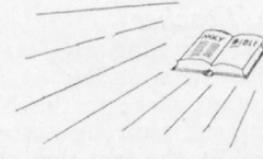




THE



PENTECOSTAL EVANGEL

A FAMILY AND MISSIONARY PAPER

Number 859

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A Succorer of Many

A True Story of a Faithful Follower of Christ

NEWS has just reached us that on June 21st last Sister Eva von Tiele Winckler of Friedenshort, Silesia, Germany, was ushered into the presence of the Lord she loved so much and served so faithfully. Mrs. Howard Taylor has written a booklet concerning this precious sister's life, and for the benefit of our readers we are passing on some things of this fascinating faith story contained therein.

"When I was about seventeen," Sister Eva wrote of her early experiences, "being alone in my little room, it pleased the Lord Jesus Christ to reveal Himself to me in a sudden and most remarkable way, so that I was changed in a moment from an unbeliever, without knowledge of salvation, into a follower of Christ. At the same time He who is love poured into my heart a deep love for the poor and forsaken ones and gave me a vivid impression of the great need in Upper Silesia and its claims on my life. Being at that time in Berlin, I began secretly to learn the Polish language from my maid, trying to write down Polish words after German pronunciation, till I had acquired a tiny vocabulary of my own.

"Returning to our country house in Upper Silesia, the double stream of love to the Saviour and to the poor of my homeland grew more and more till it filled like a passion all my thoughts and feelings. Circumstances allowed very little practical outcome. My own mother, a character of rare beauty, had died while I was still a child. My father, the picture of energy and proud strength, kept us far from all contact with the world, behind the walls of park and courtyard.

The woods and fields were free to us; the village with its vast population was forbidden ground. Oh, how my heart longed for this unknown world whose need was shown to me by clear, inward revelation. When the church bells rang midday, twelve of the poorest and oldest from the place entered the courtyard and gathered in the kitchen to receive soup containing the leavings of the great household. This was the signal for me to hasten down, shyly as if on forbidden ground, to join my beloved friends from the village—poor old widows, beggars in their rags, lame, crooked or blind, but all so loving to the young child who wanted so much to help them.

"One day I found a poor boy, ragged, destitute and hungry. His misery went to my heart. I wanted to provide clothes for him and support him. Secretly in my little room I began to cut up one of my garden frocks and to change it into a boy's suit,—a difficult task without advice and help! I did not venture to ask anybody, for fear of discovery. But discovery came, and my fate was sealed. All was forbidden: no more going downstairs when the church bells rang; no more distribution of bread to the hungry; no more caring for one desolate child! Never in my life did I feel a bereavement so bitterly or a loss so deeply. The joy of my days was taken from me and I felt more lonely, more useless than ever.

"But the Good Shepherd did not forsake His longing one. It was He who led all things thus. A time of waiting was needful for His future handmaid and no restriction could sever her from Him, though she was absolutely without any other spiritual

help than the inward leading of the Spirit and the old sermons of Tauler, a mystic of the 14th century. It was a school of faith and a very special one. God taught me to rely on His Word alone. I began to take His promises personally and to learn that nothing was impossible to Him.

"After a waiting time of about three years, my father's heart was led to give me spontaneously his permission to begin a work of charity at home. There are joys which can only find their utterances in tears,—such was mine. A new life began, and I wandered about the village from house to house, a basket in one hand and a great jug of gruel in the other, called in from all sides and welcomed by all who were ill or needy. I had a group of children also to learn knitting. Some of them were very poor, going to school without any breakfast, having for dinner only that well-renowned soup in the kitchen. So I thought of preparing a daily morning meal and asked my father's permission.

"'Yes, you may,' was the answer, 'but you must provide all yourself from your own pocket-money and undertake the cooking yourself too. One should not do works of charity at other people's expense.'

"I can scarcely believe, now, how far fifty marks a month reached then, for dress, shoes, etc., for myself, breakfast for thirty children, and the needs of the poor for garments, food and so on. How I learned to economize every penny! That was a good school too! At five o'clock I had to rise, for the gruel was to be ready at six. There they stood, the dear girls and boys in their thin clothes, barefooted, shiver-

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The Teacher

That teaching and teachers held a well-defined and important place in the New Testament churches is evidenced by the fact that they are mentioned in all three of the lists of ministries given respectively in Rom. 12:6-8; 1 Cor. 12:28; and Eph. 4:11.

The last-named passage implies that their ministry was very often combined with that of the pastor, and the two offices do very frequently and naturally unite in one man. Elders who were called to take a pastoral oversight of the assemblies had a special command to "feed the flock of God" (1 Peter 5:2); and it was desirable that such men should be "apt to teach." 1 Tim. 3:2. But while it would seem expedient for all settled pastors to have at least some ability to teach, it does not necessarily follow that all teachers are also pastors. The teacher may be called to a roving ministry among the assemblies, similar to the apostle or the evangelist; and, indeed, the more conspicuous his gift as a teacher, the more likely is this to be. A Scriptural case in point is Apollos, who plainly traveled continually. Acts 18:27; 1 Cor. 16:12; Titus 3:13.

Teaching Requires a Divine Gift

This is, of course, plainly implied in the passages quoted above; he has a "gift differing according to the grace given" (Rom. 12:6,7); it is "God who hath set some in the church . . . teachers" (1 Cor. 12:28); it is the ascended Lord who "gave some . . . teachers." Eph. 4:11. The man is not a teacher merely by virtue of natural ability and inclination; this may provide a background, but shining above and through all else will be a conspicuous gift of the Spirit if he be a real gift of Christ to the church.

The point seems to need emphasizing. A great many men today are teaching in the churches just because they have a natural gift for reducing all knowledge to a science, and have applied that gift to Christian truths. Their natural abilities on this line are highly trained in professional colleges, or are often self-developed by their sheer personal love of teaching others. Unhappily they may know nothing whatever of a Baptism in the Holy Spirit, or a present manifest anointing. As a result their teaching will usually be either dry or divisive. How often the complaint is made with justice that "teachers are so dry." How

The Ministry-Gifts of Christ

Donald Gee

true it is that teachers are probably more responsible than any other class of ministers for the divisions that harass the body of Christ. Little wonder that in some quarters professed teachers are regarded with hesitation and suspicion, rather than welcomed with open arms.

All this indicates the lack somewhere of a great essential. No ministry in the power of the Holy Spirit is ever "dry"; it will convey "rivers of living water" (John 7:38) by what ever particular gift it operates, and quite as much in teaching as in evangelizing or prophesying. Paul finely described the teaching ministry of Apollos as "watering" (1 Cor. 3:6), and such all teaching by a spiritual gift will surely prove to be. The saints will be left refreshed and revived, for it says of Apollos "he helped them much." Acts 18:27.

Moreover, the only divisions caused by teaching in the power of the Spirit, will be owing to definite unbelief and hardness of heart in the hearers, as in the ministries of our Lord and Paul and the apostles. There will not be unnecessary divisions caused among sincere and simple-hearted believers, as is often the case when some so-called teacher has been around among them pushing his own personal "stunts" on the doctrinal line. The true teacher will shun causing division as he shuns the plague, except where it is unavoidable over some great fundamental issue. His work is to build up the body, not to divide it.

But for such a ministry to be accomplished in real power he requires more than natural gifts, even though sanctified. He needs a special grace from God, and those foremost gifts of the Spirit which are as essentially supernatural in their real character, when rightly understood, as even diversities of tongues or gifts of healing. His dependence will be utterly on the anointing of the Spirit, even though his appeal will be made to the logical faculties of his hearers, and operate through the logical and reasoning faculties of his own understanding enlightened by the Holy Ghost. The real teacher

who is a gift from Christ will usually be orderly in his discourses, for that is of the very essence of his own particular ministry; quite consistently he may speak from notes and follow a carefully prepared sequence of thought; but at the heart of it all is a supernatural gift of the Spirit quite distinct from the same outward

process followed by a teacher leaning only to the natural mind and limited strictly to natural resources. Those who have listened to the two different classes of ministry know the difference. The one is of the Spirit, and bringeth life; the other is of the letter, and killeth; even though it temporarily tickles the ears and pleases the vanity of the hearers.

The Value and Necessity of Teachers

Experience has proved that the ministry of teaching has sometimes been sadly undervalued, to the serious detriment of the work of God. The stirring missions conducted by God-sent apostles and evangelists, with their impressive array of converts, and air of revival, provide a tangible evidence of a spiritual life and victory which captivates the popular mind, and makes folk feel that something is really happening. The same is true of those beautiful ministries where the sick are healed, and demons cast out. Let it not be presumed that in the ministry of the teacher, however, there will be no converts made, or no sick ones healed; blessed be God, the reverse is true, for God loves to honor His own word, in whatever form it is preached. Nevertheless, for the most part the ministry of a teacher will be less openly spectacular than that of these other brethren, and to the casual observer will provide less in the way of what he may choose to call "results." The teacher's work is not so much to evangelize, as to "help much those who have believed through grace" (Acts 18:27); he is usually called to "water" that which another has planted, and to "build" upon a foundation already laid by another servant of the Lord. 1 Cor. 3:6-10. Before God, the planter and waterer are of equal value and importance. Verse 8. If sometimes men seem to accord a far greater appreciation to the successful evangelist, then the teacher must gladly carry his cross, and happily and faithfully discharge his ministry as unto the Lord and not unto men.

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IN Isaiah 61:1-3, we are told that He not only proclaims liberty to the captives and the opening of the prison to them that are bound, but He gives unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified! Not only have we seen Him open prison doors and set the captives free in India, but again and again during these past years have we seen Him pour out upon His own in that dark land the oil of joy. Praise His Name!

You dear ones who were here when I spoke in 1922 in Springfield will remember that I told you of the land God had given us in Bettiah, and I asked your prayers that He might so undertake for us that we might be able to take in the little cast-away girl wives, child widows, outcaste girls and women, and that we might open for them a Pentecostal orphanage and school in Bettiah. God has done for us exceeding abundantly above all we could ask or think, and if I could give you a little glimpse of Bettiah as it stands today, you would see in place of the waving corn fields of 1922, a mission bungalow, a girls' dormitory, teachers' home, preachers' home, six family quarters for our dear old converts, garage with a Gospel car—walls and wells, all given us in answer to prayer!

In 1925, He sent us the money to build the Teachers' Home, after many months of united prayer. In 1926, came the need for a home for the converts, who were living up to that time in grass huts that were being rapidly beaten down by the rains, as we had built them for but temporary houses. Dear old Kubhari, who has since won many precious souls for the Lord and is now with the Lord, came to me at one time almost in tears. His house was propped up by poles, and he was sure the next rains would see it flat on the ground, with himself and family perhaps under it! The anxiety of this dear old man and the others, as well as my own concern in the matter, made me realize we must do something. I called a contractor and asked for an estimate on putting up a good brick house to accommodate six families. His estimate was one thousand dollars, and we did not have one dollar. But calling the dear family together, missionaries and Indians, I told them we would unite in prayer for this thousand dollars, and God

Pentecost in India

Miss Marguerite Flint

AT THE SPRINGFIELD ASSEMBLY

would hear us—and He did! Praise His name!

Ten thousand miles away, across the seas in America, in my home city of Cleveland, Ohio, God brought in a precious Italian brother from the Catholic Church. He was saved and baptized with the Holy Ghost and joined our Pentecostal Church. This dear brother and his wife had been carefully saving their earnings, and had one thousand dollars in the bank, for the education of their family of children. One day in Bettiah God spoke to me concerning some bricks that had been left over from the building of the teachers' quarters, telling me to have them carted out from the school compound and piled in the back, just where we were expecting to build, and I did so. Some of the dear ones laughed at the time, and wondered if I expected to build a house with three or four cart loads of bricks, but the Lord had spoken, and we obeyed.

In Cleveland, Ohio, that dear child of God whom the Lord had chosen to be His channel of blessing, went to prayer one night, and to his great astonishment the Lord brought before him a pile of bricks! For three nights, these bricks came before him every time he went to prayer. The Lord told him clearly that He had need of that thousand dollars he had so carefully saved through the years, to put up a house in India for the salvation of precious souls. God showed him my face, though he had never met me, and God also showed him the very place where the house was to be built. And in obedience to the word of the Lord, the thousand dollars was sent out to us.

When that house was built and the dear Indian people were moving in, dear old Kubhari walked up and down before it with me, the tears streaming down his face, saying over and over again, "Oh, how wonderful Jesus is! How wonderful Jesus is! Just to think He has given us the house for which we prayed." There have been many who have come and gone through the House of Joy since then, but God has always kept the rooms full. It has been truly a lighthouse, and a witness to all about us, Hindu and Moslem

as well as Christian, that we have a God who hears and answers prayer.

In July of 1924 we opened our girls' school, with a staff of seven precious Christian teachers who had come to us from Methodist, Presbyterian, and Baptist mission schools, teachers who had never heard of Pentecost. As we cried to the Lord He heard prayer.

And in September of the same year He poured out of His Spirit upon those dear teachers, and every teacher on the staff was filled with the Holy Ghost. Dear Miss Tirkie, who had come to us from the Presbyterian Church, a tall, quiet girl, said to me one night during the special meetings, "It is lovely, Miss Flint, and I believe it is of God, but I wish they would not be so noisy. I will never make so much noise if the Lord fills me!" And in less than two days she was lying prostrate under the mighty power of God, praising Him in unknown tongues with a voice that seemed to fill the entire mission house. Hallelujahs rolled and His praises rang. That dear teacher went for her summer vacation down to the Presbyterian school in which she had been a teacher before coming to us, and there testified to the power of the Holy Ghost until they became hungry. Today that Presbyterian school—missionaries and teachers, almost without a single exception—stands for Pentecost.

Another of our dear teachers, Miss De, who came to us from the Methodists, had a most beautiful Baptism in the Spirit, and a vision of Jesus that has transformed her entire life. She literally lives in His presence, spends many hours alone with Him in prayer, and of her it can be truly said that she "fell in love with the Nazarene." Miss De came to me at one time bringing a parcel, the jewels of which she had been so fond in her worldly life before Pentecost, and gave them to me, saying the Lord had told her she must live for Him alone, for His love alone, and to please Him alone, and the world was to have no part in her. She has worn no jewelry from that day, though in India the girls and women are passionately fond of jewelry, wear it at all times. To be stripped of ornaments is the mark of the despised widow and none other. Three of the original teachers who began the school with us were called to preach the Gospel after receiving the Baptism in the Spirit, and are now giving their lives in His service, visiting daily Hindu and Mohammedan homes in Bettiah

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The Editor's Notebook



Iraq's Independence

A few days ago an event that may have far-reaching significance took place at Bagdad. A treaty was signed by a group of Iraq Cabinet Ministers and Sir Francis Humphreys, Britain's High Commissioner. By the terms of this treaty the British mandate over Iraq will be lifted as soon as the application of this young nation for admission to the League of Nations is granted. In the July issue of *Current History* there is a map of the Near East, and if this map be compared with almost any Bible atlas, it will be seen that the modern kingdom of Iraq practically occupies the same territory as the ancient kingdom of Babylonia.

* * *

Babylon's Revival

That far-seeing war-time Premier of Great Britain David Lloyd George recognized the great value of this land and wanted it for the British crown. The British troops occupied this territory during the war and when the war was ended, Lloyd George began to develop this country in much the same way as British statesmen before him had developed the land of Egypt. The fertile fields and the gigantic oil resources at Mosul were a prize worth grasping he thought. The longsuffering British taxpayers however thought that he was spending too much of their money in this country and so they turned Lloyd George and his party out of office; but not until they had put nearly a billion dollars into the land for gigantic developments. Prophetic scholars have felt that there is a significance in the restoration of the ancient land of Babylon which now, by the stroke of a pen, has become an independent kingdom. It was just here by the banks of the Euphrates River that the race began its history. It was here the first great apostasy started. This is the country from which every evil religion has emanated. Surely it will be a place where great judgment will be meted out at the

end. It will be seen from the prophecy in Zech. 5:5-11 that it will be actually in this land of Shinar, which is part of the land of Babylonia, that wickedness is to be established on its own base again. The stage is now being cleared for the last act of the drama.

* * *

Ripening Days

We are in the days when both the tares and wheat are growing fast. We are nearing the days of harvest. In Revelation 19 we are given a picture of much people in heaven rejoicing that God has brought judgment "upon the great whore." Everything that is evil and corrupt will be judged. For those who have the coming of the Lord before them as a glorious hope there is a purifying process going on now. When telling us of the coming day of the Lord, Peter says, "What manner of persons ought ye to be in all holy conversation and godliness!" John sets the standard extremely high when he says, "Every man that hath this hope in Him purifieth himself *even as He is pure.*" That is God's standard of holiness. Realizing this high standard Paul wrote, "Every man that striveth for the mastery is *temperate in all things* . . . I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away."

* * *

Sins of Omission

The prophet Samuel when rebuking the people for not following the Lord wholly, said: "God forbid that I should sin against the Lord in ceasing to pray for you." This godly prophet counted laziness in the prayer life as *sin*. If we are really honest before God, many of us must make confession that we have grievously sinned in failing to pray for all the saints as we should. The writer has been much encouraged lately by reading the life story of an old-time Holiness evangelist. This man was jealous to get

God's plan of action and so would go into the woods and pray for eight or nine days at a time. During this time of prayer he would not eat a bite of anything. As he tells his story, he shows that again and again gracious revivals followed these seasons of prayer. The Lord confirmed his preaching with gracious signs and wonders. When we have so many examples of what can be accomplished by persistent prayer, God forbid that we should sin in failing to pray as we should in these closing days.

* * *

After a Night of Prayer

They have just been celebrating the tercentenary of a great spiritual awakening in Scotland. It happened on this wise. In the parish of Shotts, a place about midway between Glasgow and Edinburgh, they celebrated the communion only once, or occasionally twice, a year. This was always a time of deep heart searching. On this special occasion three hundred years ago, they arranged for five days of prayer and exhortation. The communion was administered and there was such a sense of the Divine Presence that the people could not be persuaded to go away. The whole of that night was spent in prayer, and it was decided to spend the following day in a special thanksgiving service. The minister who was asked to preach on that day was taken sick and in his place a young probationer named John Livingston was asked to address the meeting. He tells us that from eight to nine in the morning he was alone in the fields wrestling with God, "torn by misgivings, burdened with the sense of his own unworthiness, conscious of the eager and growing expectancy of the people." So great was the concourse of people that the service had to be adjourned from the old kirk to the church-yard outside. "The text chosen was found in Ezekiel 36:25, 26, 'Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you'; and for an hour the preacher held forth on this theme.

When he had thought to close, he was led on for a further hour in a strain of exhortation and warning. As the preacher poured forth his torrent of warning and appeal, it was evident that vast numbers were moved. Well nigh five hundred experienced a saving change that day. The vast majority, we are told, remained steadfast until their death." Did that all night of prayer pay?

* * *

A Call for Intercession

That blessed missionary statesman Paul Bettex once wrote an appeal to the church of today, for real Holy Ghost praying. "Who has not entered a church where a company of Christians is awaiting the hour of service and wondered at the careless, profane sort of conversation that flows on as the babbling brook? We do not scold the dear children, but it ought to be remedied. A large percentage of the people are suffering with 'talking sickness'; day and night, week after week, month after month, the unruly member wags. Words, words, words, meaningless as the chatter of the parrots in the maize fields! Now this state of affairs is just as hurtful to divine life as outward sin. At least it hurts the Spirit quite as much. These children in the faith must learn that for every idle word we shall have to give account in the judgment. What an awful account we are running up on that score alone against that day! But when our people begin to pray, that empty chatter will cease, and a holy atmosphere of stillness, calm, and repose will fill the soul. God's work can prosper only in such an atmosphere. We have known churches who by sheer force of fasting and prayer have exercised a spiritual rule over the districts, towns, and souls committed to their charge until they were indeed spiritual masters of the situation. But this victory can only be gained by intense, long-enduring prayer and intercession."

* * *

The Fruit of One Prayer Meeting

That great evangelist, Peter Cartwright has left

on record for us the following: "One of the best revivals I ever knew was commenced and carried on by a prayer meeting among the members of a church without any preaching at all. The saints felt they were on back ground and they covenanted to meet every evening for a week and have public prayer, and pray for revival. The first night God met them and blessed many of their souls; the second night the Lord very powerfully converted two souls; the meeting went on then for about twenty days and nights, and from one to twelve were converted at every coming together. The Saturday and Sunday on which their meeting closed, they sent for me to gather up the fragments that nothing be lost. On Sunday I opened the doors and received 119 into the church and baptized 104. This was the fruit of a prayer meeting."

"Healed by Him of Their Infirmities"

By William Luff

"But so much the more went there a fame abroad of Him: and great multitudes came together to hear, and to be healed by Him of their infirmities." Luke 5:15.

*Long years they had been burdened with their pains,
And oft had sighed for rest.
Long years they had been sorrows to their friends,
A weary and distressed.
And many the physicians they had tried;
But all had been in vain;
Till of release and healing long denied,
Some had grown old in pain.*

*But they had heard of One, who it was said
Could heal the hopeless one;
Could cure the blind, and those who long had laid
In helplessness undone;
Could make the lame to walk, the deaf to hear,
The leper to be pure;
All who in their infirmities drew near,
His word, His touch, could cure.*

*And so they came—came trusting to be healed—
Came unto Him, that He
Might show His grace, as mutely they appealed,
And watched His smile to see.
And Jesus healed them all. Not one was spurned;
Not one but felt His power;
And with a song the folk infirm returned
Healed in that happy hour.*

*We all have our infirmities today!
And Christ today can cure!
Come unto Him! You will have not to pay;
His healing power is sure.
Come to be healed! and weakness shall grow strong;
And failure find success.
Come unto Him! A halt and feeble throng,
And He will heal and bless.*

A Notable Example

Just one more illustration of what prayer can do. Chas. G. Finney, that prince of revivalists tells the following: "Said a good man to me, 'Oh, I am dying for the want of strength to pray. My body is crushed. The world is on me and how can I forbear praying.' I have known that man to go to bed absolutely sick for weakness and faintness, under the pressure, and I have known him to pray as if he would do violence to heaven and then I have seen the blessing come as plainly in answer to his prayers as if it was revealed, so that no one could doubt it any more than if God had revealed it. Shall I tell how that man died? He prayed more and more and took the map of the world before him, looking over the different countries and praying until he absolutely expired in his room praying. In the days of great revival prayer was offered in the agony of desire." When Elijah prayed for rain, he prayed *until* a cloud appeared and the storm was certain. When we talk to candidates for the Baptism in the Spirit, we exhort them to tarry *until*. Now God forbid that we should sin in failing to pray for revival *until* the storm clouds gather and there is a great pouring out of God's Spirit. We have had showers but God's measure is *floods!* Isa. 44:3.

An Engineer's Greatest Work

A "portionette" is some selected passages of Scripture, selected according to a special subject, and printed in tract form. The Egypt General Mission has distributed thousands of these portionettes. Sir William Willcocks, the famous irrigation engineer, who drew the designs for the huge Nile dam, and also others for the reclamation of Mesopotamia, has, in his more advanced years, received a wonderful spiritual uplift, which has resulted in his consecrating his whole time to translating to colloquial Arabic and circulating his books, chiefly by free grants and personal distribution of single copies to individuals. He (See Page Nine)

The Way of the Cross

The Romans had a cross ready for Jesus Christ. And God has the cross ready, available at all times, for the saints. Paul, who had advanced in grace and was ahead of Peter and the others who were bound up with legalism (Gal. 2:11-14), wrote to the Galatians, "I am crucified with Christ." Though Paul had advanced far in grace he never advanced beyond the cross. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Gal. 2: 20.

Paul saw the advantage of crucifixion over circumcision. He who magnifies circumcision minimizes crucifixion. He who magnifies outward works minimizes the interior workings of the Spirit.

The saints of God have the Peter pull or the Paul pull, a mixture of grace and legalism, or grace and crucifixion. Paul contended with Peter face to face. Hagar and Sarah never get on together. There is a family quarrel. The family strife is ever prevalent in the house of faith. The Hagar's are livelier, have more vitality often, than the Sarah's. Hagar was livelier, until Sarah had a divine manifestation of the power of God upon her body.

The legalizers, the Judaizers, were loud spoken, assertive; but the child of God, inspired, directed by the Spirit of God, is heard in the end, and has a right to the last word because he has the truth of God. Peter at last has to confess that Brother Paul has written many things hard to be understood. Peter acknowledges that he was a slow pupil, and at last he understood that grace, believing in the perfect work of Christ, had not to be supplemented by the rudimentary teachings of the Old Testament.

The blood on the cross was greater than the blood of circumcision. The spear brought out the blood of the Son of God. The knife of circumcision only brings out blood from the human being. The two in value are as remote as the east is from the west.

Paul stood alone. No compromise! He says, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

Paul, who was circumcised in part of his body, desired that his whole body should be crucified. The cross is God's remedy for our natural lives, for our evil propensities, for our failures. *It is God's remedy for sin, God's*

recipe for holiness, God's means by which He can receive the sinner, bless the saints, and bestow His blessings and gifts upon them.

Where is the cross? When Paul wrote in that epistle that he gloried in the cross, when he said he was crucified, the actual cross had disappeared. We are still removed further in time from the actual cross than Paul. The cross is in the Word, and the Word is available; and because the Word is available, the cross is available. Paul's glory can be our glory. The cross towers over all the wrecks of time. It points to the death of the natural Adam. It points to our death. It points also to our need.

Don't look upon the cross as a cross, but look on it as a gateway, as an earthly portal to a heavenly condition. We say, "No cross, no crown." It should be no cross, no life; no cross, no victory; no cross, no spiritual blessing. Life, victory and spiritual blessing come from Jesus Christ.

Though Paul gloried in the cross of Christ, he did not glory in a crucifix. The modern cross, the material cross and crucifix, is a survival or another form of the ancient circumcision. It is an external decoration instead of an internal realization. It is a substitute of the material for God's divine, blessed reality. Those who wear the cross are putting the cross on themselves instead of putting themselves on the cross. That is man's way all the time.

Man puts God's affairs upside down, inside out, wrong side up. Truly they said of Paul and his companions, "These are men that turn the world upside down." The cross in the right place does the right thing in the right way. He who values the cross most and prizes it most, hides it most. Beware of him who magnifies it outwardly by the material or visible, boasting of the cross he carries.

As long as sin is nigh, the cross is available.

A Succorer of Many

(Continued from Page One)

ing in the chill of the autumn morning. It was a desolate place in which we gathered—the kitchen belonging to the stables, the darkness scarcely illuminated by a dim stable lantern. But they were such a merry company, lively and caressing as Polish children are. And how they appreciated their breakfast! One cold morning my father ap-

peared and looked kindly on the scene. He felt the discomfort of the surroundings and transferred the meal to the inner kitchen of the castle.

"Christmas Eve, 1888, arrived! In the lofty arched hall the great fir-tree was burning with hundreds of lights. When I was led to my place I saw nothing but a sheet of paper, the sketch and ground plan of a house. My dear father explained:

"'A house for your poor people, my child!' That was an answer to prayer, indeed, quicker and greater than I had dared to hope. But there came a shadow over this rapture of joy. Father showed me the different rooms, pointing out the best and prettiest, with a bow-window, which was to be my sitting-room. There was a small cabinet adjoining.

"'Where you can sleep when we are not at home,' he added. 'Generally you will sleep in the castle, and only be in your house during the day, looking after things as a Lady Superintendent.'

"A Lady Superintendent! That was not what I longed to be. That was not God's thought for His child. A servant, a sister, a mother of the poor and forsaken, that was the vision of my heart. 'All things are possible with God': it was to Him I turned. He could change once more my father's mind. I had to be silent and wait for Him.

"When the masons and carpenters began their work, death began its work, too! The terrors of a dreadful epidemic scourged the whole district. In house after house, room after room, children lay suffering and dying. Nobody but myself, though young and inexperienced, was there no help, to nurse, to comfort. Once a week a doctor from the neighboring town came to give advice or directions. He could not go round the sick and dying, so he spoke only to the mothers and to me, and noted the cases.

"I had to walk about from early morning till late in the evening. Often in the hours of the night, I sat alone in the vast castle with its corridors and towers, lonely and burdened with the anguish of the day, and sewed many of the little white shrouds for the seventy children who died under my care. More than two hundred I had to nurse, in two villages, with only the help of a true-hearted mining girl who had once been my patient. Never shall I forget what she was to me in those months of toil and sorrow. How often as we went home at night her strong arm supported me, while I slept in walking, trusting myself entirely to her care. After weeks of incessant rain, as the autumn days shortened, the epidemic of scarlet fever and

diphtheria died out, but my strength also was exhausted. Overstrained in body and mind, I had to leave the place for nearly a year, going meanwhile through deep waters. God knew the preparation His servant needed. He can only use broken reeds!

"The dark clouds vanished as the day of the dedication of my house drew near. 'Friedenshort,' Refuge of Peace, was the name I chose. It was to be my 'wedding-day,' and with the joy of a bride I prepared all things for the new home. In the little chapel the small Protestant congregation gathered for the first time, and kneeling before the altar, clad in a white Sister's dress, I received consecration as Mother of the house, a servant of the poor for Jesus' sake.

"In the other big room the feast was spread. About a hundred of the poorest of the poor, men and women, had been invited for a good dinner. Many of them had brought a pitcher with them, carefully hidden under their big shawls. As soon as their plates were filled they tipped them up secretly into this vessel, and repeated the process until it was full and they could heartily enjoy their meal. Then one of the oldest stood up and said in the name of them all that from this day they would not call me by my name any more, but just 'Mother,' using the quaint Polish diminutive. My heart was full of joy! Only one wish, one prayer remained to be answered. When evening came I had to leave my dear house and go to my parents for the night. As we sat at the tea-table my father's eyes rested tenderly on me. Suddenly he said:

"'Eva, you look as if you still had a wish!' Then I sprang up and falling on his neck, said: 'Oh, let me sleep in my house! How can I be a mother when I may not be with my children at night?'

"Never can I forget that look of my dear father's—a long, tender look mingled with sadness.

"Then he said, in his decided way: 'Go!'

"At once I left the tea-table and fled to my room. Gatahering up some bedding with both arms, I ran, literally at full speed, till I reached my house. The little bedroom was hardly furnished. Through the curtainless window the full moon looked in. I did not sleep that first night: it was too solemn, too earnest, too great—this beginning of a new life.

"And the new life was by no means easy. I had not expected that it would be. On the day of dedication we had sung a hymn of Zinzendorf's containing the words of prayer, 'Help us never to complain, not even in the

most difficult days,' and this verse was in constant remembrance. No, never complain! Nobody knew what stress and strain that first year held. I had no helpers except a Catholic widow for the kitchen and my brave mining-girl. There were several babies to tend, day and night, as well as old and infirm women, some of whom required much care. Young girls had to be looked after in the house-work, sick ones in the village needed help,—the housekeeping had to be done,—the washing, the breadmaking were my duties too,—and besides all that, in the afternoon, about a hundred school-children burst in to do their tasks varied with sewing, knitting, woodcarving and play. This alone took three hours of each day. It was much for my feeble shoulders, with disturbed nights often two or three babies in my little room—and during the daytime no rest. I remember that I once went up to the attic and there, in a hidden place, fell down on the bare floor, longing only to sleep without being found.

"My father had allowed three thousand marks per annum for the support of the work. He thought to restrict it by shortness of means. But how could I? Claims pressed on me from all sides; at the end of the year there were about forty children, girls and old people sleeping in the house. Moreover, my poor friends in the village had to have their share.

"One day my father, seeing I grew thinner and thinner, enquired how we went on and could hardly believe that we had managed to support so many with so little money. Then, realizing the uselessness of his device, increased the sum fourfold and gave permission to extend the work by building two houses, one for the old women and one for the children. By and by young girls joined me in the work, coming as God-sent from different places and circumstances. This was the beginning of our Sisterhood. Time went on. Slowly and almost unknown and hidden, 'Friedenshort' increased in number of its inhabitants as well as houses. There was no plan, no idea of what it should become, but as need arose we tried to help, and when there was no room a new house was built.

(To be continued)

Divine Forgiveness

"I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." Isaiah 43:25

Even that which is cast into the depths of the sea, or removed as far as the east is from the west, may yet be had in remembrance. Although out of sight, it may not be out of mind.

It is not so, however, with the sins of those whom God pardons. They are *forgotten* as well as forgiven. "I will forgive their iniquity and I will remember their sins no more." True, the pardoned sinner himself may not be able to forget. Indeed, he will often think of his past transgressions with sorrow, and mourn on their account, even though assured of their complete forgiveness. But with God it is as if these transgressions had never been committed, so thoroughly are they obliterated from the book of His remembrance. Thus it is written in the prophecy of Jeremiah—"In those days and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found, for I will pardon them whom I reserve." Jer. 50:20.

Observe, it is for His own sake He promises no more to remember our sins. This shows the freeness as well as the fulness of His forgiving love. Some time since, writes one, a dear lad that I knew, who lived in the house of his employer, was led into sin by ungodly companions, and at length he embezzled the sum of \$2500. One night the employer, waking from his sleep, heard a noise in the youth's room. Thinking he was ill, he went to the door, and he heard him weeping out with sobs, "O God, if Thou wilt but show me that Thou forgivest me, I will tell my master of my crime, and try to make amends; I am a thief; O God, forgive me!" The employer could not sleep that night. Should he send for the detective the next day, or should he forgive the lad?

The next morning the penitent thief went to his employer, fell upon his knees, and confessed his crime; and the good man, putting his hands on each side of the lad's face, and kissing his brow, said, "I will forgive you, but you must pay me back." By many years of exertion and self-denial, the lad returned the money. This was a blessed forgiveness to that poor lad, but it is not so sweet as that which shines forth in the Gospel. God does not say to us poor guilty sinners, "I will forgive you, but you must pay me back." Alas! we could not do that. Hence the sweetness of those words,—*"I, even I, am He that blotteth out thy transgressions FOR MINE OWN SAKE, and will not remember thy sins."* See also a similar scripture in another of the Prophets, "I will forgive their iniquity and I will remember their sin no more." Jer. 31:34. NO MORE! What music to the sinner's ears is in these two syllables "NO MORE." Forever forgotten—their record forever taken away.

The Ministry-Gifts of Christ (Continued from Page Two)

It has often been a regrettable fact that results of very successful evangelistic campaigns have been largely wasted because no adequate provision was made for pastors and teachers to follow on, with their equally essential ministries. Yet how careful the apostles were to make provision on this line. Acts 8:14; 11:22; 14:21-23; 15:36; etc. If some assemblies are in danger of stagnation through lack of evangelical zeal, it is equally true that some others are in the same peril, and perhaps in a deeper sense, through lack of teaching and soul food.

Individual believers have also erred on the line of undervaluing teachers, by misunderstanding 1 John 2:27. They hastily presume that teachers are quite unnecessary for those who have received the fullness of the Spirit. Scripture must always be balanced with Scripture, however; and it is probably sufficient answer to this that God has set "thirdly teachers" within the church. 1 Cor. 12:28, etc. The Lord would not appoint them if there were no work for them to do! The proud spirit that scorns teachers invariably ends in a pitfall of hopeless fanaticism and miserable shipwreck. We all need to humbly learn from each other, remembering Eph. 4:16. The real meaning of 1 John 2:27 is doubtless that believers who have received the anointing are able to discern between true and false teachers, and can receive that personal revelation from the Spirit of God regarding the truth that makes it a part of their own spiritual life in Christ. That they cannot dispense with teachers, however, and are not meant to, is proved by the fact that in this very verse John is teaching them! Indeed the whole epistle is practically all teaching.

The Temptations of Teachers

This may seem a strange thought to close with, but the fact that teachers so often produce confusion and division, rather than revival and blessing, calls for solemn consideration. Moreover, it is not only because men often teach who have had no divine call and possess no real spiritual gift; for sometimes it has been a regrettable true of men conspicuously baptized in the Holy Spirit, and genuinely gifted for such a ministry.

In the possession of spiritual knowledge, which is the essential

foundation for any teaching ministry, there lies a subtle temptation to pride. 1 Cor. 8:1. This may be true even of knowledge received by a gracious revelation of the Spirit of God. To hold real knowledge of the Word and ways of God with the simplicity of a little child, and deep humility of mind, is a mark of true greatness in a teacher. One of the most beautiful incidents in the early church is where Apollos, gifted, eloquent, and "mighty in the Scriptures," is spoken of as being willing to sit at the feet of two humble tentmakers while they expound "unto him the way of God more perfectly." Acts 18:24-26. No wonder God could, and did, give to this man a ministry of singular power and helpfulness to the saints!

When a teacher ceases to be teachable himself, when he refuses to give due weight to the light and experience vouchsafed to others also, when he is unwilling for his doctrines to be submitted for the approval of the whole body, then he becomes positively dangerous. Almost invariably he will become either a heretic or a schismatic.

Paul beautifully describes the true attitude towards all our "knowledge" for the present, when he points out that even though it arises from the possession of a spiritual gift quite as supernatural as tongues or prophecy, yet it is still true that we only "know in part," even as we only "prophesy in part." 1 Cor. 13:9. This should sufficiently check a dogmatic spirit in either a teacher or a prophet. We know nothing yet in that perfection and balanced accuracy that we shall possess when we "know even as we also are known" (v. 12), even though granted spiritual gifts. Moreover, other brethren may have had rays of light granted to them along certain lines of truth which have been up till now withheld from us, and *vice versa*. For the whole truth that can build the body up in divine love, we need that which "every joint supplieth." In the fusion of some apparently conflicting lines of thought and teaching there undoubtedly lies many of our richest discoveries of the divine wisdom and grace.

The recognition of these things, so that emphatic and unwavering declaration of those things most surely believed among us, is coupled with a humbleness of mind always ready and open to receive fresh glimpses of truth, surely marks a teacher who in receiving a gift has also not come behind in receiving the grace of our Lord Jesus Christ.

Pentecost in India

(Continued from Page Three)

and the district round about; and God is giving them fruit that shall remain.

Among the dear girls there has been many a glorious outpouring, and we have indeed seen them put on the garments of praise in exchange for the spirit of heaviness. At one time, during a time of much prayer, when we were studying together the Acts of the Apostles, the Spirit was poured out upon us in such measure that we felt sure the time of the Rapture had come. Indeed so filled was the room with the glory and the power of God, it was most difficult to keep our feet on the floor, and many of the dear girls were dancing in the Spirit. We saw eight of our girls baptized in the Spirit that night with no hands laid on them, no "helpers" working with them, a mighty Baptism straight from God. And for more than three hours there was singing in the Spirit, worship and praise, intercession and weeping, that gave us a little glimpse of what Glory must be like. Oh, to see the radiant little faces, and remember from what they had come.

Little Chameli, the child wife was married at only nine. She had come to us bruised and beaten, had been dragged away again and again, only to come back. The last time she lay on the ground at my feet clinging to me, sobbing aloud that if I sent her away again she would drown herself in the well. She would rather die than live with the husband and the mother-in-law who were making life an unending torment for the little child. Phulgenda, who had been found wandering at the Station, a little beggar girl. Dear Hakimbibi—one of the hardest cases we had ever had to deal with—brought to us by one of the dear Presbyterian missionaries who had herself come into the blessing of the fullness of Pentecost, and longed that this girl from the Punjab might meet Him. The girl had seemed incorrigible, but as she lay there under the power of the Spirit, we felt she was most precious. She was given a vision of Calvary, and the Blood. In the Spirit she took the precious Blood and washed her hands, put it on her heart, her head, and in wonder and delight she cried aloud, "Oh, it is making me clean, it is making me clean." Dear girls, how truly they have learned that He can give beauty for ashes. And it is all that He may be glorified!

Many of our girls are already happily married and out in their own Christian homes, preaching Jesus, working as Bible women in other Mission stations. In Bettiah many of

the girls are taken out with the missionaries to the nearby villages to tell out the good tidings of great joy.

Just one word about the power and the necessity of prayer in connection with this great Missionary cause that is so much upon our hearts, that you may know what it means to pray in the Spirit, that your ministry in prayer may deepen, and widen, and grow strong. The story is of the supreme test that came to our dear Bahadur in his walk with the Lord. After he came to us, leaving his beautiful little Hindu wife, his home and all his loved ones, their first little son was born, and this child Bahadur had never seen. When he came back to us after two years with Brother Blakeney in Dehra Dun, a great longing swept over him to visit his home, to see the little boy almost a year and a half old, to plead with his wife once more, to win them if possible for God. When he asked me for permission to go back, I greatly feared to let him go, reminding him of the attempts upon his life, the bitter opposition, the enmity he knew still existed. But he said, "Oh, I must try just once more to win my wife to Jesus, pray for me as I go," and he went away.

The scene at the end of his journey must have been a very painful one, but the little wife hardened her heart, snatched the little son away from him, and the fruit and candy he had taken was given to the animals, that his boy be not defiled! Stung by the taunts of the girl he truly loved, Bahadur was silenced. And then his wife began to plead, in real tenderness. She put the little boy in his arms. She appealed to his love for the child and for her. She begged him to come back to them, and somehow Bahadur found himself in awful darkness; and his longing for wife and child, home and loved ones, overpowered everything else, until he said he would rather go to hell with them than leave them, and go to heaven alone. And he gave his wife his promise that if she would let him have the little son that night, he would sleep out on the veranda with his boy, and early in the morning would take steps to be reinstated in caste, and come back! And in that awful darkness, he fell asleep, with the little boy in his arms.

Many miles away in our station at Bettiah, one of our dear Indian evangelists was awakened in the darkness of the night by a voice calling him. Recognizing the voice as that of Bahadur, he arose and went outside, thinking Bahadur had returned unexpectedly. Finding no one, he returned to his room. Again the voice came to him, "Jiva, Brother Jiva," in the well-

known voice of Bahadur, whom he dearly loved. This time Jiva realized that God had called him to prayer for the absent boy. Calling his wife, Hira, he told her about it, and together they knelt in prayer. The spiritual battle was not a matter of a few moments. But for more than two hours they knelt there pleading with God for the safety and protection of the lad, and not until perfect peace came did they seek sleep. And as they fell asleep, our dear Bahadur awoke—awoke with a sense of the presence of God—the little veranda was ablaze with the glory of God. The Cross was there, the Cross of Calvary, where the Lamb of God bled and died. Wife and baby son, houses and lands, friends and relatives—all weighed in the balances against that matchless love seemed as but chaff. The love of God burned in his heart. He laid everything on the altar once and for all, and the victory granted him that night has stood the test!

I would say that we were anxious after that, and began to pray that if this little Hindu wife was not going to accept the Lord, that she might be removed from his way, that his heart might be forever free for the service of the Lord. It was not long before we heard that she was dead. Cholera took her before we had even heard she was sick. Bahadur has since married one of our dear Christian girls, and they are most happy in the work of the Lord together. At the time of his wife's death he was told the little boy had also died, but he has recently learned that the little fellow is alive, and we are hoping the child will soon be given to his father. Oh, will we ever know the power of prayer!

I would just add a word of appeal for prayer for a very special need that is before us now in the work in India, that is the need for our Pentecostal Bible School, appeals for which you have read in the *Evangel*. I have been in the work in Bettiah for about twelve years now. But this past year the Lord spoke to me, telling me that my work was finished in that place, that he would have me help in the Bible School. In obedience to His Word I have left Bettiah, and expect upon my return to India to be in Bible School work. The work in Bettiah is now in the charge of Miss Hilda Wagenknecht. With her are her sister, Edna, Miss Grace Walther and Miss Anna Tomaseck, and these dear ones need your prayers. Remember them and the work in Bettiah as He may lead you. And pray with us for the money needed, that we may be able to build, establish and carry on the Bible School according to His own precious will.

The past years of the faith life have encouraged me to trust Him for the future, and we know there is nothing too hard for Him. We feel the time has come when we must have our own Pentecostal Bible School for men and women, to train the native helpers upon whom we missionaries so greatly depend in our work of getting the Gospel to the people of India. The people of India are illiterate, we cannot give them the Word and tell them to study it out for themselves, they must be taught. They are scattered in five hundred thousand villages, and forty million of them are purdah women, each shut up in her own home. If they are to hear it means a visit to that house, the Gospel carried from door to door. We missionaries cannot do that alone. In fact the native evangelists, Bible women, teachers and preachers must do a very large part of the work or it will never be done. There is no language study for them to struggle through. There are no furloughs necessary. They know the people and the customs of the people. And with Indian workers trained in all the Word of God, filled with the Spirit and preaching in the power of the Spirit, much can be accomplished. Brother Thomsen of Cawnpore has felt the call of God upon him for years to this work of training the native workers. He is in India now waiting for the money to come in that he may begin work upon the necessary buildings. And we are believing God that He shall make a way where there is no way, even in these days of financial pressure at home and in every foreign field, and that soon the Pentecostal Bible School shall be an established fact, with Brother and Sister Thomsen in charge, others as the Lord shall call them. I hope to teach the girls and women in connection with the same school, with others whom the Lord shall bring to us. Modernism is proving a curse in India as in this and every land, and we must give the people the full Gospel, in the power of the Spirit, and that quickly, ere He come.

An Engineer's Greatest Work

(Continued from Page Five)

has, in two years, given away 25,000 books. These are books, not leaflets! He recently said to the writer, "Hurry up with another 5,000 edition, for I tell you I have no time to spare; the time is short." In addition to the books, he adopted the writer's suggestion to reprint some four-page extracts, and thus to form a series of "colloquial portionettes." These were used up, but we could easily use more. —From "Blessed Be Egypt."

-:- The Gospel in Foreign Lands -:-

"But We See Jesus"

Jennie Kirkland Mueller

"We see not yet all things put under Him. But we see Jesus." Heb. 2:8, 9.

This precious word came when typhoid fever was burning in my system. In the very beginning of the fever, my husband anointed me and our faithful band of Indians gathered about me and prayed, oh, so earnestly. Mr. Mueller and others felt it meant victory and we could not understand why the fever continued. Twenty-one days, it kept on, but prayer was heard and although when the blood test was taken it revealed the worst form of typhoid, yet my fever did not rise and I had, for the most part, splendid nights of rest and sleep!

At one time all looked dark and there was fear of a bad turn, so Mr. Mueller cabled home for prayer and those who attended me were amazed because the fever kept low when I had never been inoculated. But God worked in answer to believing prayer Praise Him! No complications set in and no relapse took place.

When looking to the Lord as to why it was a partial victory, the Word quoted above came as only the Holy Spirit can speak the Living Word to a troubled heart.

While our healing was purchased on Calvary, and our deliverance may be perfect, how oft, because of the powers of darkness and the presence of the enemy, in these last days, forcing in on all sides, we fail to see all things under Him. Yet, oh, "BUT we see Jesus." Praise Him!

At a previous time I was suffering with my heart. During that very period I was healed of Indian sore eyes (only those who have felt the pain of this can understand the agony), and also of a bad case of inflammation of the bladder, but the heart trouble continued. I could not understand the partial healing. Why the wonderful, instantaneous healing of two dreadful things and the continuance of the heart trouble! "But, we see Jesus," and

with Paul, I say, "Not as though I had already attained, either were already perfect: but I follow after." Perhaps there are lessons to learn in delayed answers we could not otherwise grasp. "But we see Jesus."

We praise Him for His gracious workings in our part of the work in Dehra Dun. Recently, He enabled us to open a library down in the busy part of the city. At first, because of the political unrest, etc., few would enter the room, and an agitator stood outside to hinder those who desired to enter. But in answer to prayer, more men, truly interested, enter and are being helped. Please pray for this phase of the work. Only men come, as the literate women are of the high castes and are closed up in their zenanas.

had to fight the storms of life without these loved ones; but how the dear Lord helped me in the hours of temptation and gave me a desire to follow Him, for which I praise Him.

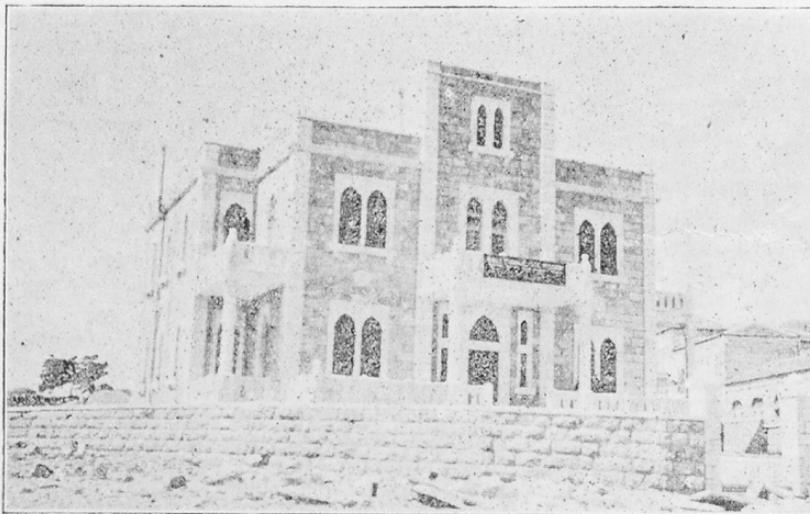
As a little parting message, the Lord gave me this word: "Where there is no vision, the people perish." Prov. 29:18. And how true that word is, for we see people perishing on every side, not only in the foreign fields, but even at our very doors; and oh, how very sad!—people just living their lives, little thinking of what they came into this world for, and what they are going out to. Thus, without a vision they perish.

We all need a vision, a vision of the Cross, and I may say that a clear vision of the Cross will break our hearts

and melt us before the Lord, for we then see how He suffered for us in order that we may have life, and have it more abundantly. Praise His name! I once heard a missionary in China telling of the vision she had. She saw herself walking a hard and rugged road, but at the end of it she saw Jesus with outstretched arms, and she felt very happy. But as she walked along, she found the road was hard and rugged, and seeing a side path which seemed to be easier, she

started to take that way, but as soon as she did so, she lost sight of Jesus, and felt perplexed over it. Then she decided to turn back to where she had left off, and as soon as she did so, she saw her blessed Lord again, the same as she did before. So we may take the lesson and walk the narrow way with Jesus, the way He has planned for you and me. The way may be hard, but as long as Jesus is with us, we need not fear, for His grace is sufficient for us at all times, and in the hardest place He is the most precious to us. Praise His name!

Jesus had a clear vision, for we read in Hebrews 12:2 that "for the joy that was set before Him, He endured the cross." I believe His joy was great when He saw a vision, as it were, of a redeemed company that would believe on His name and praise



New Location of Miss Radford's mission in Jerusalem

Pray also for the work among these hidden women.

Farewell Message

Anna Ziese

As I again turn my face toward China, the land to which the Lord has given me a clear call, my heart is filled with praise and thanksgiving to God for His great love and faithfulness. From my early childhood I can look back and see how He has had His hand upon me. When a little child, mother despaired of my life more than once because I was so frail and delicate. But God leads us in ways of which we little dream and, at the age of sixteen, I lost my dear mother, the dearest treasure on earth to me. I felt at the time I could not live without her. Then a year later, my father died also and I was left an orphan and

and exalt Him, a company that He could share His glory with. Oh, I say, Wonderful, wonderful Jesus!

I had a very wonderful vision in Elim (Rochester) some years ago, and I can never forget it as long as I live. I saw the Lord Jesus standing on a higher plane and in His hands He held the most beautiful white garment, the garment of His righteousness. To His right, I saw a company already arrayed in this garment, and they looked bright and happy. But oh, to His left was another company, and they looked downcast and miserable. I shall never forget that sight, and in the eyes of Jesus, was the most pleading look which I cannot describe in words, for as we know, He is not willing that any should perish. So even today our blessed Lord is still waiting and pleading that souls may call upon His name.

During my stay in China, I went with a Bible woman to a very wealthy home. The husband had died about a year before, but was not yet buried. The widow asked if we wanted to see his coffin, of which she was very proud as it was a very costly one. And oh, what a sight to behold! There stood a beautiful casket with paper servants arranged on each side to serve the departed spirit. In front was a table, set with all kinds of good things to eat, even cake and wine, on which the spirit was to feast. I can scarcely describe my feelings as I looked upon this scene, and the same night I was awakened with an awful experience, for I saw the face of the man in the coffin, and he appeared to be in awful distress and darkness. I trembled all over, and had to plead the precious blood of Jesus for a long time before I could be calm. Right there I promised the Lord that with His help I would be a shining light in dark China. Oh, that God would give each one of us a vision of lost souls. I believe we would neither eat nor sleep so much, but would be found on our knees in intercession.

Just recently I had the opportunity to visit Canada, and before starting, made inquiry as to whether I could do so without encountering difficulty at the hands of the Immigration Officials. Being told it would be all right, I started out and made my visit to friends at Toronto. But upon my return, to my great consternation, I was refused admission to the United States on account of lacking a visa on my passport, and was sent back to Toronto, Canada. At the office of the U. S. Consul, I was told there was very little or not any chance of my getting back to the U. S. A. I cannot tell in words the awful sense of disap-

pointment that came to me at this news.

Two days later, the dear Lord used this very experience to teach me a great lesson, for I awoke at night from a peaceful sleep, and the Lord asked me if I remembered the horror which came over me when I found that the door to the United States, where I wanted to go so badly, was seemingly closed in my face, in spite of the fact that I was told I would not have a bit of trouble. The dear Lord told me this was just a natural case, and He then applied this in a spiritual way to the thousands and thousands of people who just live their lives thinking and hoping to go to heaven, and in fact are told by many ministers that they will get there all right, and suddenly they are called into eternity and awakened to the knowledge that they are shut out of the kingdom of God. Oh, the horror that must come over them! The Lord made me feel this that night, but I cannot express it in words.

Oh, how wonderful it was to me, that as soon as I met conditions of the U. S. A. officials, I received every attention and free admission to the United States to be with those I love. How this illustrates the way of salvation, the way that God has ordained before the foundation of the world, through the slain Lamb of Calvary. God has prepared and made a full provision for every one of us, and His hand is outstretched even today that poor lost humanity may call upon His name and be saved. But we too, have to meet conditions before God can bless. Is it not our duty to warn the people (See Ezekiel 33) else their blood will be required at our hands? May God help us to do our duty toward our loved ones, toward neighbors, and all those who do not know the truth, even those far away in heathen lands.

I want to thank all my friends and loved ones for their love and kindness to me, and the memory of this will linger with me. I find it hard to leave you, but the Lord will give grace and strength that I may follow Him all the way, for soon we shall meet, never to part again. Separations lose their sting in the light of that blessed hope of His soon coming.

Sister Ziese sailed for China, July twelfth.

Victory

L. Radford

Many years ago in India, a dear fellow worker gave me the one word "Victory" on a tablet for my desk. Again shortly after I came to Jerusalem six years ago, another friend wrote me, and on the back of her en-

velope was printed in large letters the same word, "Victory," and I felt this was to be the keynote for our work. He has since been fulfilling this before our very eyes. Last month as we came into the new house of which I wrote you some weeks ago, the same wonderful word was again given me, "Victory through our Lord Jesus Christ." Being fully persuaded it was the will of the Lord for us to accept this new location for our work in Jerusalem, we are now watching with deep interest, His various methods of making it into a real life-saving station.

May 13 was our first Sunday in the new house, and it chanced to be the day of the Jewish feast of Simon the Righteous, and more than six thousand Jews, besides the usual number of Arab pedestrians, passed down our street on their pilgrimage to his tomb, and nearly all of them turned to read our sign which is printed in the three official languages of Palestine, English, Arabic and Hebrew. The next Sunday, we had our first services, and a goodly number of friends gathered, both for the prayer service at 9 a. m., and also for the preaching service at 3:45 p. m. Our regular evening meetings have since been reopened and men and women are earnestly seeking the Lord. We do thank God that in this Hall, Jews, Moslems, and nominal Christians meet together in the name of Jesus Christ, and together kneel at His feet, seeking forgiveness of sins and a clean heart. Racial hatred and national ambitions are lost sight of as Jesus Christ and Him crucified is revealed to them through the study of the Word and the preaching of the gospel. The other two young men helpers for whom I have been pleading, have not yet come. I do not believe that God means for these many souls around us to be left ungarnered. If only I had the words to describe the consciousness He gives of oneness with Himself as we spend hours with inquirers, teaching them from the Word. There is no joy, no real heart satisfaction such as this gives. And I ask again and again, "Why, oh, why, do not other young men come now to get the language and to share in this battle for souls!"

Prayer and Influence

It is said of Pastor Ding Li Mei, of China, that "he has influenced more men to go into the ministry and other forms of Christian service than any other man of modern times in Asia" and when he was asked by some who marveled at the results of his work what his method was, he replied simply, "I have no method but prayer."

.: In the Whitened Harvest Field .:

25 FORSAKE ALL TO "FOLLOW"

Pastor L. A. Dauer, Chester, Ill., writes: "Brother Geo. J. Wise, Cutler, Ill., assisted by Brother J. S. Philbrick, have held a very precious 4 weeks' meeting here. About 25 were saved, and 8 received the Holy Ghost Baptism according to Acts 2:4. Ten were baptized in the Mississippi River."

"RAIN" ON RALLY DAY

Secretary A. V. Cummings, Whitesboro, Okla., writes: "The Sunday school rally held on June 29, was specially blessed by showers of Latter Rain falling in our midst when 6 received the Holy Ghost according to the promise. There were 12 ministers present, and 17 Sunday schools were represented. The crowd was about the largest that was ever in attendance at any public gathering here."

TEXARKANA GLORY WAVE

Pastor Bettie Morgan, Texarkana, Ark., writes: "The last month has been one of glory and victory. A great number, amid tears of penitence, have received forgiveness of sins, and 30 have been baptized with the precious Holy Ghost. Waves of glory have swept over the congregation, as the power has fallen from on high. Sister Dorothy Ellis, the Radley sisters, and others have preached some of the time."

PROMISING NEW ASSEMBLY

Pastor Joel A. Clark and Evangelist T. C. Anderson write from Meridian, Miss.: "A new assembly was set in order July 13, under the name of the 'Full Gospel Tabernacle of the Assemblies of God.' It is located at 208 Fifth Avenue, Tuxedo. There were 37 charter members; the majority of these are baptized with the Holy Spirit. The first Pentecostal meetings were held here in 1929; at once the blessed message won its way into hearts, and soon there was a good choir organized and a Christ's Ambassadors' band, full of zeal for Christ. There were 50 present in the Sunday school today, and 4 classes. This church is located in the midst of the knitting mill industry; the people work very hard, but they are on fire for God."

42 CHILDREN DEDICATED

Pastor L. E. Campbell, Plant City, Fla., writes: "A most blessed revival has been in progress at the Four Square Church, Plant City, Fla., with Sister Effie Miller in charge. As the power of the Lord fell those redeemed by the blood of Christ responded with shouts of His praise. Sometimes the people came to the altar during the first prayer and remained to seek salvation until a late hour, so that there was no time for the preaching the Word. Many were saved, 7 received the Baptism with the Spirit, 6 were baptized in water, and 15 were added to the church. The Spirit of the Lord witnessed to His approval of the children's special service, letting His blessings fall upon all present as 42 little ones were dedicated to the Lord."

MANY FIND LIFE IN HIS NAME

Pastor Paul Jones, Harrison, Ark., writes: "At the close of the meeting held by Brother J. L. Wiggins, of Springfield, Mo., the Talbert Evangelistic Party continued for another 2 weeks with fruitful results. Opposition was broken down and the saints were led into greater depths with God. Many came forward to an old-time altar service and, yielding their hearts fully to Christ, found life eternal in His name. Many are now seeking the fullness of the Holy Spirit."

"LATTER RAIN" AT GOLCONDA

Sister Ruby Choate, Golconda, Ill., writes: "Sister Effie Cope, pastor at this place, and Brother Skyles, assisted by Sister Cornell, from Los Angeles, have closed a successful meeting in which 22 were saved and 11 received the Holy Ghost as at Pentecost. Other churches of the town came and worshipped with us and a sweet spirit of fellowship among the congregation was enjoyed by all. The assembly was greatly strengthened and are encouraged to press on."

"HE SAVETH THE CONTRITE"

Pastor E. L. Damron, Seminole, Okla., writes: "In the 9 months we have been laboring here the precious Spirit of God has been present to save such as were of a contrite heart. About 32 have come home to the cross in the old-fashioned way, and 7 have received the Holy Ghost. We are resigning this work to go to other fields, and Brother Goodwin, who is now pastor of the East Side church will take this pastorate. The church lots and building are completely paid out, and a new piano has more than two-thirds paid on it. The saints are working in the unity of the Spirit."

140 SAVED, BLIND EYES OPENED

Sister Beulah B. Crook, Thomson, Ga., writes: "Brother Don L. McArtor closed a most successful campaign here last night. For 5 weeks God has been truly working wonders in our midst. Many have found Jesus precious to their soul, among them some of the most hardened people in the community, some of whom had not been to church for years. It was blessed to see the tears of penitence flowing as they wept their way through to Calvary. Three received the Baptism according to Acts 2:4, and about 140 found pardon through the Blood. Many were also healed of their infirmities; blind eyes were opened, crutches were thrown away, and tuberculosis, high blood pressure, and many other afflictions were instantly healed as Brother McArtor prayed for their deliverance. Eternity alone will reveal all that has been done for God's glory and for the upbuilding of His kingdom in these parts during this blessed revival. Many came from other towns and they said they had never seen God work in such a mighty way, nor heard the gospel in such power before."

34 SINGING THE NEW SONG

Pastor Joshua F. Miller, Holdenville, Okla., writes: "Since the glorious revival held here a short time ago by Evangelist L. D. Roberts, a new song is ringing in the hearts of scores who were redeemed and baptized with the Holy Ghost. The fire of God swept away the dross as amid tears of penitence 34 confessed their sins and 24 received the blessed Comforter to abide in their hearts; 30 were immersed. The glory of God is still in our midst leading to greater victories."

CHURCH INDEBTEDNESS LIFTED

Pastor D. R. Speck, Louisville, Ohio, writes: "Brother Runcie, of Cleveland, Ohio, has just been with us in a precious 3 weeks' evangelistic campaign. Through prayer the mighty Spirit of God banished diseases and pain; 6 came forward for salvation and 9 were baptized in water. By a special effort an indebtedness of more than a thousand dollars was reduced to about \$400; \$717 was the exact amount raised. It is 10 months since we dedicated this church, and it is wonderful how God has blessed His work here."

GOOD MEETING AT BAGDAD

Pastor W. J. Hurst, Bagdad, Fla., writes: "Evangelist John B. Bauldree, of Bonifay, Fla., has held a very successful meeting here. Both men and women were drawn nearer the Lord, and many were convinced of the truth of our distinctive testimony. Several bowed at the altar of consecration, and 9 testified to being saved. Several are seeking the Baptism with the Holy Ghost. Large crowds filled the big tent almost to its capacity, nearly every night, and God's sweet approval was on the meeting from first to last. A baptismal service is announced for next Sunday afternoon."

UNDER WHITE HOUSE SHADOWS

Pastor C. D. Bremington, Washington, D. C., writes: "We wish to praise the Lord for His mercies and blessings showered upon us here in the Capitol city. Sister Ethel Huber came to us June 15 for 2 weeks. God was so mightily in our midst that diseases melted away when prayer was offered, the lost were blessedly saved, and a little invalid girl, among others, was sweetly baptized with the Holy Spirit. Although the weather was exceedingly warm, yet the church was often taxed to its fullest capacity with people eager to hear the Spirit-filled messages and to see the wonders of God's mighty hand."

SACRED SONGS FOR SALE

Mrs. M. E. Thorkildson of 1723 E. 92nd St., Los Angeles, Calif., has written a number of sacred songs which she has for sale at the price of 25c each. Sister Thorkildson's husband is suffering with a paralytic stroke and they would appreciate utilizing money from her songs at this time. These songs can be had on application to Mrs. Thorkildson.

Forthcoming Meetings

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

DEVIL'S LAKE, N. DAK.—Tent evangelistic campaign, conducted by Blanche E. Brittain and party, Aug. 10-31.

MUSE, OKLA.—Sunday school rally August 31. Let all Sunday schools in the District help to make this the very best rally yet.—A. V. Cummings, Secretary.

DREW, TEX.—The annual local camp meeting will begin Aug. 10, in charge of Evangelist E. R. Winter. Bring cots and camping utensils and camp with us.—T. S. Luttrell, Deacon.

WHITESBORO, OKLA.—Brother L. D. Roberts, of Beggs, Okla., will hold a 2 weeks' revival at Whitesboro, Okla., beginning Aug. 24.—A. V. Cummings, Secretary.

FORT MORGAN, COLO.—Revival begins at Gospel Tabernacle, Aug. 3, in charge of Evangelists Leonard Rogers and Guy Renfrow.—Albert J. Lebeck, Pastor.

CAVALIER, N. DAK.—Gospel Tabernacle tent campaign July 13-27, Brother R. E. Smith and wife, of Roseau, Minn., in charge.—Blanche E. Brittain, Pastor.

PILLAGER, MINN.—Prophetic Full Gospel revival meeting at Assembly of God church, beginning July 29, Evangelist Wm. A. Gierke, of Los Angeles, in charge.—Fred R. Gottwald, Pastor, Box 234.

PARKIN, ARK.—Evangelistic campaign beginning Aug. 10, to last 30 days or longer, conducted by Evangelist Sam Jones, of Monette, Ark.—Assistance of neighboring assemblies appreciated.—W. S. Montgomery, Pastor.

ARTESIA, N. MEX.—Old-time camp meeting starting Aug. 10, Evangelist Jacob Miller in charge. Plenty of water and good shade trees; a splendid place to camp. Bring your instruments and help.—J. A. Davis, Pastor.

QUINCY, ILL.—Evangelist A. H. Argue and Zelma Argue will conduct a 2 weeks' tent meeting with Bethel Church, corner So. 12th and Jefferson Sts., with Pastors Richard and Adele Carmichael, Aug. 3-17, every night.

SHAWANO, WIS.—Big tent meeting beginning July 13, continuing 8 weeks, every night except Saturday; 8:00 P. M. Evangelist Helen E. Horn will conduct the first of the meeting, and the Girl Evangelist, Dolores Dudley, will continue it after Aug. 10.—Pastor Roy K. Reed.

ELIZABETH, N. J.—Beginning July 20, old-time city and country-wide revival. Big new tent, W. Grand St., near Elmora Ave., nightly and Sunday afternoons. Musicians bring instruments. Evangelist Louise Nankivell and Chorister Al Nankivell, of Chicago, in charge.

INTERSTATE CAMP MEETING

EUREKA SPRINGS, ARK.—Aug. 28-Sept. 7. Speakers Donald Gee, Stanley Cooke, Ernest Williams, Noel Perkin, and others. Song leader, Lester Phillips, Wichita, Kans.—Fred Vogler, Chairman.

APPALACHIAN DISTRICT COUNCIL CAMP MEETING

HONAKER, VA.—August 1-10. Pastor Harry J. Steil, of Cleveland, Ohio, will be present as teacher and evangelist. Council missionaries are invited, 3 services daily; meals at reasonable cost; rooms close by. Write Robey K. Rasnake, Pastor, or M. B. Hampton, Raceland, Ky., District Superintendent.

CLEVELAND, O.—Evangelist Loren B. Staats and Party will minister at the Pentecostal Church, E 55th St. and Lexington Ave., for the entire month of August. Brother Staats will hold special evangelistic services Aug. 3-17, nightly except Mondays and Saturdays. Visitors especially invited. Rooming houses and restaurants situated near church location.—Pastor Harry J. Steil, 451 E. 143rd St.

OKLAHOMA DISTRICT CAMP MEETING.—**BRISTOW, OKLA.**—Twelfth annual camp meeting, in city pavilion, Aug. 1-10. Bristow is located on the Frisco R. R. and U. S. Highway 66, between Tulsa and Oklahoma City. The speakers for each service will be chosen by the Devotional Committee. The young people will conduct one service each day. Meals served on freewill-offering plan. Come and enjoy an old-fashioned camp meeting.—Write James Hutsell, District Superintendent, Slick, Okla.

EASTERN DISTRICT CAMP MEETING.—**WESCOSVILLE, PA.**—Aug. 8-Sept. 1, near Allentown; Brother Harry E. Bowley, former Pastor Pentecostal Assembly at Dallas, Tex., evening speaker. Write M. W. Richards, Secretary, 915 W. 29th St., Wilmington, Del. The Credentials Committee will meet for examination of candidates for the ministry, on Wednesday morning, Aug. 20, at this camp meeting.

WEST CENTRAL DISTRICT CAMPS.—**Princeton, Mo., July 31-Aug. 10; Sioux City, Ia., Aug. 21-31.** Elder W. I. Evans, Dean of Central Bible Institute, Brother H. E. Randall, of Egypt, and other speakers will be with us for both these meetings.—Roy E. Scott, District Superintendent, Mercer, Mo., Chas. E. Long, Secretary-Treasurer, 610 N. 15th St. E., Cedar Rapids, Ia.

CHRIST'S AMBASSADORS CONVENTION.—**CHICAGO, ILL.**—Annual convention of "The Christ's Ambassadors of Illinois," Aug. 24-27, in the Full Gospel Assembly church, 1665 N. Mozart St. All C. A.'s of this and other states are invited. Bring your friends, and instruments. Rooms and meals free to all delegates as far as possible. Correspond with Vernal D. Gibson, 5611 Forest Boulevard, East St. Louis, Ill.

CENTRAL DISTRICT CAMP MEETING.—**SIDNEY, O.**—July 25-August 10, on fair grounds. Brother Harold F. Moss will be the speaker for the evening meetings. A definite program of Bible conference work will be conducted in the morning and afternoon hours. Committee planning for a spiritual feast. Rooms may be obtained near the grounds, tents may be rented, or bring your own. Meals at minimum charge. On U. S. Highway 25, State Highway 68.—Charles Shie.

SOUTHERN MISSOURI DISTRICT CAMP MEETING

ELLINGTON, MO.—August 1-10. Special 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 a fine place in the beautiful Ozarks, located on Highway 21, and can be easily reached from any direction. Write Pastor S. Egan, Ellington, or District Superintendent A. A. Wilson, 3308 E. 13th Street, Kansas City, Mo.

TEXAS DISTRICT CAMP MEETING.—**AMARILLO, TEX.**—Third annual camp meeting of the Panhandle of Texas and Northeastern N. Mex., Aug. 1-11; Dr. Chas. S. Shreve, of Washington, D. C., will be the evangelistic speaker. Two meals served daily at the church; camps at reasonable rates close by; any supplies donated will be greatly appreciated. Make arrangements to spend your vacation at this time in Amarillo.—Guy Shields, 900 North Pierce Street.

KANSAS DISTRICT CAMP MEETINGS.—**WOODSTON-ALTON.**—August 7 to 17, the annual camp meeting for North Central Kansas will be held 3 miles east of Woodston and 6 miles west of Alton on U. S. Highway 40 N. Ben Hardin, Pastor Stone Church, Chicago, Ill., and Meyer Peariman of Springfield, Mo., will be the main speakers. This will be known as the Great Home-Coming Camp Meeting, and all who have attended camps here are especially invited to attend. Arrangements to accommodate large attendance. Tents and cots for rent on grounds. Meals at reasonable prices. Write Pastor Oria Bray, Alton, Kansas.

CHRIST'S AMBASSADORS RALLY.—**WOODSTON, KANS.**—Northwest sectional C. A. rally in connection with Woodston camp meeting, Aug. 7-17. Young People's committee in charge of afternoon services. All Ambassadors are urged to attend. Some sectional business matters to be taken up. Bring your musical instruments. Communicate with S. Leonard Palmer, Box 73, Morland.

POTOMAC DISTRICT CAMP MEETING.—Sixth annual camp meeting of Potomac District, Aug. 1-24, at beautiful Potomac Park, Rt. 11, between Martinsburg, W. Va., and Hagerstown, Md. Over 1000 campers expected. Order tents, cots and cabins now. Nice lots, 25x50 feet, \$25 lease and \$5.00 annually. Meals served cafeteria style and at lunch stand. Speakers will include B. E. Mahan, Evangelist, of Jeannette, Pa., Alvin L. Branch, of Battle Creek, Mich., Bible Teacher, Ruth L. Schofield, of Washington, D. C., Children's Evangelist and Teacher, Robert and Elizabeth Ashcroft, of Martinsburg, W. Va., Musical Directors and Song Leaders; also missionaries and other pastors and evangelists of District included among the efficient workers. Annual Council session Aug. 19-20, one half of entertainment provided free to ministers. All applicants for license or ordination must be present in person.—Harry V. Schaeffer, Mt. Storm, W. Va., Secretary, H. W. Kline, 509 3rd St., N. W., Washington, D. C., Superintendent.

DENVER, COLO.—Brother J. N. Hoover, of Santa Cruz, Calif., will conduct a special evangelistic campaign at the Radio Prayer League Church, E 37th Ave and Gilpin St., Aug. 17-31. Special Bible teaching will be given each afternoon. Rooms will be arranged for you near the church if you notify the committee. Broadcast over Station KFXF, "The Voice of Denver," each morning at 8:30, Mountain Standard Time.—S. H. Patterson.

OPEN FOR CALLS

Pastoral or Evangelistic.—John R. Dunn, Monette, Ark., Box 566. 12 years' experience in both kinds of work. Best of references, in Council fellowship.

H. D. Anderson and wife, in full fellowship with the Council. Over 10 years' experience in ministry. Wife plays piano. Box 46, Yoakum, Texas.

D. R. Speck, 310 N. Mill St., Louisville, Ohio, over 5 years' experience in gospel work as pastor and evangelist. Best references furnished.

J. Edward Garns, 126 26th St., Newport News, Va., in fellowship with Potomac District Council.

John A. McPhail, 605 Market St., Toronto, Ohio, can serve during summer months; states of Ohio and West Virginia preferred.

Evangelistic

Evangelist Shelt Webster, 5843 Makee St., Los Angeles, Calif., 28 years in the ministry; in fellowship with Southern California and Arizona District; reference, District Superintendent O. G. Osterberg, Los Angeles.

Pastoral

R. L. Stegis, Box 1284, Vernon, Texas, in full fellowship with Council, 10 years' experience in pastoral work; reference, H. M. Cadwalder, District Superintendent, Grand Prairie, Texas.

CALL FOR MEETINGS

HURLOCK, MD.—There was once a precious work here, but only fragments of it are left. We are praying for some God-sent minister to come and hold meetings in these towns around. We also need property to be used as a "Faith Home" in His service in this section.—Evangelist Leila M. Conway, Route 2.

FERNANDINA, FLA.—We need some one to preach the Baptism with the Holy Ghost and old-time salvation power in this "virgin soil."—Mrs. Pearle Dougherty, Box 17.

MISCELLANEOUS NOTICES

CHANGE OF ADDRESS.—J. Roswell Flower, District Superintendent Eastern District, has removed to 14 West Lincoln Ave., Litzitz, Pa.

FOR SALE.—New guitar to a Christian worker, for \$7.50. Worth double that price.—Nelson Gilreath, Malakoff, Texas.

A CORRECTION

The great revival reported in Evangel, July 12, as held in Wood River, Ill., was held in the Edwards Street church in upper Alton, Ill., instead.

DISTRIBUTION OF JUNE, 1930, MISSIONARY FUNDS

CONGO BELGE FIELD	
Allowances of Missionaries	\$494.32
Allowances of Missionaries on fur- lough	190.00
Mission Station Expense	71.00
	755.32
EGYPTIAN FIELD	
Allowances of Missionaries	346.00
Allowances of Missionaries on fur- lough	20.00
Mission Station Expense	50.00
Native workers	40.00
Lillian Trasher orphanage	90.00
	546.00
FRENCH SUDAN FIELD	
Allowances of Missionaries	321.80
Mission Station Expense	43.00
	364.80
LIBERIA & SIERRA LEONE FIELDS	
Allowances of Missionaries	424.00
Allowances of Missionaries on fur- lough	140.00
Mission Station Expense	78.00
Native workers	17.00
	659.00
SOUTH AFRICA FIELD—TRANSVAAL	
Allowances of Missionaries	285.00
Native workers	5.00
	290.00
TOTAL DISTRIBUTION—AFRICA	
	\$2,615.12
NORTH CHINA FIELD	
Allowances of Missionaries	1059.18
Allowances of Missionaries on fur- lough	40.00
Mission Station Expense	104.00

Native workers	23.42	
L. M. Anglin orphanage	442.69	1,669.29
WESTERN CHINA & TIBET		
Allowances of Missionaries	175.00	
Allowances of Missionaries on fur- lough	123.00	
Mission Station Expense	78.00	
Native workers	130.00	506.00

SOUTHWESTERN CHINA—YUNNAN PROV.		
Allowances of Missionaries	796.93	
Mission Station Expense	75.00	
Native workers	15.00	886.93

CENTRAL CHINA		
Allowances of Missionaries	220.00	
Allowances of Missionaries on fur- lough	52.00	
Mission Station Expense	26.00	298.00

SOUTH CHINA		
Allowances of Missionaries	546.00	
Allowances of Missionaries on fur- lough	20.00	
Mission Station Expense	30.00	
Native workers	65.00	
South China work and workers	307.00	968.00

TOTAL DISTRIBUTION—CHINA\$4,328.22

INDIA		
Allowances of Missionaries	2306.44	
Allowances of Missionaries on fur- lough	590.00	
Mission Station Expense	734.00	
Native workers	70.00	
Almyra Aston orphanage	151.00	
Leper work	78.00	3,929.44

SOUTH INDIA & CEYLON		
Allowances of missionaries	353.00	
Mission Station Expense	20.00	
Native workers	25.00	398.00

TOTAL DISTRIBUTION—INDIA\$4,327.44

JAPAN FIELD		
Allowances of Missionaries	560.00	
Allowances of Missionaries on fur- lough	50.00	
Mission Station Expense	301.00	
Native workers	20.00	931.00

PALESTINE & SYRIA FIELDS		
Allowances of Missionaries	557.75	
Mission Station Expense	61.00	618.75

PORTO RICO FIELD		
Allowances of Missionaries	235.00	
Mission Station Expense	10.00	
Porto Rican work & workers	130.00	375.00

CENTRAL AMERICA FIELD		
Allowances of Missionaries	100.00	
Allowances of Missionaries on fur- lough	75.00	
Mission Station Expense	110.00	285.00

SOUTH AMERICA FIELD		
Allowances of Missionaries	524.00	524.00

FIJI ISLANDS		
Allowances of Missionaries	194.00	194.00

WEST INDIES FIELD		
Allowances of Missionaries	35.25	35.25

MEXICO & MEXICAN BORDER FIELDS		
Allowances of Missionaries	407.00	
La Luz	20.00	
Co-laborers	5.00	
Latin American Institute	30.00	
Mexican workers—Border	200.00	
Mexican workers—Mexico	100.00	
California work	65.00	
Publishing House	45.00	
Mexican truck	2.00	874.00

MISCELLANEOUS FIELDS		
North American Indians	10.00	
Alaska	30.00	
Hawaii	80.00	
Straits Settlements	110.00	
Persia	176.00	
Poland	301.50	
Russia	169.00	
Latvia	51.00	
Bulgaria	60.00	
Greece	40.00	
Hungary	40.00	1,067.50

Non-Council missionaries (designated)	1,015.29	
Total amount missionaries' allowances	\$17,190.57	
Missionary Rest Homes	142.00	
Fares, Bldg., Etc.	2,388.45	
		\$19,721.02

Designated for held accounts	3,722.88
	23,443.90
Paid from Where Most Needed Fund	743.45
	\$22,700.45
Borrowed from July Funds	4,986.70
TOTAL OFFERINGS FOR JUNE	\$17,713.75

HOME MISSIONS

California	\$122.25
Minnesota	112.31
Kansas	58.37
South Dakota	38.02
Missouri	36.93
Illinois	25.14
Nebraska	23.76
North Dakota	15.43
Colorado	14.59
Pennsylvania	12.12
Maryland	11.53
Oregon	6.61
Kentucky	6.43
Iowa	6.03
Texas	5.89
Arkansas	5.80
Montana	4.26
New Hampshire	4.14
Oklahoma	3.95
Mississippi	3.38
Alabama	3.04
Virginia	2.94
New Mexico	2.69
New York	2.60
Tennessee	2.05
Utah	2.00
Washington	1.83
Louisiana	1.16
Michigan	1.00
Florida	1.00
West Virginia47
Total amount reported minus \$23.08, given di- rect or \$514.64—total for June.	

WORLD MISSIONS CONTRIBUTIONS

July 11th to 17th inclusive	
All personal offerings amount to \$2,034.07.	
1.00	Sitkum Sunday School Sitkum Ore
1.00	Assembly of God Yazoo City Miss
1.00	Ashland Pentecostal Assembly Ashland Ohio
1.08	Missionary Band Honaker Va
1.10	Glad Tidings Assembly Charleston Ill
1.25	Assembly of God Decatur Ill
1.25	Full Gospel Mission Macksburg Iowa
1.41	Assembly of God S S Prichard Ala
1.45	Assembly of God Poplar Bluff Mo
1.50	Assembly of God and S S St Aubert Mo
1.51	Assembly of God Church Holly Colo
1.65	Assembly of God Bucklin Mo
1.80	Assembly of God Greeley Colo
2.00	Assembly of God Eldorado Springs Mo
2.00	Bethel Gospel Mission Melrose Ore
2.00	Assembly of God Wickenburg Ariz
2.05	Acampo S S Acampo Calif
2.07	Monette S S Monette Ark
2.21	Thelma Assembly Tribune Kans
2.25	Assembly of God Pennville Mo
2.31	Assembly of God Lamesa Texas
2.35	Assembly of God Kit Carson Colo
2.36	Assembly of God S S Wright City Okla
2.35	First Pentecostal Church Dinuba Calif
2.45	Full Gospel Mission New Raymer Colo
2.46	Busy Bee Band Coulwood Va
2.50	Salyer Assembly Salyer Calif
2.55	Free Assembly Crocker S Dak
2.58	Assembly of God Reeds Mo
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3.25	Mehida Pent'l S S Canaan Center N H
3.25	Faith Gospel Mission S S Michigan City Ind
3.37	Pentecostal Assembly Paonia Colo
3.40	Faithful Followers Class Full Gospel Tab Sacramento Calif
3.50	Pent'l Primary S S Class Brimson Mo
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3.70	De Leon Assembly of God S S De Leon Tex
3.99	Assembly of God Oswego Kans
4.00	Hesler Pentecostal Assembly of God Owenton Ky
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5.09	Assembly of God S S Beaumont Texas
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5.23	Assembly of God Florala Ala
5.28	Bethel Tabernacle Hayre Mont
5.37	Busy Bee Missionary Band Galena Kans
5.50	Assembly of God S S Vernon Texas
5.50	Assembly of God West Tulsa Okla
5.60	Full Gospel Church S S Colusa Calif
5.62	Full Gospel Assembly Guerneville Calif
5.64	Glad Tidings Tabernacle St Charles Mo
5.72	Gospel Lighthouse Manhattan Beach Calif
5.81	Smithville Assembly Smithville Texas
5.90	First Assembly of God Gooding Idaho
6.00	First Pent'l S S Coatesville Pa
6.00	Pleasant Hill Assembly Mt Ayr Iowa
6.03	Assembly of God Thomas Hill Dallas Tex
6.00	Birthday offering Denver Colo
6.03	Houston Pentecostal S S Edmond Kans
6.21	Assembly of God Shawnee Okla
6.38	7th & Riverview S S Kansas City Kans
6.40	Assembly of God Full Gospel Tabernacle Denver Colo
6.45	Assembly of God Great Bend Kans
6.50	Full Gospel Mission Healdsburg Calif
6.50	Assembly of God Church Exeter Calif
6.55	Full Gospel Assembly Santa Ana Calif
6.60	Miller Assembly of God Hill City Kans
6.65	Assembly of God Linn Grove Iowa
6.67	Assembly of God and S S Hardford Ill
6.75	Mexican Women's Missionary Council San Antonio Texas
6.75	Church of Jesus Christ Hartford Wash
6.80	Assembly of God Church Keenesburg Colo
6.90	Full Gospel Tabernacle Fowler Calif
7.00	Springdale Assembly of God Tulsa Okla
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7.00	Assembly of God and C A Chanute Kans
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7.44	Assembly of God S S Gerlane Kans
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7.50	Full Gospel Tabernacle Pomona Calif
7.50	Four Fold S S Bellflower Calif
7.60	Pentecostal Mission Concord N H
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8.00	First Pent'l Church (Young People) Chelsea Mass
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8.54	Chivington Pentecostal Assembly Chivington Colo
8.70	Payette Assembly Payette Idaho
8.70	Fredonia Assembly of God Fredonia Kans
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9.15	Assembly of God Milford Nebr
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10.00	Full Gospel Assembly Longmont Colo
10.25	Glad Tidings Mission Stockton Calif
10.45	Gospel Tabernacle S S Cavalier N Dak
10.48	Busy Bee Assembly Gospel Tabernacle Ft Morgan Colo
10.53	Miller Assembly Christ's Ambassadors Hill City Kans
10.71	Glad Tidings Mission Willows Calif
10.72	Assembly of God S S Bridgeport Nebr
10.87	Pentecostal Tabernacle Riverbank Calif
10.97	Lincoln Full Gospel Church Lincoln Calif
11.00	Assembly of God Collinsville Okla
11.00	Gospel Assembly and S S Antler N Dak
11.05	Morland Assembly of God Morland Kans
11.63	Crichton Assembly Crichton Ala
11.93	Pentecostal Full Gospel Assembly Chula Vista Calif
12.00	Grace Pentecostal S S Johnstown Pa
12.03	Fairhaven Gospel Mission So Bellingham Wash
12.09	Assembly of God S S Enid Okla
12.50	Assembly of God S S Rush Springs Okla
12.55	Laurel Street S S Indianapolis Ind
12.65	Assembly of God Truesdale Iowa
13.63	Pent'l Gospel Tab S S Peak & Garland Dal-las Texas
13.72	Full Gospel Assembly Springfield Ill
13.90	Assembly of God Crosby N D
13.93	Assembly of God S S Sunnyside Wash
14.63	Assembly of God Miles City Mont

- 14.85 Assembly of God Myrtle Point Ore
 - 14.88 Busy Bee Missionary Band Eureka Calif
 - 15.00 Ebenezer Pentecostal Assembly Tampa Fla
 - 15.00 First Baptist Church San Jose Calif
 - 15.00 Full Gospel Mission S S Corcoran Calif
 - 15.00 Pentecostal S S Oxford Pa
 - 15.00 Pentecostal Assembly of God Stillwater Okla
 - 15.00 Chambersburg Assembly Chambersburg Pa
 - 15.00 Full Gospel Church Los Banos Calif
 - 15.15 Hyndman Assembly Hyndman Pa
 - 15.19 Assembly of God Fort Collins Colo
 - 15.31 Pentecostal Church Oakdale Calif
 - 15.50 Bethel Chapel Assembly Bethel Mo
 - 15.50 Full Gospel Church Oklahoma City Okla
 - 15.60 Full Gospel Tabernacle Los Angeles Calif
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 - 17.56 Edgemont Full Gospel Mission Edgemont Ill
 - 18.00 First Baptist Church Egg Harbor N J
 - 18.25 Assembly of God McCook Nebr
 - 19.45 Elk St Assembly Eureka Springs Ark
 - 19.61 Pent'l Assembly of God and S S Hoquiam Wash
 - 20.00 Ladies' Auxiliary First Baptist Church San Jose Calif
 - 20.00 Full Gospel Tabernacle Auburn Calif
 - 20.00 Bethel Chapel Glendale Calif
 - 20.14 Bayard Busy Bee Band Bayard Nebr
 - 20.67 Glad Tidings Assembly Weed Calif
 - 20.70 Assembly of God Joplin Mo
 - 21.08 Pentecostal Tabernacle Seattle Wash
 - 21.11 Jerseyville Assembly Jerseyville Ill
 - 21.75 Assembly of God S S Olney Texas
 - 22.00 Full Gospel Hall Marshall Minn
 - 22.00 Full Gospel Church Redlands Calif
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 - 23.25 Assembly of God Gridley Calif
 - 24.00 First Assembly of God Church Ft Worth Tex
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 - 25.00 Assembly of God Church Newton Iowa
 - 25.00 Christ's Ambassadors New Castle Pa
 - 25.00 Calvary S S Camden N J
 - 27.30 Bethel Mission Assembly of God Arkansas City Kans
 - 30.00 Assembly of God Noonan N Dak
 - 30.00 Full Gospel Tabernacle Des Moines Iowa
 - 30.50 Assembly of God Mission Leavenworth Wash
 - 41.55 Full Gospel Tabernacle Big Springs Nebr
 - 31.85 Assembly of God Minot N Dak
 - 35.03 Bethel Pentecostal Assembly Nutley N J
 - 35.07 Upper Room Pentecostal Mission San Jose Calif
 - 36.40 Glad Tidings Temple Lodi Calif
 - 36.55 Fourfold Gospel Mission Wasco Calif
 - 37.00 Faith Temple Kansas City Mo
 - 37.10 Assembly of God and C A Miami Okla
 - 37.74 First Pentecostal S S Miami Fla
 - 37.77 Assembly of God Church and S S Coffeyville Kans
 - 38.20 Assembly of God Tabernacle Bristow Okla
 - 39.18 Full Gospel Tabernacle Granite City Ill
 - 39.37 Pentecostal Gospel Tabernacle Sioux City Ia
 - 40.04 La Crescenta Pentecostal Church La Crescenta Calif
 - 41.42 Pentecostal Tabernacle Madera Calif
 - 47.33 Pentecostal Tabernacle Buffalo N Y
 - 48.00 Bethel Church Sisseton S Dak
 - 50.00 Full Gospel Assembly Washington D C
 - 50.00 Bethel Tabernacle Canton Ohio
 - 50.00 Full Gospel Assembly Inglewood Calif
 - 50.00 Assembly of God North Hollywood Calif
 - 50.00 Grace Church Milwaukee Wis
 - 50.00 Pentecostal Bible Class Avoca Pa
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 - 54.65 Full Gospel Church Belleville Ill
 - 58.30 Bethel Pentecostal Assembly Juneau Alaska
 - 59.00 Pentecostal Gospel Mission Millvale Pa
 - 60.00 The Pentecostal Church Akron Ohio
 - 60.00 Ladies' Missionary Society Pent'l Church Pacific Grove Calif
 - 61.04 Full Gospel Tabernacle Sacramento Calif
 - 65.63 Assembly of God Wichita Kans
 - 70.00 Christ Covenant Church Chicago Ill
 - 80.00 So Calif Bible School Missionary Society Pasadena Calif
 - 81.36 Assembly of God Peak & Garland Dallas Tex
 - 82.31 Bethel Tabernacle Oakland Calif
 - 100.00 Pentecostal Mission Turlock Calif
 - 109.25 Highway Mission S S Philadelphia Pa
 - 115.86 First Pentecostal Church Wilkes-Barre Pa
 - 120.00 Students' Missionary Band Central Bible Inst Springfield Mo
 - 120.00 Berea Tabernacle Detroit Mich
 - 163.95 Christian Assembly Zion Ill
 - 173.08 Full Gospel Tabernacle S S & C A Tulsa Okla
 - 307.70 First Pentecostal Church Oakland Calif
- | | |
|---|-------------|
| Total amount reported | \$6,870.60 |
| Home missions fund | \$220.10 |
| Office expense fund | 59.53 |
| Deputational expense fund | 50.60 |
| Reported as given direct to missionaries | 182.12 |
| Reported as given direct to home missions | 84.60 |
| | 596.95 |
| <hr/> | |
| Total for foreign missions | \$6,273.65 |
| Amount previously reported | 6,717.46 |
| <hr/> | |
| Total amount to date | \$12,991.11 |

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AND it can be seen that Isaac was were dim, so that he called Esau his name, and he said unto him, My son, Behold, I have said, and I know no

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17 ¶ From that time Jesus began to preach, and to say, Repent:

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