43
Illinois District	10.30
Kansas District	48.64
Mississippi District	1.74
Nebraska District	19.82
New England District	1.40
North Central District	171.86
Northwest District	5.21
Oklahoma District	5.05
Potomac District	12.90
Rocky Mountain District	11.60
Southeastern District	3.41
Southern Missouri District	37.19
Tennessee District	5.42
Texas District	1.88
West Central District	6.29
Total	\$489.00

DISTRIBUTION OF MAY, 1930, MISSIONARY FUNDS

CONGO BELGE FIELD		
Allowances of Missionaries	\$ 450.00	
Allowances of Missionaries on furlough	100.00	
Mission Station Expense	86.00	636.00
EGYPTIAN FIELD		
Allowances of Missionaries	366.00	
Allowances of Missionaries on furlough	20.00	
Mission Station Expense	55.00	
Native workers	40.00	
Egyptian Church Court	88.00	
Lillian Trasher orphanage	150.00	719.00
FRENCH SUDAN FIELD		
Allowances of Missionaries	399.00	
Mission Station Expense	33.00	432.00
LIBERIA & SIERRA LEONE FIELDS		
Allowances of Missionaries	547.00	
Allowances of Missionaries on furlough	80.00	
Mission Station Expense	64.25	
Native workers	50.75	742.00
SOUTH AFRICA FIELD—TRANSVAAL		
Allowances of Missionaries	290.00	
Native workers	5.00	295.00
TOTAL DISTRIBUTION—AFRICA		\$2,824.00
NORTH CHINA FIELD		
Allowances of Missionaries	1198.19	
Mission Station Expense	107.00	
Native workers	28.41	
L. M. Anglin orphanage	299.56	1,633.16
WESTERN CHINA & TIBET		
Allowances of Missionaries	331.15	
Mission Station Expense (famine funds \$35.55)	81.00	
Native workers	137.00	549.15
SOUTHWESTERN CHINA—YUNNAN PROV.		
Allowances of Missionaries	377.00	
Native workers	15.00	392.00
CENTRAL CHINA		
Allowances of Missionaries	180.00	180.00
SOUTH CHINA		
Allowances of Missionaries	581.00	
Allowances of Missionaries on furlough	20.00	
Mission Station Expense	65.00	
South China work & workers	311.00	
Native workers	39.00	1,016.00
TOTAL DISTRIBUTION—CHINA		\$3,770.31
INDIA		
Allowances of Missionaries	2707.50	
Allowances of Missionaries on furlough	541.00	
Mission Station Expense	765.00	
Native workers	61.00	
Almyra Aston orphanage	93.00	
Leper work	76.00	4,243.50
SOUTH INDIA & CEYLON		
Allowances of Missionaries	410.19	
Mission Station Expense	20.00	
Native workers	25.00	455.19
TOTAL DISTRIBUTION—INDIA		\$4,698.69
JAPAN FIELD		
Allowances of Missionaries	607.00	
Allowances of Missionaries on furlough	50.00	
Mission Station Expense	304.00	
Native workers	20.00	981.00

PALESTINE & SYRIA FIELDS

Allowances of Missionaries	486.00	
Mission Station expense	107.00	593.00

PORTO RICO FIELD

Allowances of Missionaries	230.00	
Mission Station Expense	10.00	
Native work & workers	145.00	385.00

CENTRAL AMERICA FIELD

Allowances of Missionaries	163.00	
Allowances of Missionaries on furlough	25.00	
Mission Station Expense	110.00	298.00

SOUTH AMERICA FIELD

Allowances of Missionaries	456.06	
Allowances of Missionaries on furlough	140.00	
Mission Station Expense	8.00	
Native workers	10.00	614.06

FIJI ISLANDS

Allowances of Missionaries	170.00	170.00
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WEST INDIES FIELD

Allowances of Missionaries	32.00	32.00
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MEXICO & MEXICAN BORDER FIELDS

Allowances of Missionaries	450.00	
La Luz	20.00	
Co-laborers	1.00	
Latin-American Institute	40.00	
Mexican workers—Border	200.00	
Mexican workers—Mexico	125.00	
California work	75.00	
Publishing House	45.00	
Mexican truck	2.00	958.00

MISCELLANEOUS FIELDS

Alaska	10.00	
Hawaii	90.00	



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If the Lord tarries we shall soon be with Him in heaven—there to await the day when He shall come back to earth and gather His own unto Himself. But if we leave a hundred dollars or more—we can invest it so that it will work for the Lord after we have gone to be with Him, by buying

ANNUITY BONDS

These Bonds are issued by the General Council to those who wish to invest \$100 or more for the Lord. During your lifetime you are paid from 4% to 9½% per year interest for this money, and after you are gone the money will be given to the Lord's causes. Can you make a wiser investment? Send the coupon for particulars.

General Council Assemblies of God,
J. R. Evans, Secretary,
Springfield, Mo.

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Straits Settlements	111.00
Persia	226.00
Poland	180.14
Russia	139.00
Latvia	50.00
Bulgaria	70.74
Greece	45.00
Hungary	35.00
	956.88
Non-Council missionaries (designated)	774.70
Total amount missionaries' allowances	\$17,055.64
Missionary Rest Homes	135.00
Fares, Bids., Etc.	2,057.83
	\$19,248.47
Credited to accounts held	338.02
TOTAL OFFERINGS FOR MAY	\$19,586.49

HOME MISSIONS

California	148.06
Minnesota	126.10
North Dakota	85.09
Kansas	54.99
Missouri	46.87
Nebraska	21.13
Colorado	16.60
South Dakota	16.06
Iowa	13.81
Illinois	13.00
Maryland	12.90
Montana	11.27
Wisconsin	10.65
Alabama	7.13
Texas	7.10
Arkansas	6.93
Oregon	6.21
Pennsylvania	5.93
Tennessee	5.42
Mississippi	5.10
Oklahoma	5.05
Kentucky	4.20
New York	3.50
Virginia	3.25
Washington	2.10
West Virginia	1.42
New Hampshire	1.40
Nevada	1.00
New Mexico	.98
Total amount reported minus \$121.77, given direct, or \$520.88—Total for May.	

WORLD MISSIONS CONTRIBUTIONS

June 2nd to 5th inclusive

All personal offerings amount to	\$674.80.
.85 Assembly of God, Poteau, Okla.	
1.20 Assembly of God, Camden, Ind.	
1.25 Assembly S. S., Palmyra, Ill.	
1.26 Frankston Assembly of God, Frankston, Tex.	
1.28 Mount Pearl Assembly, Kit Carson, Colo.	
1.35 Hertford Assembly S. S., Hertford, N. C.	
1.38 Assembly of God S. S., Willow Springs, Mo.	
1.50 Assembly of God S. S., Aurora, Mo.	
1.53 Canaan Land Assembly, Emerson, Ark.	
1.53 Faith Mission, Nelagoney, Okla.	
1.56 Assembly of God S. S., Hominy, Okla.	
1.75 Full Gospel Assembly, Pillager, Minn.	
1.87 Full Gospel Mission and S. S., Weskan, Kans.	
1.95 Assembly of God, Eakly, Okla.	
2.00 Assembly of God, Poplar Bluff, Mo.	
2.00 Assembly of God S. S., Paris, Ill.	
2.20 Lebanon Assembly of God, Lebanon, Mo.	
2.20 Assembly of God, Dardanelle, Ark.	
2.25 Assembly of God, Wickenburg, Ariz.	
2.35 Pent'l Assembly of God, Attica, Ind.	
2.49 Assembly of God S. S., Kaw, Okla.	
2.50 Assembly of God S. S., Olive Branch, Ill.	
2.70 Assembly of God S. S., Pratt, Kans.	
2.73 Assembly of God S. S., Davenport, Okla.	
2.77 Monette Assembly S. S., Monette, Ark.	
2.80 Huiscamp Pentecostal Mission, Palmyra, Mo.	
2.84 Assembly of God S. S., Skiatook, Okla.	
2.90 Bethel Chapel, El Dorado, Ark.	
3.00 Assembly of God Church, Tyler, Texas	
3.00 Assembly of God, Cape Girardeau, Mo.	
3.00 Pentecostal Church, Kingsport, Tenn.	
3.00 Glad Tidings Mission, Willows, Calif.	
3.13 Assembly of God, Afton, Okla.	
3.25 Assembly of God, Wills Point, Texas	
3.26 Assembly of God S. S., Tuttle, Okla.	
3.29 Assembly of God, New Castle, Texas	
3.35 Pentecostal Assembly of God S. S., Guthrie, Okla.	
3.48 Assembly of God, Covington, Okla.	
3.54 Assembly of God S. S., Bridgeport, Texas	
3.64 Assembly of God, Wesson, Ark.	
3.65 Assembly of God S. S., Anadarko, Okla.	
3.95 Assembly of God, Lamesa, Texas	
4.00 Sunday School, Elizabeth, N. J.	
4.20 Assembly of God, San Jon, N. Mex.	
4.25 Lighthouse Mission, Springfield, Mo.	
4.31 Pentecostal Church and S. S., Sachse, Texas	
4.43 Assembly of God, Florala, Ala.	
4.62 Assembly of God, Picher, Okla.	
4.63 Glad Tidings S. S., Santa Cruz, Calif.	
5.00 Bear Creek and Columbia Assembly, Franklin, Tenn.	
5.00 Bethel Mission, Sidney, Ohio	
5.00 Assembly of God, Tahlequah, Okla.	
5.00 Christ's Ambassadors, Russellville, Ark.	
5.56 Assembly of God S. S., Greensburg, Kans.	
5.64 Pentecostal S. S., Port Lavaca, Texas	

6.00 Assembly of God, First View, Colo.	
6.00 Pentecostal Church, Ashland, Ohio	
6.00 Bible Missionary S. S. Class, Riverside Tab., Flint, Mich.	
6.00 Green Ridge Assembly, Flintstone, Md.	
6.00 Assembly of God S. S., Muncie, Ind.	
6.00 Elmer Assembly, Elmer, Mo.	
6.02 Grafton Pentecostal S. S., Grafton, Ill.	
6.17 Assembly of God S. S., Bridgeport, Nebr.	
6.30 Assembly S. S., Warrior, Ala.	
6.35 Assembly of God, Gray, Iowa	
6.45 Full Gospel Tabernacle, Westernport, Md.	
6.77 Assembly of God S. S., Childress, Texas	
6.85 Assembly of God, Great Bend, Kans.	
6.95 Assembly of God, Caldwell, Kans.	
6.95 Bethel Assembly of God, Phoenix, Ariz.	
7.41 Assembly of God S. S., Sharon, Kans.	
7.62 Assembly of God, Baker, Ore.	
7.75 Assembly of God, Monroe, Iowa	
7.75 Assembly of God, West Tulsa, Okla.	
8.33 Calvary Pentecostal Church and S. S., Galesburg, Ill.	
8.58 Assembly of God S. S., Attica, Kans.	
8.60 Assembly of God, Hannibal, Mo.	
9.00 Fourfold Gospel S. S., Wasco, Calif.	
9.00 Assembly of God, Knox City, Mo.	
9.00 Thomas Hill Assembly of God, Dallas, Texas	
9.00 Christ's Ambassadors, Hammond Full Gospel Tab'n, Hammond, Ind.	
9.11 Assembly of God, Brimson, Mo.	
9.35 Payette Assembly, Payette, Idaho	
9.60 Pentecostal Assembly, Union City, Ind.	
10.00 Pentecostal Mission S. S., Bakersfield, Calif.	
10.00 Women's Missionary Council, Houston, Texas	
10.00 Sunday School, Bad Axe, Mich.	
10.00 Assembly of God S. S., St. Petersburg, Fla.	
10.00 Bascom Assembly, Tyler, Texas	
10.00 North Utica Assembly of God, Tulsa, Okla.	
10.00 Pentecostal Assembly of God, Pittston, Pa.	
10.22 Assembly of God, Scobey, Mont.	
10.59 Ottawa Assembly and S. S., Ottawa, Kans.	
11.00 Busy Bee Band, Turtle Creek, Pa.	
11.55 Assembly, Fort Madison, Iowa	
11.90 Full Gospel Assembly, Granite City, Ill.	
12.03 Pentecostal Gospel Tabernacle, East St. Louis, Ill.	
12.50 Assembly of God S. S., Rush Springs, Okla.	
12.50 First Pentecostal Church, Beaver Falls, Pa.	
12.85 Pentecostal Full Gospel Assembly, Chula Vista, Calif.	
13.00 Assembly of God S. S., Robinson, Ill.	
13.16 Full Gospel Church, West Point, Ill.	
13.20 Assembly of God, Malvern, Ark.	
13.55 Gospel Tabernacle, Huron, S. Dak.	
14.92 Miller Assembly, Christ's Ambassadors, Hill City, Kans.	
15.00 Pentecostal S. S., Oxford, Pa.	
15.30 Assembly of God, Muskogee, Okla.	
15.78 Assembly of God, Great Falls, Mont.	
16.00 Pentecostal Assembly, Arcade, N. Y.	
17.00 First German Pentecostal Church, Akron, Ohio	
17.15 Bethel Pent'l Church, Maple Shade, N. J.	
17.26 Stem Full Gospel S. S., Calhan, Colo.	
19.40 Assembly of God, Chappell, Nebr.	
19.70 Pentecostal Church of God, White City, Kans.	
20.00 Assembly of God, Ewing, Mo.	
20.00 Pentecostal Assembly, Bradenville, Pa.	
20.07 Full Gospel Mission S. S., West Los Angeles, Calif.	
20.50 Assembly of God, St. Joseph, Mo.	
20.70 Pentecostal Assemblies of Canada	
25.00 Full Gospel Mission S. S., Houston, Texas	
25.00 Mozart Full Gospel Assembly, Chicago, Ill.	
25.50 Assembly of God and S. S., Borger, Texas	
26.60 Sherburn Gospel Tabernacle, Sherburn, Minn.	
28.42 Gould's First Pentecostal S. S., Homestead, Fla.	
28.50 The Pentecostal Church, Fredonia, N. Y.	
30.00 Knoxville Assembly, Knoxville, Pa.	
30.00 Bethany Temple S. S., Everett, Wash.	
30.00 Bible Assembly, South Gate, Calif.	
33.75 Full Gospel Tabernacle, Cuyahoga Falls, Ohio	
50.00 The Pentecostal Prayer Band, Allentown, Pa.	
50.00 Pentecostal Bible Class, Avoca, Pa.	
50.00 Full Gospel Assembly, Lyons, N. Y.	
53.19 Assembly of God, Bethel Church, Quincy, Ill.	
60.00 Elim Tabernacle, Rochester, N. Y.	
61.16 Assembly of God S. S., Springfield, Mo.	
67.33 Full Gospel Tabernacle and S. S., East St. Louis, Ill.	
87.92 Ohio State Christ's Ambassadors	
91.00 Bethel Temple Missionary Society, St. Louis, Mo.	
100.00 The Pentecostal Church, Cleveland, Ohio	
106.00 Church of the Four Fold Gospel, Battle Creek, Mich.	
116.00 Full Gospel Church, Baltimore, Md.	
130.00 Pentecostal Assembly, Jeannette, Pa.	
130.00 Full Gospel Assembly and S. S., Washington, D. C.	
130.00 Lighthouse S. S., Brooklyn, N. Y.	
200.00 Glad Tidings Tabernacle, New York, N. Y.	
414.00 Glad Tidings Temple and Bible Institute, San Francisco, Calif.	
932.00 Bethel Temple, Los Angeles, Calif.	
Total amount reported	\$4,661.17
Home missions fund	\$ 56.21
Office expense fund	65.31
Deputational expense fund	14.58
Reported as given direct to missionaries	562.41
	698.51
Total for foreign missions	\$3,962.66



When God Changes a Man
 or
 From Slave Raider to Pentecostal Preacher

This new book by W. F. P. Burton, a missionary in Congo, Africa, centers around one "Eshiba," a native slave raider, who for many years traded in slaves taking the poor captives to Angola. He married three of his slaves. "There was no question as to whether they were willing. They were his property and he could treat them as he would."

To his disgust three of his slaves embraced the teaching of Mr. Saunders, one of the Angola missionaries, and became Christians. He thrashed them unmercifully, but no matter how he treated them, they would not renounce their faith in the Lord Jesus Christ. Then his favorite wife took her stand for Christ; and though he gave her a terrible thrashing, she remained true to the faith; and together with other slaves began praying for her husband's salvation. Their prayers prevailed and the cruel slaver fell on his knees at the feet of the crucified and risen Christ and owned Him Lord of all. His whole life was changed. He set all his slaves free, released two of his wives and became a Gospel worker, answering the call of God to preach to his people. Feeling the need of power in his life Shalumbo (his new name) cried out to God to give him the Baptism with the Holy Spirit, which was done, and he is now telling the glorious news.

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A missionary crossing a stream in Congo.

A Congo mother, her children and her home.

Jungle Trails

From Which Came a Little Girl Without a Country

By Mrs. Arthur F. Berg

The author at once takes you into those mystic domains which are traversed only by jungle trails. You will see a strange land and a strange people. You will meet a haughty chief who does not dare to eat candy from America until he sees what effect it has on one of his boys . . . you will find that the women go into clamorous ecstasies over a few grains of salt . . . you will smile when the people of an entire district flock to gaze in awe at an American doll, whose eyes will close and who says "Ma-a-ma." You will be surprised to learn how that while digging in the garden they find the fat, white worms and eat them with relish. But while you are amused and entertained—the suffering and superstition, and ignorance of the natives, and the sacrifices and nobility of the missionaries—will tug at heart strings. And best of all you will discover anew the power of the Gospel in the lives of men.

"Plink . . . plink . . . plink . . ." rang the hammer thru the night.

"What is that noise; what are they pounding—? Can it be—?" Ruth Aaronson tossed upon her bed unable to sleep. The dull sound of hammering, accentuated by the stillness of the tropical night, falling upon her sensitive nerves made each blow seem directed at her. "M-r-s. Aspenlind!" she called, "Tell me what has happened?" It was necessary that the coffin, the third in five days, be made that night, for burial cannot be delayed in the tropics. As no missionary felt able to make this coffin the government administrator had kindly sent up a soldier who did the work under the direction of one of the missionaries. There was no possible way of keeping the truth from Miss Aaronson. The shock had to come, and there was no more rest for them that night. The next day Joel Erickson was buried beside his wife, where only four days before he had stood at her open grave. Only Mr. Aspenlind felt strong enough to attend. Yet little Aina laughed and cooed as her new mother put pillows around her so that she could sit up on a grass mat on the mud floor of their home. She was alone—with sorrow and weeping all about her, but the smile of trust was unchanged.

(taken from a chapter of "Jungle Trails")



Little Aina Charlotte Berg

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