

THE **P** NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD

PENTECOSTAL EVANGEL

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



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The Gospel to Every Creature--to the Jew First

Happy Experiences in Giving God's Word to Jews at a Seaside Resort

By Mrs. George J. B. Davis

HIS past summer Mr. Davis and I spent some weeks in quiet work at a seaside place near Philadelphia, continuing the preparation and proof-reading of the "Old Testament Prophecy Edition" of the New Testament for Jews. We knew that there were many Jewish people in this seaside city.

We had with us a supply of the regular little New Testaments, published by the Million Testaments Campaigns,

and we found them open to friendly conversations. We used the jitneys frequently, going to and from the station and to meetings, and had many blessed opportunities to witness and to give New Testaments to the Jewish drivers.

Before starting out, Mr. Davis would put several of the little Testaments in his pockets, and lifting our hearts to the Lord, we would pray something like this, "O Lord, lead us to just the right

would motion to us as if to say, "Going into town?" We often found that was God's leading and after a little conversation, it usually resulted that the Jewish driver accepted and promised to read the New Testament offered to him.

A friendly, "How's business?" and a further cheery word would often open the way. Usually there was no time to be lost before other passengers would be getting in. Mr. Davis would show the Jewish driver a copy of the beauti-



*FISHING WITH NEW TESTAMENTS AT A SEASIDE RESORT
One of the many Seaside Resorts on the Atlantic Ocean along the New Jersey Coast*

as the special ones were not yet ready. We longed to place many of these little books in the hands of Jewish people, and we prayed that God would go before us and prepare their hearts to receive the testimony of His Son.

This seaside city, in addition to having street cars, has a convenient means of public transportation known as *jitneys*, in which one can ride for short or long distances for a small fare. A large percentage of the drivers of these jitneys are Jews. They are accustomed to meet-

ing strangers, and we found them open to friendly conversations. We used the jitneys frequently, going to and from the station and to meetings, and had many blessed opportunities to witness and to give New Testaments to the Jewish drivers.

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The Gospel to Every Creature--to Your Community

Kenneth G. Olsen, Roselle, N. J.

We have to devise a method of reaching the unsaved, something besides evangelistic services. How are we to reach the unsaved? The answer is, get back to the divine plan, "Go ye," "Go ye to every creature." From the time of the Upper Room on, it was a "go out" that brought the multitudes. They had a living touch with God, so real and so blessed they felt impelled to impart it to others.

Illustration: In Germany thirty years ago there were two ladies whose husbands had made good in this country. They wrote for their wives to come out. God told them to "Go to Elizabeth, N. J., for I have much people there." They went from house to house among their German friends and got people saved in their homes; kneeling on the kitchen floor people got saved. That is the way the Pentecostal work started in Elizabeth—house-to-house evangelism by untrained workers. In time the houses got too small for them, then they rented a hall and finally built a church and got a minister, then sat down to listen to the preacher, instead of going out with the gospel.

The Lord Himself when He was on earth spent comparatively very little time in churches or synagogues. He went to the people on the hillsides, by the seashore, in the fields, on the streets, and in homes, wherever there was sin, sickness, and sorrow. This method was used first by the twelve then the seventy and the one hundred and twenty. His method was to go to the people and He trained His followers to do the same thing—engage in practical ministry among the people. "In the outer temple and in houses, they continued teaching and evangelizing." Acts 2:46 (Newberry).

Not only the first believers, but Paul himself says (Acts 20:20, 21): "And how I kept back nothing that was profitable unto you, and have taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks repentance toward God, and faith toward our Lord Jesus Christ."

In Korea, forty-eight years ago, Presbyterians opened missionary efforts. They used these methods. Missionaries wasted no time building churches and holding meetings. Their energies were devoted to finding and training native group leaders. New converts immediately went out into the community witnessing. Their converts met in their own homes. Then the missionary invited the group leader to attend Bible study classes, which are held for short periods very frequently, in many places. When the home is too small the natives build a simple structure as a meeting place enlarging it from time to time as the group grows.

The Presbyterians have 25 mission fields of which Korea is one of the smallest and newest. Korea alone uses these methods. It is one-twenty-fifth or 4% of the entire Presbyterian mission field, but it has 40% of

the ordained pastors; 40% of the assemblies; 28% of the communicants; 38% of the Sunday School members and 87% of all self-supporting churches in all the twenty-five fields. The first forty years they secured over one quarter million communicants. In the last seven years they have won 182,000 souls. In the forty-eight years they have been there they have almost one half million converts. Their normal 4% would have been 70,000. These methods gave them 400,000 additional converts. This simple method of house to house witnessing has produced these remarkable results.

Sweden has a population of six million people. The circulation of their weekly Pentecostal paper is over 40,000. America with a population of one hundred and thirty million people has a circulation of 60,000 *Pentecostal Evangelists*. The Swedish movement in that tiny country uses these methods.

When a young person writes saying they have a call, they say: "You and your parents pray for three months and find out if this is a call from God." If the answer is "Yes it is of God," they are instructed to come in the fall, and 1,000 young people report. They are given five to six weeks' Bible study. Then they are paired up and sent two by two and not given any support or help. The result is they are thrown completely on God, in their ministry from house to house, farm to farm and village to village. If they last for a year they come back the second fall for another five to six weeks Bible study. Again they are paired up and sent two by two and again they do not receive any help, but are left completely with God in their community evangelizing work. If they survive the second year they are given a form of ordination. All the training a Swedish minister, evangelist or missionary receives is from ten to twelve weeks.

In Buffalo, N. Y. (500,000 population) one church has its Christian Practice class of seventy-five to one hundred adult workers who completely canvass the entire city. They go to the church Friday night at 6:30 where supper is served, then at 7:00 are taken to assigned districts where they go from house to house, witnessing, testifying and inviting people to the meetings. In one evening they made 998 visits with eight definite conversions in the homes. The altar calls in the regular services yield a continual stream of saved souls and they have built up by far the largest church in that city.

In Detroit, (1,787,000 population) J. Frank Norris took over a church which was on its last legs. In three years it had 5,000 members. He uses "Greet the Stranger" method.

Everyone attending services is greeted by the members of the church. The names and addresses are written on a slip and these slips are turned in to the worker in charge, who sorts them into districts and gives them to workers living in those districts who are re-

quired to call on the prospect within twenty-four hours. Groups of women gather at the church at 9:30 every morning. Each pair is given four or five of these slips and they immediately proceed to call on these people and return at 12:30 to eat their lunch and discuss their morning's work. Again groups of men meet at the church at 6:00 o'clock. They are fed and go out making similar calls returning by 9:30 when they also report on their evening's visitations. The visitors in the homes secure names of friends, relatives and neighbors upon whom they also call. All these strangers are finally assigned to their age group in Sunday School, Young People's services, or church. The leader of that group makes further follow-up visits upon those assigned to their care.

These are only a few methods of community evangelizing. What is needed is adequate instruction in Bible school along these lines. The personal work course should be amplified to include the procedure and methods of Community evangelizing and so put the personal worker in touch with those upon whom he can do personal work. The hundreds of Bible school graduates who seem helpless unless offered a church and pulpit, could be taught how to start barehanded in a community and build up their own congregation. Or Bible school students lacking the capacity to become pastors and evangelists could work with pastors, in training and directing assembly members in the community evangelizing and so increase the established churches.

The first step would be to amplify the present personal work course by introducing (1) "Greet the Stranger" method and use of "My prayer list." (2) Create a separate course of community evangelizing, including districting and all the other contacts, survey methods, etc. (3) Ultimately a separate department could be created aiming in a few months or one school year to produce community evangelizers or pastor's helpers.

If Bible schools could give such a course and could say we have some that are qualified to do this work, there would be an immediate and overwhelming demand for such workers. It should be a separate course from the ordinary curriculum—as they have in Sweden—just a few weeks' or months' training.

Systematic and regular prayer must be developed. A special prayer list should be prepared for this purpose. It requires definite times of prayer. It provides topics which search the individual heart and reach out through the community and into the world for a revival. No mechanical methods will win souls, therefore prayer is the foundation of the work.

In addition to prayer and systematic methods, literature is vital in community evangelizing. The tremendous expansion of the work of the Rutherford group is due largely to his literature which is very attractive. His fol-

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The Gospel to Every Creature--to the Children

Charles Elmo Robinson

We are all familiar with the frequently published statements showing that very few adults get converted, and that the probabilities are great indeed that if children grow to maturity without being saved they will never be saved. We have found that these carefully compiled statistics do not prove true at our altars. Many adults are saved in our services.

Reason? The rule as published is gathered from wide observation of the ages of persons converted in the old established churches. In them when a person has passed his twenty fifth birthday without having been converted, just about all hope of his ever being saved must be given up. He has come up in the Sunday School and heard preaching all his life. Not yielding to Christ as a child he will never do so. But when such a man and also men who have never attended church regularly come into our services, as they often do, they hear the full gospel and it sounds so different from the plan of salvation they heard and failed to attend to in their childhood, that though they are in their maturity they yield to Christ.

Now when the children in Pentecostal homes shall have grown to maturity in their sins, they will have done so while listening to the preaching of the full gospel. There will be nothing new or strange about the gospel they will hear in their adult years and so they will do as experience in the old established churches shows *their* people do—they will in the vast majority of cases go on in their sins to the end. I am saying that if Pentecostal children grow to maturity without being saved, they will almost surely never be saved.

Why should we pray and plan and press for the conversion of the children?

1. It is far easier to get children saved than it is older people. The Holy Spirit convicts them and the younger they are when this occurs the less they resist.

2. Many interpret Luke 18:16 to teach that little children are in the kingdom of God, and when they leave it by sinning, as they will do when they come to the age at which God begins to hold them accountable for their actions, they should be brought back into the kingdom as soon as possible. We are expressly commanded not to forbid their coming to Jesus.

3. As we have seen, the salvation of our children will very probably never be accomplished unless they are saved in childhood. It is now or never as to them.

4. It is much easier for the parents to keep saved children from ruining their lives in sin, than it is unsaved children.

What objections are there to trying to get our children saved?

1. *They are too young to understand.* True, but so are we. Men by wisdom know not God. Therefore except we repent and become as little children we shall by no means enter into the kingdom of heaven. They

are old enough to love, and love is the fulfilling of the law; love is the greatest thing in the world. They are old enough to feel condemnation and to be under conviction, so the Holy Spirit who convicts them considers them proper persons to be drawn toward Christ. They are old enough to experience a sense of joy and relief when their sins are forgiven, which is the work of the Holy Spirit bearing witness with their spirit that they have become children of God.

2. *They are not old enough to live without sin.* Their lives will not be what a Christian's life ought to be. True, but neither is the life of a newly converted adult likely to be blameless. If the children wait even for long years they will not be able to live without sin when they have just been saved. Children will do wrong things after they are saved, but with the wise, loving oversight of watchful parents it is easy to get them restored to divine favor, much easier than is the case with older persons, in whom a degree of pride and self-will develops, making them less ready to confess their sins and accept deliverance and forgiveness. My wife is not yet sixty years of age but she has been a faithful soul winner for fifty-two years.

Moreover, if through the carelessness or ignorance of their parents and Sunday School teachers saved children do enter freely into lives of sin, and continue in sin until they are grown, they are still in far better condition than they would have been had they never been converted. It is comparatively easy to get back to God a man who as a child had a real experience with God, but who has wandered off into sin. God continues to follow after and draw the sinning Christian. His chastenings are faithful. He goes forth on the cold mountains of sin seeking for the lamb that has strayed from the fold, "until he find it." With an old sinner this is not true. He may go for years or even half a lifetime without ever once feeling the drawing of the Holy Spirit.

All unwittingly but nevertheless actually parents often drive their converted children to despair, and into outbreaking, outrageous sinning. They expect of the child what God did not expect even of the parent—that he will live free from sin at the outset. So when the child does wrong, instead of lovingly helping the child back into the fold, the parent often smiles half sarcastically, as if saying, "You couldn't expect a child to live a Christian life. I can hardly do it myself." He lets the child see that he is not expected to hold to his profession. He speaks in the child's presence of the child's having backslidden, or says, "He used to be saved." The great Spurgeon who believed that if any person were once really born again, he would surely be saved at last, declared that a larger per cent of those who in their childhood claimed to be saved proved by their lives that their professed conversion was real, than

was true of those professing salvation after they were grown.

Is there a horrible thing being done in our land—a horrible thing for which there is no excuse, but because of which there is dire disaster? There is. It is saying to a converted child by words or looks or acts that he has backslidden when there is no better evidence of backsliding than that the child has been overtaken in a fault. No doubt I should have been in hell by now if I had been cursed with parents and Sunday School teachers and pastors who would tell me I had backslidden and was no longer a Christian every time I sinned. I should have become discouraged, and refused to try again, knowing I had already tried as faithfully as I could. Thousands of wronged and ruined people are all over this land, pushing on in their uneasy way to perdition, because they were told they had backslidden when they had been overcome by some temptation.

My parents and Sunday School teachers and pastors were not so foolish as that. When I sinned they said: "Charlie, that is wrong. Tell God you have sinned, and ask Him to forgive you. He will do it, and then you will be all right again." So they watched over me and encouraged me and prayed for me and believed in me. Result? After having done a thousand times or more what many silly pates today call "backsliding," I finally reached the place where for days and weeks on end I could shout with Paul, "There is therefore now no condemnation." Praise the Lord!

My time is gone. My space is all filled. Let me urge every reader to set out with all your might and in the wisest ways you know to get all the children you touch saved. Then, watch over them, believe in them, and let them know it. Do not be surprised when they do wrong any more than your Heavenly Father was surprised when you did wrong at the outset. No matter what they do, believe in them, and let them know it. Do not tell them they have backslidden until they have deliberately turned their back on God. Merely slipping and falling is not necessarily backsliding. God still loves them and has provided an Advocate for them as well as for us. 1 John 2:1.

HOME MISSIONS

Ezra M. Cox writes in *Religious Digest*: "The Negroes are very much in earnest about home missions. According to their means, I believe they should be rated above white folks in giving. At a District Conference, one preacher rose to express his desire to go back and present the Million Unit Fellowship Movement to his Church. If he had a church that wasn't interested in missions, he said, he would preach to them about missions. If they still weren't interested, he would choose a text from the apostle Paul and preach again. That text would be 'Finally, brethren, farewell.'"



IN THE SCHOOL OF PRAYER

SUGGESTIONS FOR THE FAMILY ALTAR



AN APOSTOLIC PRAYER

There came an hour, an hour of darkness, when all forsook the Lord and fled. But He was not overcome, for in the hours preceding that time of darkness He had been praying in the garden of Gethsemane. In those hours of prayer God strengthened Him, and He went through triumphantly, an overcomer and more than an overcomer.

The hours are darkening, and as the midnight hour approaches men ought always to pray and not to faint. The disciples failed in that hour in Gethsemane. Their faith failed them, for they slept when they should have been praying. But the man who prays will be fortified and will become an overcomer, overcoming all the powers of darkness.

As the Master was praying in Gethsemane an angel was sent from heaven to strengthen Him. God has His angels who excel in strength, ready to come to the aid of His praying ones to help and strengthen them. He will give His angels charge over such to keep them in all their ways.

Remember those words of the Master, "Men ought *always* to pray." Luke 18:1. Give yourself to prayer. Through Him who prayed so much learn to pray without ceasing. He who dwelleth on the throne, who sees your secret prayers, will one day reward you for a life given to the highest ministry that any human being can have.

The Apostles said, "We will give ourselves continually to prayer . . ." Acts 6:4. They had been with their Lord and had seen what a prominent place prayer had in His ministry. When they wakened in the morning they found that He had gone out a long while

before daybreak to pray. They had known Him to go out all night to pray. They had seen that in His constant life of prayer His power had been renewed. Since He had told them to follow Him, they now desired to follow Him in His ministry of prayer. They had prayed in the upper room, and as they prayed the power of God had fallen upon them, even as the power had fallen upon their Lord by Jordan's bank.

When they were persecuted by the Sanhedrin and had been let out of prison, they did not have a mass meeting of protest but they held a prayer meeting. They did not arrange for a committee to draw up an appeal to be presented to the Roman government. No, they recognized a higher authority than the Roman government. They recognized One in heaven upon whose shoulders is the government of the universe, and they cried to Him. Listen to their cry, and let us make this Spirit-given petition our own in these last dark days: "*And now, Lord, behold their threatenings* (the threatenings of the powers and principalities of darkness who are arrayed against the Lord): *and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.*" Acts 4:29, 30.

As they prayed the very place was shaken. Their prayer was answered. With great power gave they witness and great grace was upon them all. Signs and wonders multiplied in their midst. Many became obedient to the faith, even some of the priests who had been their persecutors. Like praying today will bring like results.—S. H. F.

10. *His way of rebuking them.* "Out of much affliction and anguish of heart I wrote unto you with many tears." 2 Cor. 2:4. He remembered himself. Gal. 6:1.

11. *His wise teaching of them.* "I have fed you with milk, and not with meat; for hitherto ye were not able to bear it." 1 Cor. 3:2. Choking babies is as bad as starving them!

12. *His joy in the Day of Christ.* "What is our hope, or joy, or crown of rejoicing? Are not even ye, in the presence of our Lord Jesus Christ at His coming?" 1 Thess. 2:19. They who watch for souls will have to give account of them, either "with joy" or "with groaning." Heb. 13:17, R. V., m.

THE WAY OF SALVATION

CAUGHT IN TWO MINDS

A bus was proceeding along a main road when a motor cyclist came out of a side turning, suddenly confronting the bus. Both the vehicles were going at a high speed and could not pull up in time. The cyclist hesitated as to what to do, and tried to take a wider curve, but in vain, and a fatal collision ensued. A passenger in the bus, who was called upon to give his account of the accident, said that the rider of the cycle appeared to be "caught in two minds"; and the moment's hesitation cost him his life.

James in his Epistle says, "A double minded man is unstable in all his ways," and he warns us against wavering.

The leader of old knew the same difficulty. Joshua, exhorting his hearers to decide one way or the other, says, "Choose you this day whom ye will serve," and Elijah, in 1 Kings 28:21, asks, "How long halt ye between two opinions? if the Lord be God, follow Him."

Are we hesitating and undecided? There are only two alternatives, we are either "in Christ" or apart from Him. Human nature is very fond of a middle course, but Christ was very emphatic about this in all His teaching, and distinctly shows us in His parables that there is no middle way. There are two gates, the one strait, and the other wide, two ways—narrow and broad. The one is leading to life, the other to destruction. Only two kinds of trees, good or corrupt, bringing forth good or evil fruit. He speaks of a house being built either on rock or sand—the builders thereof being either wise or foolish, according as to which they built upon, and only two results of the storm which came to test their building, namely, either that the house stood, or it fell—no middle course.

Paul teaches the same truth in Romans 8:6, where he writes, "To be carnally minded is death; but to be spiritually minded is life and peace,"—in other words, if we live our life apart from Christ, not accepting Him as our Saviour, and shutting our hearts to Him, we are spiritually dead, but if we have come to Him, confessing Him as our personal Saviour, we have life now and forevermore.

PERIL—Instead of protecting their homes and fighting foul forces, the mothers of America are playing bridge while their children go to hell.—Dr. Ray Lyman Wilbur, President of Stanford University.

THE WONDERFUL WORD

A SERMON IN MINIATURE

THE APOSTLE PAUL AS A SOUL WINNER

1. *His spirit of compulsion.* "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." 1 Cor. 9:16.

2. *His willingness to give himself.* "We were well pleased to impart unto you, not the gospel of God only, but also our own souls." 1 Thess. 2:8, R. V. And he did not wish them to feel indebted to him, but to rejoice with him in his privilege. See Phil. 2:17.

3. *His surrender of all his "rights."* "We did not use this right; but we bear all things, that we may cause no hindrance." 1 Cor. 9:12, R. V. An easy thing, when the heart is burning with the love of Christ!

4. *His way of winning souls.* "Though I be free from all men, yet have I made myself servant unto all, that I might gain the more." 1 Cor. 9:19. He did not preach down to them, but went beneath and lifted them.

5. *His abundant love to his converts.* "I long after you all in the tender heart of Jesus Christ." Phil. 1:8; Alford. "I will very gladly . . . be spent for you; thought the

more abundantly I love you, the less I be loved." 2 Cor. 12:15. See Matt. 5:46.

6. *His yearning over their spiritual growth.* "My little children, of whom I am again in travail until Christ be formed in you." Gal. 4:19, R. V. Not enough to lead them to Christ—Christ must be truly manifested in them.

7. *His desire for each one.* "That we may present every man perfect in Christ Jesus: whereunto I also labor." Col. 1:28, 29. He labored that he might present to the Father full-grown sons.

8. *His watchful care of them.* "I am jealous over you with a jealousy of God. . . . I fear, lest by any means . . . your minds should be corrupted from . . . the purity that is toward Christ." 2 Cor. 11:2, 3, R. V., m. He longed for Christ to see the faithful bride-spirit in every one.

9. *His method of dealing with them.* "We were gentle among you, even as a nurse cherisheth her children." 1 Thess. 2:7. See Heb. 5:2.

THE SUNDAY SCHOOL LESSON

The Friendship of David and Jonathan

Lesson for January 15, 1939. Lesson Text: 1 Sam. 18:1-7; Chapter 20.

"The soul of Jonathan was knit with the soul of David." They became a part of one another. They were joined together. Fraternal Siamese twins! Does this not remind us of the great love which Christ has for us as His blood washed church? Christ says to us, "I am the vine, ye are the branches." John 15:5. Vine and branch grow together. They are one and the same—indivisible; they are "knit" together as were the souls of Jonathan and David.

The Union a Type. This whole beautiful relationship between Jonathan, the king's son, and David, the shepherd boy, the peasant's son, is a beautiful type of the relationship which the heavenly King's Son, our Lord Jesus, bears to us, poor undeserving sinners saved by grace. Jonathan had nothing to gain, materially, or personally by the friendship, save that he gained a friend and brother. Jonathan did all the "giving," David all the receiving. Jonathan was the benefactor, David the benefitted. Is it not just so with the Lord and us?

His Robes. Jonathan "stripped himself" (cf. Phil. 2:7 R. V. "He emptied Himself") of the robe that was upon him and gave it to David. He also gave David the rest of his personal accoutrement. Just so, our blessed Lord stripped Himself, "He emptied himself," and clothes us with the garments of His salvation. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation and covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments and as a bride adorneth herself with jewels."

His intercession. This noble friend, interceded in behalf of David with his father, Sam. 19:4-6. But our "Jonathan" intercedes for us, before the gracious and loving Heavenly Father. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7:25. "For Christ is not entered into the holy places made with hands, . . . but into heaven itself, now to appear in the presence of God for us." Heb. 9:24. The word "appear" here used is a legal term. An attorney "appears" in court to plead the case of his client, and so, our heavenly Advocate "appears" in heaven's court, before the Judge of all the earth, to plead our case.

His Plea. In the days of the Roman empire, there stood one day before the judge's tribunal,

a criminal, about to be sentenced to death for his crimes. Just as the judge prepared to pronounce sentence of death upon him, a man rushed to the side of the convicted prisoner. He was famous in all Rome, as a valiant soldier, a veteran of Caesar's legions. The judge also recognized him as the blood brother of the man about to be condemned. This brave soldier, uttering no word, but stood beside his guilty brother, and lifted up his arms to the judge on the bench, in a petition for mercy. His arms were handless. The brave man had lost both hands fighting for Rome. The mutilated stumps pleaded



for mercy upon his guilty brother, more eloquently than words could have done. The judge, for the sake of that noble brother, had mercy on the guilty man and saved his life. Thank God for our "elder brother," who was "wounded for our transgressions," and "bruised for our iniquities." God, for Christ's sake, hath forgiven us!

"At the Father's throne above,
Jesus pleads for me.
Pleads in pity, pleads in love,
Pleads unceasingly.
Holy hands that wrought but good—
Stained with sacrificial blood,
Lifted now in prayer to God,
Jesus pleads for me."

His Throne. But Jonathan's noble selflessness went even further. He willingly admitted David's right to succeed Jonathan's fa-

ther, Saul, on the throne. Jonathan might have protested this as being his by right of inheritance, as was the practice of the nations round about Israel. Jonathan said to David, "Thou shalt be king over Israel, and I shall be next unto thee." Even so, our wonderful Elder Brother will never rest content until He can share His throne with His blood-bought ones. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his Throne." Rev. 3:21.

Our Wonderful Almighty Friend. Truly, we can say with Solomon, "There is a friend that sticketh closer than a brother" (Prov. 18:24), when the Lord is our Friend. There is something about Christian friendship that exceeds the love of flesh and blood relationships. Some Christians, when first they surrendered to Christ, lost the fellowship and love of flesh and blood relatives because of their Lord. But in that vacant place God put a hundred new brothers and sisters in Christ, for whom they now have a more tender love and affection than ever they had for earthly relations.

"What a Friend We Have in Jesus." This beloved hymn was written by a young Canadian, on the occasion of the greatest sorrow of his life. He had been engaged to marry. All preparations for the glad wedding day had been made. The date and place of the ceremony had been fixed. Shortly before the wedding day, his lovely bride-to-be was accidentally drowned. Then the waters of sorrow overwhelmed Joseph Scriven and threatened to drown his soul in their black despairing depths. But the young man remembered the Friend that sticketh closer than a brother, the Friend in time of need, the Burden bearer, and thus in the night of his grief he sang.

"What a Friend we have in Jesus
All our sins and griefs to bear.
What a privilege to carry
Everything to God in prayer."

Friends at the Mercy Seat. A gentleman, who was the guest of a Christian family, was greeted the first morning of his stay by a child of the home. The little lad ran up to the man, smilingly looked into his eyes as he grasped the man's hand and said: "I'm your friend now, for I prayed for you last night." Christian, if there is some one whom we dislike intensely, some one toward whom we feel very bitter, try praying for that one. "Pray for your enemies." We shall discover, that as we pray for them, all bitterness and feeling of animosity toward them will flee away, and we shall say just as that little boy did, "I'm your friend now, for I have prayed for you." "There is a place where spirits blend,
Where friend holds fellowship with friend;
A place than all beside more sweet;
It is the blood-bought Mercy Seat."

—Harry J. Steil

THE OUTLOOK AND THE UPLOOK

PRESENT DAY EVENTS IN THE LIGHT OF SCRIPTURE

APOSTASY

We learn that the following sign appeared on a New York city church door: "Bingo every Thursday night in the Holy Spirit room."

EARTHQUAKES

We learn from *Prophecy* that Prof. Rafael Bendandi, famous astronomer who has accurately foretold most of the earth's upheavals in recent years, forecasts a series of disastrous earthquakes and meteorological disturbances, particularly in North America, within the next seven years. The new disturbances will be due to important formations of sunspots.

CHURCH PAPERS

The *Religious Digest* states: "In the South it is getting to be a habit of churches to have their denominational paper go to every home in the congregation at the expense of the church. This expense is a part of the church budget. The churches have found that this expenditure pays and pays well."

Why not a roll of 50 or 100 Evangels in every church?

THE PALESTINE PROBLEM.

The British government has now decided that an attempt to reach an agreement on the future of Palestine shall be made at a conference to be held in London and attended by representatives of Jews and Arabs, and also of the states bordering on Palestine. Should it prove impossible to reach an agreement the government will suggest a solution of its own. England is experiencing the truth of the prophecy in Zech. 12:3: "I will make Jerusalem a burdensome stone for all people."

A PENTECOSTAL ROMANCE

Donald Gee writes, "I have just completed an itinerary of 1000 miles around England, and it has been a joy to see the work of the Lord in divers places. At Blackburn (where Brother F. Watson, one of our executives, is pastor), I think there is one of the best Pentecostal "romances" that I know anywhere. About fifteen years ago he and Brother Hacking were turned out of a Methodist church there because of "Pentecost." They were both lay preachers. The church became empty and was for sale, and the Blackburn Assembly, after worshipping for many years in a ramshackle old building up a back lane, have now bought the church, and Brother Watson has gone back as minister of the very church that he was turned out of!

"There still hangs, in the minister's vestry, an old group picture of the old minister and the lay preachers of the circuit, with Brothers Watson and Hacking in the picture. How marvelously God has turned things around! Added to this, they actually bought the fine church for \$2,000.00. The pipe organ alone is worth more. They have renovated it all themselves from roof to floor; and we had a fine meeting there with a real live and out-and-out Pentecostal Assembly. They are all broken and humbled at the way God has undertaken for them."

HUNGRY FOR PEACE

A traveler in central Europe recently asked a Jew: "What are you seeking? What is it you want?" "I do not know," said the man; "I do not know," and again, "I do not know. But I know one thing: that my heart has no peace and I do not know how to get it."

We Christians do know; and the time has come when we should let the Jew know.

GOOD NEWS OF GERMANY

Writes Sister Anna Thurman, of Stockholm, Sweden, after a visit to Germany: "There are many, many born again pastors in the Lutheran church in Germany who are standing for the Lord, preaching the gospel from the Old and New Testaments, and recommending that their church-members read the Bible and ask the Lord for a mighty outpouring of the Holy Ghost. In previous years I had only visited the Pentecostal assemblies in Germany, but this time I tried to look up as many Lutheran churches as I could and, if possible, speak to the pastors. I found that they are not prohibited in the least from preaching the gospel, reading the Bible, selling Bibles, and having Bible studies every week. I attended three Bible study periods, in two churches, and was amazed at the teaching. They taught as Paul of old—the same Jesus and Him crucified, the efficacy of the precious blood that alone can cleanse from sin, the need of holiness, and so forth."

OTHERS

A DIGEST OF CHRISTIAN THOUGHT

REASONABLE—God's plan for you is to forget the past because the future is so amazingly wonderful.—*Smith Wigglesworth.*

NO VISION, NO LIFE.—There is not enough life in some of our (denominational) churches to respond to cultivation. Their members are too spiritually sick to even listen to (missionary) promotion speakers.—*Francis C. Stifter.*

PREACH THE WORD—There are those who minimize the ministry of the Word on the mission field and magnify the example of life, but God has ordained that men should be saved by the hearing of the Word.—*Dr. Harold S. Laird.*

BLOODGUILTINESS—The pulpit is to blame for the apathy and conditions of today. . . . Ninety per cent of the sermons are not evangelistic. . . . The men are concerned with machinery and budgets—souls are secondary.—*Dr. Mark Allison Matthews.*

FEARFUL—The United States has never been in such danger of disturbance and possible defeat as at present. It is my opinion that we are approaching a degree of extent and continuance of military and naval operations such as we do not dream of.—*Dr. Albert Bushnell Hart of Harvard.*

REVIVAL IN A UNIVERSITY

Reports *Herald of Holiness*: "Recently George W. Truett conducted a revival in Waco, Texas, at Baylor University. Out of the 2,250 students at least three fourths re-consecrated their lives to Christ or in our terminology, were reclaimed, and fifty-nine students were converted for the first time. We rejoice with this ninety-four-year-old institution over its religious victory."

HUMANITY IN THE "RED"

The *Bible Society Record* gives in its November issue a chart entitled, "The Unbalanced Ledger," which reveals the following facts:

The income of the American people during 1937 was \$30,300,000,000 more than in 1932, an increase of 77%. Expenditures for 1937 show the following increase over those of 1932: jewelry, 15% increase; army, navy, 39% increase; theaters, 41% increase; cigarettes, 54% increase; whiskey, 198% increase; automobiles, 212% increase; steel production, 263% increase; radio sets, 281% increase; beer, 393% increase.

At the same time the amounts given during 1937 to religious and welfare causes are considerably less than those in 1932. The decrease is as follows: receipts of churches, 19% decrease; receipts of community chests, including hospitals, 22% decrease; receipts for church benevolences, 28% decrease.

When the books are totalled, with the 393% increase in the money spent for beer, and the 19% decrease in the amount given to churches, together with all the other figures, humanity is deeply and shamefully in the "red."

THE GOSPEL TO YOUR COMMUNITY

(Continued from Page Two)

lowers peddle it from door to door. When they find an interested reader he is directed to a group meeting where the literature is read and discussed. In these cottage meetings without leaders or preachers, this study, discussion method, thoroughly indoctrinates the group until they in turn become distributors of literature. Hundreds of thousands of such workers have been developed in a few years by this method of literature distribution and study.

Christian Science also secures tens of thousands of converts annually from systematic literature distribution. They have committees who mail their literature to prospects.

Similarly, if we selected or created the type of literature the public would read, especially tracts on healing, deliverance from sins, etc., and left them in the homes, these silent preachers would have a powerful ministry. They would save the worker the necessity of talking on these subjects at length and eventually prepare their readers to attend services and accept the Lord.

(It was with this last in view that the Gospel Publishing House has recently published 6 new books by Donald Gee, Dr. Lilian Yeomans, Harry Steil, Smith Wigglesworth, etc., selling the same at less than cost—50 cents for the six. A new series of helpful tracts, with attractive covers designed by Brother Ramsey, is now being prepared. We expect to have them ready within three months.)

THE GOSPEL IN FOREIGN LANDS

SEND ALL OFFERINGS TO NOEL PERKIN—336 WEST PACIFIC ST.—SPRINGFIELD—MISSOURI

Remarkable Growth of a Newly Opened Village

A few months ago one of our North India missionaries, Robert McClay, in the village of Mutta, found a group of people open to receive the gospel message, and a number of them readily turned to the Lord. Friends in the homeland responded to an appeal for funds to place a native worker in this village to live among the people, teach them, and win them to the Lord Jesus Christ.

Now there comes to us, in the form of pictures and also a few words from our Brother McClay, the story of the development of this small beginning for God. He writes:

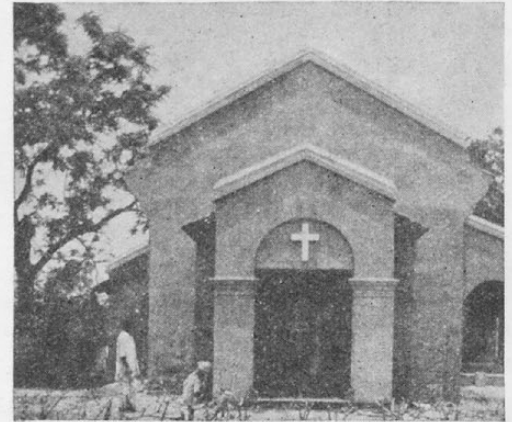
"These new converts are going on with the Lord. The religious leader of the village, who was among the last baptized, has really given up a lot for the Lord, as his livelihood consisted mostly of gifts and offerings received from the people when they came to have him present their offerings before the idols or to beseech evil spirits not to torment them, or to inquire about the auspicious days for weddings, traveling, etc. He is trying to regain possession of his land which has been taken, so that he can make his living from it and serve the Lord.

"A Mohammedan came to one of the new

converts sometime ago, trying to get him to sing one of the filthy Hindu songs he used to sing. The Christian testified to him, telling him that he had no use for the old songs now because he was a Christian and had a new song—'Jesus Christ has saved my soul'—which he would sing for him.

"At their own request we are having prayer meetings in one of their houses each week. They are very happy about this, as they say that when we come and pray in the name of Jesus, no evil spirit can remain in their houses. Others from the villages around there are inquiring about the power of God in their midst; so we hope to go out there to camp among them and teach them regularly.

"We had a wedding in our new little church here at Chutupaloo, uniting in marriage a Christian couple from Mutta. The little group of Christians out at Messre have built their own little mud church. We expect to have the Mutta Christians do the same as soon as the rains are over. They have given us land on which to build, and have promised to give their time in putting up the buildings. Of course, we shall have to get the doors, windows, tile for the roof, etc.



The new church at Chutupaloo, supervised by Robert McClay.

"Our responsibilities are increasing as our Christian family is growing. Sometimes I marvel at the way every need is met, as we have had to put on more workers to take care of the two schools and the new outstation and villages which are opening up."

ANOTHER WORKER NEEDED

Robert McClay has written us, voicing his need of another worker for the Ranchi District. The Lord has seemingly called out a fine young man with a good education, consecrated to God, and possessing qualities which would make him a valuable worker.

The Story of the Pictures

"**Top: left**—Bahadur, our faithful native preacher, with Samuel Sobha and his wife and three children who were the first to be baptized in Mutta village. **Right**—At the first baptismal service only one family stepped out for the Lord—the Samuel Sobhas, George Waggoner baptizing.

"**Center: left**—About three and a half months later this group of seven came out for the Lord. They are shown here having their caste lock cut off before taking water baptism. The caste lock is a small strand of hair which is allowed to grow long, showing that caste has never been broken and the man is still a Hindu. This must come off when he becomes a Christian and is baptized. **Right**—Here they are singing 'I am ready to follow the Lord.' The one about to be baptized was the religious leader of the village. Seen here stepping out for the Lord are five men and two women.

"**Lower: left**—Robert McClay with the Christian workers and their families. **Middle**—Some of the Mutta Christians after a Sunday morning service. **Right**—Mr. and Mrs. McClay with the Messra Christians who have built their own little church."



He speaks fluently all the dialects spoken in that district. His name is Solomon. Only \$5.00 would be required each month to maintain this young man and enable him to evangelize among these untouched people. Brother McClay would like to send him to the North India Bible School for further training in the Word.

If this need appeals to you and you would like to enable Brother McClay to place this worker in the district, or help to support him, send in your offering designated for Solomon in care of Robert McClay to the Foreign Missions Department, 336 West Pacific Street, Springfield, Missouri.

THE GOSPEL TO THE HEATHEN

(Continued from Page Three)

sacrifice, eat and drink, and return to the tree satisfied instead of coming into their huts to harm them.

One lady asked, "Don't they find out the foolishness of such a belief when they find the food and the beer still there the next day?" No, I believe the witch doctors make the rounds and pick up all they can find at night. If the witch doctors miss anything, there are plenty of dogs around to eat these things up, for the natives never feed their animals, and each dog shifts for himself.

Another question we hear is, "If they have never heard the gospel, are they guilty? Will God hold them responsible?" In reply I would ask the Christian a far more serious question: "Will God not hold us responsible if we do not give them the gospel?" If they could live eternally without the gospel why did Christ die at Calvary? If they could live without Him, so could we. If they did not need the shedding of His blood for the remission of their sins, neither did we, and Christ's death must then have been in vain. But, friends, the heathen must have the gospel, otherwise the Lord would not have commanded us to go into all the world and preach His gospel to every creature.

The Africans know there is a God but they never worship Him. They prostrate themselves before a native chief, but never before God. We ask them, "Is there a God?" "Yes." "Did He not create all things?" "Yes." "Then why do you prostrate yourselves before the chief?" "Because he owns me." "But who made you?" "God." "Then does He not own you more than the chief? Why do you not worship Him? Thus, by their own acknowledgment, they are made to feel their guilt. Their own words condemn them.

In putting away their dead they place a man in the grave with his face toward the east, and a woman with her face toward the west. When you ask them why, they say, "The woman is looking for the setting of the sun when her day's work will be finished, because she is the burden bearer. But the man is looking for the dawning of another day." They witness thus that there is a life to come. They even put money and food in the grave for their journey and a new suit of clothes on the dead man, if they can afford it, and they put a clean sleeping mat in the grave with him. The Africans believe there is a future life.

I was an atheist until the age of thirty-one, but I was not born an atheist. No man is born an atheist. Even as a child although I did not go to Sunday School, I

used to make up little songs about God. There was something inside me which wanted to express itself toward God. A man only becomes an atheist by hardening himself against God and listening to the foolish teachings that are abroad. He may say there is no God, but somewhere in his nature there is a desire to seek after God. Man's conscience preaches to him, telling him there is a God whom he should obey. It is thus with the African. He knows there is a God and he needs the gospel of forgiveness and salvation. It is our responsibility to carry the message to him.

In Mossiland, French West Africa, where we labor, are a variety of beliefs. These people are idolaters. Some worship the alligator, while others are fetish-worshippers, and one of their fetishes is a cow's tail. They strip the skin off, and then slip this hairy skin over a stick. They lay this stick on the ground and prostrate themselves before it, trusting that it will help them get the thing they desire. It is like people in America carrying around a rabbit's foot or nailing up a horseshoe for good luck? Then too, the natives do not cultivate their fields on Monday or Friday. They fear that if they do the locusts will come and destroy their crops. In America many will not do this or that on Friday the thirteenth! After all, human nature is the same the world over. God's Word says that He hath made of one blood all nations. The message we need in order to be cleansed from sin, the heathen of foreign lands need as well.

Some object to foreign missions saying, "There is a lot of work to do in our own

BRIEF NOTES FROM FAR AND NEAR

Liberia

Our children's church is still growing. There are now 102 enrolled. You will also be interested to know that we are having good services at the jail and the road camps.—P. O. Elsea,

Brazil

We are glad to report that the Lord gave us a good Sunday school here yesterday and another good service last night. This can only be in answer to prayer, for any one who attends can expect the priest to come with a mob to stone his house.—O. S. Boyer.

Iran

About three weeks ago we had a blessed baptismal service, when three took their stand for God in water baptism. One was a lady nearly ninety years of age who had found the Lord under our ministry in Tabriz.—Samuel J. Kamber.

Manchuria

After traveling in evangelistic work in this district for more than three months, we were heartily welcomed home by the deacons and all the members of our Harbin church. A sweet spirit of melting unity is prevailing, for which we praise God.

Mossi Land

It is a joy to hear the testimonies during prayer-request time to the healing power of Christ. During the past month a number have been healed in answer to prayer. To avoid having the natives look to the white man alone, we always have some of the native Christians come and unite with us in praying for the sick.—John F. Hall.

country." True, but if you were working in a field you would expect the owner of the field to tell you where to work. After he had employed his helpers he would distribute them over the field. No hired worker would have the right to say, "There is a lot of work to do here in this corner; I will work here, instead of yonder." It is the employer's right to say where the helpers shall work. Jesus said, "The field is the world," and He has commanded us to go into all the world and preach the gospel to every nation. It is not ours to question God, but simply to obey.

In this land the Word of God is published in every one's language. No matter what language a person may speak in America, he can secure the Word of God printed in that language. Most of our people in America can read, can have the Bible, and can attend church if they want to. But think of the countless millions whose languages have not even been written yet, much less has the Bible been translated into their tongue.

The Mossi tribe did not have one word of their language in writing ten years ago. Since that time, however, our missionaries have been doing translation work. As a result we now have about sixty per cent of the New Testament written in their More language. But there is much work yet to be done in translating the remainder of the Bible.

We now have hundreds who can read, too. When we began we wrote their language phonetically, and we had to teach the people how to read it. Some of those men learned to read their own language within three months! Africans have brains if they just have a chance to develop themselves and use their minds.

We have more than seventy native workers in Mossiland who are carrying the gospel to their own people. Do you wonder why we encourage native preachers?

Suppose an angel from heaven came to tell you the gospel story. You would listen in silence, reverence, and awe, but after the angel had left you would say, "That is good for angels, but I am not an angel." You would feel the message did not fit you.

Just so, when we give the message to the black man he looks at us and says, "That is good for the white man but it does not fit us. The black man can't live without certain of these sins that you mentioned." Therefore it is difficult for missionaries to get their first converts. But, thank God, having gotten the first converts and having taught them the Word, they carry the message effectively to their people and others are converted, for they reason, "Here is a black man who has tried it and has been saved from the life of sin, so it must be good for me too."

We are planting a church that we trust shall keep working and growing until Jesus comes. We are teaching the native workers how to carry on the gospel work whether the missionaries are there or not. We want them to shoulder the responsibility and evangelize not only their own tribe but other tribes as well. A foremost aim in our minds is to open a Bible school through which to instruct more of these people so that they can take the gospel on into the interior.

IN THE WITNESSED HARVEST FIELD

LATHROP, MO.—A 4 weeks' meeting was conducted by Evangelist and Mrs. G. A. Comstock, Sioux City, Iowa, and good interest was shown. Soon after the meeting closed, one was saved and one was filled with the Holy Ghost. All Council ministers passing this way are invited to stop and visit us.—S. N. Baldwin, Pastor.

LOUISVILLE, COLO.—We have enjoyed the blessings of the Lord in a very good 5 weeks' revival with the Johnson Trio, of Denver, as the evangelists. Severay were at the altar for salvation, and 3 received the Holy Ghost Baptism. The church was blessed by their ministry. This is a new field. We have only been here a year, but the Lord has blessed in a wonderful way.—Hazel Bradley, Pastor.

CROWELL, TEXAS—We have just closed a 3 weeks' revival with H. F. Smith, of Hamlin, as the evangelist. We are thanking God for Brother Smith's hard preaching. Many who had used tobacco for years were delivered and stirred to walk in God's light. During the revival and a few nights following, about 34 were saved, and about 25 received the Baptism in the Holy Ghost. Our church in general has been stirred to press on with God.—Joe A. Bradley, Pastor.

LOUISVILLE, MISS.—October 31 the pastors and members of the Assembly churches in the surrounding communities joined with us in an all-day fellowship meeting and church dedication. District Superintendent H. M. Sandlin conducted the dedication service and the Lord truly blessed our souls and fellowship together. We praise the Lord for this place of worship and are glad to say that it is practically free from debt.

We have just closed a very successful 4 weeks' revival with Evangelist Mrs. H. E. Simms, of Meridian, formerly of Arkansas. Fourteen were saved, 2 were filled with the Holy Spirit, 7 joined the church, and the saints were wonderfully blessed.—Mable Colby, Pastor.

INDEPENDENCE, MO.—We have just closed a good revival with Ira F. Stanphill, Coffeyville, Kansas. The Lord met us both in the salvation of souls and the filling of believers with the Holy Spirit. We are now enjoying the ministry of Mark B. Paddock in two weeks of Bible study or conference together, and it seems to be fruitful as well as beneficial. This is a new work. It has not been set in order in the Council a year yet. God has met us in a marvelous manner. We have put up a new building seating 400. We have a gas heating system with an air conditioning plant for the summer. Our Sunday evening crowds fill the building. The church is self-supporting and has been from the start. A large number have been saved as well as filled with the Spirit. Our next meeting will begin January 1, with Mabel Miller, Hastings, Nebraska, as the evangelist.—F. G. Conley, Pastor.

BAXTER SPRINGS, KANSAS—October 30 we began a 3 weeks revival with W. M. Stevens, Cheyenne, Wyoming, as the evangelist. The interest was good, so we kept on two more weeks. The Lord blessed the preaching of the Word. Twenty-five prayed through to salvation, 20 were filled with the Holy Ghost, and 23 new names were added to the roster. We thank the Lord for the goodly number of men who made a start for God in this revival.—J. A. Rogers, Pastor.

VENTURA, CALIF.—The Lord has blessed in a 5 weeks' revival, in which over 30 were saved, 15 received the Baptism in the Holy Spirit, and 33 joined the church. The closing night of the meeting, 20 followed the Lord in water baptism, among whom were 7 Jews, also a man who had passed his eightieth birthday. Since we came to the Full Gospel Church here about 5 months ago, about 50 have joined the church, and the Sunday School has had a decided increase in attendance.—Irl J. Walker, Evangelist; Floyd K. Gressett, Pastor.

WRIGHTSVILLE, PA.—We are grateful for God's blessing upon the ministry of Brother Ewald, who was with us just a few days short of 4 weeks. The meetings were scheduled for 3 weeks but the showers were so refreshing that we continued into the fourth week. We thank the Lord for the remaining fruit of our brother's conscientious ministry. Sister Ewald was with us for the first week and we all enjoyed her ministry in song. Following this series of meetings we were privileged to have Brother Swift with us for 3 services for a rich feast in the Word.—F. D. Eide, Pastor.

COLUMBUS, GA.—We have just closed what many of the older members of the East Highland Assembly claim to be the greatest revival in the history of the church. Edna K. Jacks and her coworker, Margurite Mills, Ft. Wayne, Indiana, were the evangelists. Over 70 testified during the meeting that they had either been saved or reclaimed. At the close of this revival Sister Jacks was at our New Riverview Assembly for one week, and several more were saved over there. On Monday night after the meeting closed we baptized 30 in the baptistry of the North Highland Assembly of which J. O. Savell is pastor.

We are closing our second year as pastor of the East Highland Assembly. During this time God has helped us to establish two new churches in Columbus. We have seen our Sunday School grow from around 125 to 150 in the one school to nearly 700 in the three schools. We have also built a beautiful 6-room brick parsonage and made addition to the Sunday School facilities of the East Highland church. We have also bought two nice lots on which to build a new church in the future. It is wonderful to enjoy the unity and fellowship that exist between the churches of this city.—Jimmie Mayo, Pastor.

HASKELL, OKLA.—The revival recently conducted here by Mrs. Alpha Henson proved to be a blessing to the church. Four souls were reclaimed, and the church was refreshed by the presence of the Lord. We are looking forward to a dedication service in the new building on January 8, with District Superintendent George W. Hardcastle as main speaker, and a number of other brethren present.—W. L. Fortenberry, Pastor.

CAMPBELL, MO.—October 23 we closed a 6½ weeks' tent meeting. From the beginning the presence and power of God were manifested in a great way. People attended from 80 miles around. Many times the large gospel tent was packed out, even standing room, and people had to go away. Fifty-eight were gloriously saved, 19 received the Baptism in the Holy Ghost, 42 followed the Lord in water baptism, and 31 new names were added to our roster. The revival fire continues to burn.—C. E. Garner, Pastor.

EL DORADO, ARK.—November 24 was the closing day of a great spiritual awakening in our local church and in the entire community. Wm. F. McPherson of Sanford, Florida, had been with us in a 4 weeks' campaign, and his deep spiritual messages stirred every one who attended the services. There was and still is a "going down" in our hearts that we have never experienced before. Many testified to the healing power of God. The deep feeling spread to other churches, and almost every church in town has set a new record for Sunday School attendance during the past 6 weeks. It wasn't a revival among the outsiders, but it was a spiritual awakening among God's people. Some were saved and also filled with the Spirit. Some of our young people for whom we had been praying for a good while, found God in this campaign, and we are expecting a great harvest of souls as the result of this revival.

The high light of the campaign was the increase in our Sunday School attendance to an all-time record that even went beyond our expectations. We began a drive 2 weeks before the revival. Up to this time we had an average of from 275 to 300. Our record attendance for just one Sunday was 561, established last February. Our average for the entire 6 weeks' drive was 488; for the 4 weeks' campaign it was 560. The last Sunday of the meeting, November 20, the attendance went to 774. This was 74 beyond our set goal of 700. This record Sunday was a great day in our church and in El Dorado. It has influenced our entire city to attend Sunday School and church. Many of these 774 were members from denominational churches and we thank God for such co-operation and fellowship. Yet none of this great number represented another church or organization, but every one came as an individual.

The record attendance up to 18 months ago was only 258. We have had two teacher training courses taught since then, and have completely reorganized our Sunday School according to Brother Rigg's book, "A Successful Sunday School." Departmentalization of any Sunday School, small or large, will help it grow. Our regular weekly teachers' meeting is also another factor that has helped us to increase and hold the gain.—R. C. "Keetah" Jones, Pastor.

TO THE JEW FIRST

(Continued from Page One)

Sometimes we had to pray some of the passengers out of the jitney, and ride beyond our stop in order to give a New Testament to the Jewish driver. The Jews still have "the fear of the Jews," and it is well worth while whenever possible to deal with them one by one. More than once we were well rewarded for going beyond our desired corner. Of one such instance our little notebook bears record: "Two others in car besides us and the driver. Went over Trenton Avenue and around. Other couple finally got out. Mr. Davis offered the Jewish driver a Testament. The Jew exclaimed: 'I have been wanting to get a New Testament and read it right through.' He then intimated that he had had some interest in the message of Christ as a boy, but had been kept so busy he had never followed it up. He gladly and gratefully received the little book."

Once, not wishing to lose our opportunity, Mr. Davis quietly offered a Jewish driver a Testament when another person was in the car besides ourselves. The Jew seemed to sense what it was and twice promised earnestly, "I will read it; I will read it." He told us that several people riding with him had given him little "documents." He doubtless referred to tracts or Gospels. Praise God for all the sowing of the good seed! Others had helped to prepare his heart to desire a whole New Testament.

One evening when we had prayed definitely to be led to a needy and open heart, the Lord gave us a conversation with a Jew whose heart was as tender and receptive as a child's. As we talked with him of God's Word, he told us that he had lost his wife only five weeks before. He seemed deeply moved by the gift of the Testament, and held it tightly under his hand on the wheel as he drove the car as if the comfort he would find in the Book were already flowing into his heart at its touch.

Sometimes when we offered the book to a Jew, he would hesitate to take it. Many Jews have been told terrible stories about the New Testament. So on such occasions we would not insist, but would tell him a little about the transformation that has been going on in the land of Palestine, despite all the troubles there. Mentioning this often strikes a responsive chord, as the troubles of the Jews in Europe have made Jews in America and other lands more interested in Palestine than ever before. Sometimes we would add, "The return of the Jews to Palestine after all these centuries of dispersion is an evidence that the return of the Messiah is near." Often they would reply earnestly "I hope so." More than once a little talk about Palestine has led a Jew to reach out his hand, his prejudices softened by our interest in his people and in their land, and say, "I will read the book."

Among those who gladly received a New Testament this past summer, and promised to read it, was a messenger boy about sixteen years old. We did not know that he was a Jew, and after giving him the book we asked him, "Where do you go to Sunday School?" He hesitated a few seconds and then said, "I am a Jew." His fingers held the Testament eagerly, almost longingly. The look of joy and wonder which had come over

his countenance when he received the Testament changed to one of disappointment as if he feared we might say, "Oh, sorry, the book is not for you." Instead the answer came, "That's fine! This Book was written by godly Jews. It's a Jewish book. Read it day by day and pray God to show you the Truth." The look of joy and gratitude he gave us as he left will not soon be forgotten.

Our little notebook tells of giving New Testaments to Jewish merchants and to Jewish clerks in stores. A young Jewess, serving in a restaurant, gladly received a Testament. When we saw her some days later, she told us she reads the little Book when she gets home at night and is enjoying it. We offered a Testament to a Jew, who seeing the beautiful little book, said, "I haven't the money to buy it." We were happy to tell him, "It is free." How pleased he was to receive it and to promise to read it.

One day last summer I was sitting in an open pavilion near the sea, resting while Mr. Davis went on an errand. A lady sitting behind me leaned forward and remarked about the weather or some commonplace thing. As we talked together I wondered how to turn the conversation to God's Word and to His Son; so I lifted my heart to Him in prayer for guidance. I realized that the lady was a Jewess and perhaps had never heard the gospel.

Our conversation turned to the troubles of the Jews in Europe and in Palestine. I quoted to her the opening words of an address which had been recently made by Dr. Chaim Weizmann, the president of the Zionist Movement: "The Jewish people, who have had no peace and no rest for two thousand years, are today passing through a most fateful crisis in their history." I reminded her of the seventy years captivity of the Jews in Babylon, which was caused by the sin of idolatry. Then I asked her, "Why have the Jews had no peace nor rest as a nation for two thousand years?" She only shook her head.

As gently as I could, seeking wisdom from above, I told her of Messiah's first coming as a suffering Saviour and how the nation of Israel rejected Him, though many among them believed in Him; and how the Jews were scattered from their land these nearly two thousand years. I explained to her from God's Word that Messiah was coming again, and that He alone could and would solve the problems of Palestine and of Israel and of all the world. She listened earnestly, open-heartedly, and gratefully accepted a New Testament, promising to read it. And she added, "I want my daughter also to read it."

Many of you Christian men and women have a Jewish mission field right in your neighborhood. Give yourselves to prayer for His love and compassion and wisdom to seek them and to win them. Visit them in friendliness and invite them to come to see you. Tell them of the debt of gratitude you owe to them "for salvation is of the Jews." John 4:22. Show them one of the beautiful little "Old Testament Prophecy Edition" New Testaments, and tell them you will be glad to give it to them if they will read it. Follow the gift of the Word with your prayers and further friendly visits as the Lord leads. We have His promise: "He that goeth forth and weepeth, bear-

ing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Psalm 126:6.

We are finding it helpful to have a prayer list for Jews, remembering them daily, by name if possible, before the Throne of Grace. Please lift your heart to God in behalf of these of whom we have written, that they may read the Word of God faithfully and be led soon to know and believe that Jesus is the Christ, the Son of God, and to receive Him as their personal Saviour.

One never knows what glorious results may come to pass from the gift of a New Testament backed by earnest prayer. A young Jewess attending school in Pittsburgh was given a pocket New Testament by a Christian man who prayed much for her conversion. A few other Christian friends also prayed for her over a period of months. She became deeply interested and read the Testament every leisure moment day and night. Some seven months after receiving the Testament she was truly born again as the result of reading it, and was baptized. She later took Bible-school training, and is now rejoicing in having a share in spreading God's Word among her own people and among the Gentiles.

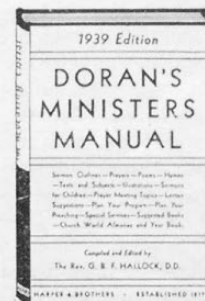
The "Old Testament Prophecy Edition" New Testaments have been prepared especially for distribution among Jewish people. Large numbers of New Testament verses that are the fulfillment of Old Testament prophecies and many other verses that refer to the Old Testament are in bold-face type. Further, hundreds of Old Testament verses are given at the bottom of the pages of this special edition.

The "Old Testament Prophecy Edition" New Testaments are beautifully printed and bound. They are sold at the special reduced rate of 25 cents a copy to Christian workers on condition that they are given only to Jewish people. For use among Gentiles the price of the Testament is 35 cents a copy. The New Testaments are sent free of cost to full-time workers in Jewish missions. Those desiring the same should write to the Million Testament Campaigns, 1505 Race Street, Philadelphia, Pa.

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FILIPINO BRETHREN MEET

The Filipino brethren affiliated with the Southern California and Arizona District Council, the Northern California and Nevada District Council, and the Northwest District Council, met together in the Upper Room Mission, San Jose, California, Dec. 9-10, for a great rally for the Master. And what a glorious time we had! The presence of Almighty God was with us from beginning to end. Tears of joy were shed, and shouts and praises ascended to God. Speakers from the different Districts took part. Brother and Sister L. E. Johnson, Battle Creek, Michigan, endorsed missionaries to the Philippines, were present. Brother Johnson spoke at the missionary service Friday afternoon. Max Freimark spoke in the evening, and there was also a short talk by J. Paul Thommen, Superintendent of the Northern California and Nevada District. Saturday evening Brother Thommen gave the message. Other speakers at this two-day rally were Filipino brethren who had graduated from different Bible schools in this country. We thank God for the presence of the Holy Ghost in these services, and for the spirit of fellowship among God's children. We need your prayers and encouragement.—E. C. Lagmay, President, 632 N. 6th Et., San Jose, Calif.

WITH CHRIST

Brother S. I. Pate, of Mobile, Alabama, went to be with the Lord on November 29, 1938, after an illness of only one week. He was a member and trustee of the Crichton Assembly, Mobile, and a minister of the District. Our tender sympathy is extended to his wife and four small girls in this time of sorrow.

TO ALL ASSEMBLIES OF GOD

A statement has been received from the Central District of the Assemblies of God that Alonzo Fusco does not have their endorsement.

Any desiring further information should write to Pastor A. B. Cox, Assistant Superintendent, 347 Verona Drive, Residence Park, Dayton, Ohio.

SAN BERNARDINO, CALIF.—After leaving Portland, Oregon, we came to Southern California and have taken over the pastorate of the San Bernardino Full Gospel Tabernacle, located at 1165 F Street. W. J. Lewis, of Spokane, was with us for a 2 weeks' meeting not long ago, and the Lord blessed his message to our hearts. We are to have L. Wesley Jaeger with us for a 3 weeks' revival beginning January 8.—M. T. Draper.

SEATTLE, WASH.—We have just concluded a very successful 4 weeks' campaign at Hollywood Temple with Evangelists Carl and Edna Goodwin. Over 34 received the Baptism in the Holy Spirit, and many were saved. This was the second campaign with Brother and Sister Goodwin. Sister Goodwin has a unique ministry in creating hunger in the hearts of the people for the Baptism in the Holy Spirit.

This campaign was followed by a 2 weeks' meeting with Evangelist and Mrs. Charles O. Neece. God also blessed their ministry to our hearts, especially the last Sunday night

when Brother Neece gave a powerful message on eternal judgment. Many who had been lingering for quite awhile came weeping to the altar and accepting Christ as their Saviour.

We are also enjoying a most precious time at the Northwest Bible Institute. We have 218 students in school now. Times of refreshing from the hand of the Lord have been enjoyed from time to time.—Henry H. Ness, Pastor.

NOWATA, OKLA.—Recently our Pastor, Geo. H. Hughes, called Evangelist L. D. Doss, Independence, Kansas, for a 3 weeks' revival, but the blessings of the Lord so rested on the services that we continued into the fourth week. Several souls were saved and many, both young and old who had grown cold and indifferent were reclaimed and received a new vision of eternal things and a greater determination to "press toward the mark." One received the Baptism in the Holy Spirit and many were refilled. The Sunday School attendance has increased and the church has been greatly refreshed.—Mrs. Edna Hogg, Sunday School Secretary.

BIG SPRING, TEXAS—Evangelist and Mrs. Clyde Gorce were with us for about 3 weeks in one of the most successful revivals since our pastoring in Big Spring. Brother Gorce's heart-stirring messages caused the church to have a greater vision of the whitened harvest field, and gave us a greater desire to win souls. We saw many come to the altar in old-fashioned repentance, many backsliders return to the Lord, and a number filled with the Holy Ghost. We thank the Lord for our new church building, and also for the new location, right in the heart of the city. Our building is a beautiful stucco structure, 46 x 50 ft., with basement for Sunday School rooms. We are seeing some growth in our Sunday School since we have moved into our new location. Council ministers always receive a welcome at Big Spring.—Homer Sheats, Pastor.

PARMA, MO.—Just closed a 2 weeks' meeting with Evangelist Dewey Cole, of Chaffee, in charge. Seven prayed through to old-time salvation, and 4 received the Holy Ghost Baptism according to Acts 2:4, one of whom was the wife of a Baptist minister. The whole church was stirred by the fiery messages.—J. C. Morgan, Pastor.

FORTHCOMING MEETINGS

OTTAWA, ONT.—Jan. 1, for 3 weeks; Stanley Comstock, Evangelist. C. B. Smith is Pastor.

SOUTH GATE, CALIF.—Bible Assembly, Jan. 1-22; Carl and Edna Goodwin, of Los Angeles, Evangelists. N. E. Gresham is Pastor.

GREENVILLE, S. C.—Park and Gridley Sts., Jan. 3-31; Sanders Brothers Trio, Evangelists.—J. D. Courtney, Pastor.

HASKELL, OKLA.—Church dedication, Jan. 8, 2:30 p. m. District Superintendent Geo. W. Hardcastle, Speaker.—W. L. Fortenberry, Pastor.

SPRINGFIELD, MO.—North Side Assembly of God; Jan. 8, for 3 weeks or longer; Mr. and Mrs. Vernon M. Murray, "Texas Singing Evangelists."—W. B. Brown, Pastor.

YORK, NEB.—Jan. 1-15; Wesley Goodwin, Evangelist.—Virgil W. Hall, Pastor.

VELMA, OKLA.—Jan. 8-; Floyd L. Poag, of Chickasha, Evangelist. Bill Lowder is Pastor.

OLYMPIA, WASH.—2nd Ave. and Pear St., Jan. 8-22; Evangelist and Mrs. R. S. Peterson.—E. G. Lawrence is Pastor.

WILLARD, O.—Pearl and Woodbine Sts.; Jan. 8, for 3 weeks or longer; Evangelist and Mrs. Arthur Thornton, of Canton.—T. Horace Clark, Pastor.

BAXTER SPRINGS, KANS.—Jan. 1-; Fern Huffstutler and Verbal Eskew, St. Louis, Mo., Evangelists.—J. A. Rogers, Pastor.

CHICAGO, ILL.—Calvary Tabernacle, 2715 W. North Ave., Jan. 8-15; Nimrod Park, Evangelist.—F. Mager, Secretary.

WASHINGTON, D. C.—Bethel Tabernacle, N. Capital and K Sts., C. A. Revival, Jan. 8-; William Ward, Evangelist.—Harry V. Schaeffer, Pastor.

WICHITA, KANSAS—Pentecostal Tabernacle, Lincoln and S. Main St., Jan. 8-; Wm. F. McPherson, Sanford, Fla., Evangelist.—Chas. Sheall, Pastor.

LODI, CALIF.—Glad Tidings Temple, Washington and Walnut Sts., Jan. 8-; Medora Combs, Evangelist.—Stanley P. McPherson, Pastor.

STANBERRY, MO.—Jan. 1-; Mr. and Mrs. J. H. Hamilton, Waterloo, Iowa, Singing Evangelists. Mabel A. Creek is Pastor.

DUNCAN, OKLA.—Banner Assembly, Jan. 15-; Clara Classen, of Enid, Evangelist.—Edgar L. Newby, Pastor.

McCLEARY, WASH.—Jan. 1-21; W. F. Herbig, Arkansas Evangelist. This is a new field and frontier work. Need much prayer.

HUGO, COLO.—Assembly of God; Jan. 10, for 3 weeks or longer; Don Hoffman, of California Evangelist.—Alfred R. Brown, Pastor.

BELLFLOWER, CALIF.—Olive Ave. at Ardmore St., Jan. 8-29; Bird H. Campbell, of Dallas, Evangelist.—J. K. Gressett, Pastor.

MANTECA, CALIF.—Glad Tidings Tabernacle, Jan. 8-; Chas. L. Thornton, Wichita, Kansas, Evangelist.—Carl O. Gunderson, Pastor.

KANSAS CITY KANSAS—Full Gospel Tabernacle, 7th St. and Riverview Ave., Dec. 29-Jan. 8; Mark B. Paddock, Evangelist.—H. B. Garlock, Pastor.

LOUISVILLE, O.—Full Gospel Tabernacle, 309 Washington Ave., Jan. 1, for 2 weeks or longer; B. E. Hillman, of Dunkirk, Evangelist.—C. D. Hirst, Pastor.

ENGLEWOOD, COLO.—Assembly of God Tabernacle, Lincoln and Oxford, Jan. 1-; Roy P. Foster, Evangelist.—M. W. Roll, Pastor.

LEVELLAND, TEXAS—Jan. 4, for 3 weeks or longer; Evangelist E. C. Tobey and Daughters, Portales, N. Mex. J. E. Young is Pastor.

COATESVILLE, PA.—Pentecostal Tabernacle, 328 Harmony St.; Jan. 1-15, or longer; Alexander H. Clattenburg, Evangelist.—Samuel Y. Weidler, Pastor.

WILMINGTON, DEL.—Calvary Pentecostal Church, 908 West St.; Jan. 8, for 3 weeks or longer; George Hayes, Houston, Texas, Evangelist.—R. P. Hughey, Pastor; by J. Bashford Bishop.

JAMAICA, L. I., N. Y.—Calvary Gospel Tabernacle, 90-10 168th St., Jan. 8-; Le Roy K. Dodge, Evangelist. Young people's Rally, evening, Jan. 21.—Vernon G. Gortner, Pastor.

LOUISVILLE, KY.—Calvary Full Gospel Tabernacle, 2735 S. 4th St., Jan. 1-22; Nellie C. Burkett, Waynesboro, Pa., Evangelist.—Russell B. Pottorff, Pastor.

EAST ST. LOUIS, ILL.—Full Gospel Tabernacle, N. 26th St., near State, Jan. 8-29; Smith and Rodgers, of Granite City, Evangelists.—Adolph Petersen, Pastor.

ELGIN, ILL.—400 N. Crystal St.; Jan. 8, for 3 weeks or longer; Bertha Nordstrom, Minneapolis, Minn., Evangelist. Neighboring assemblies asked to co-operate.—Jack Gibbs, Pastor.

EADS, COLO.—Jan. 3, for 3 weeks or longer; James Hutsell, former Superintendent of Oklahoma District, Speaker. All neighboring churches invited to co-operate.—George A. Wagner, Pastor.

LONG BEACH, CALIF.—Central Gospel Tabernacle, 10th and California St., Jan. 8-; Willa Short, Oklahoma City, Okla., Evangelist.—E. B. and Emma Taylor, Pastors.

ADA, OKLA.—Assembly of God Tabernacle, 7th and Hope Sts.; Jan. 1, for 3 weeks or longer; Martin Luther Davidson, Evangelist, assisted by his Brother Paul, musician and singer. Neighboring assemblies invited.—B. L. Greene, Pastor.



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TORONTO, ONT.—Evangel Temple, Jan. 8—; Wallace G. Ross, Evangelist. H. Earl Winburn is Pastor.

DATE CHANGED

ST. CLOUD, MINN.—Gospel Tabernacle, Jan. 3—31; Evangelist and Mrs. Salvatore R. Noferi, of New York City.—W. Keith Reed, Pastor.

MINISTERS' INSTITUTE

PEORIA, ILL.—State-wide Ministers' Institute, First Presbyterian Church, 1101 Hamilton Blvd., Jan. 24—26. Bed and breakfast provided for ministers and their wives. A guest speaker from Headquarters will be present.—C. M. O'Guin, District Superintendent, Box 512, Rockford, Ill.

FELLOWSHIP MEETINGS, S. S. AND C. A. RALLIES

DAWSON, MO.—Fellowship Meeting, Willow Springs Section, Jan. 9. Come prepared to stay for night service.—T. B. Chronister, Secretary, West Eminence, Mo.

ST. LOUIS, MO.—C. A. Rally, Hodimont and Ella Ave., Welston, Jan. 8, 2:30 p. m. Ella Swanson, Pastor. E. Simmons, Presbyter.—G. L. Thomure, Secretary-Treasurer, 4202 Peck St., St. Louis, Mo.

CORTLAND, N. Y.—Fellowship Meeting, Central New York Section, Bethel Tabernacle, 23 Port Watson, all day Jan. 12. Meals on freewill offering plan.—V. K. Fries, Pastor and Secretary.

FADS, COLO.—Fellowship Meeting, Southern Colorado Section of Rocky Mountain District, Assembly of God Tabernacle, Jan. 18. Services: 10:00, 2:00, and 7:30. District Superintendent F. C. Woodworth expected to be with us. Bring basket lunch. Supper served to all.—George A. Wagner, Pastor.

MEDINA, OHIO—Northeast Ohio Fellowship Meeting, Congregational Church, N. E. corner of the Square, Jan. 9. Opening message by R. A. Miller, of Massillon, 10:30; business meeting 1:30; round table on subject "Evangelism," 2:30; evangelistic service 7:00.—Claude Weaver, Secretary-Treasurer, 978 Inman St., Akron, Ohio.

MODESTO, CALIF.—North San Joaquin Sectional C. A. Rally, Bethel Full Gospel Church, 15th and G Sts., Jan. 9. Banquet 6:00 p. m. Write Pastor Donald G. Weston for reservations. Evening 7:30, Russell E. Griffin, former State C. A. President of Iowa, Speaker.—Stanley P. McPherson, Sectional C. A. Chairman, 238 Tokay St., Lodi, Calif.

UHRICHSVILLE, OHIO—Southeastern Ohio Fellowship Meeting, M. E. Church, 3rd and Dawson St., Jan. 9. Services and speakers: 10:30, R. Wead; 2:30, J. Roush. Night service exclusively for young people, Claude Weaver speaking. Bring basket lunch, also musical instruments. Jack Lucas, Pastor.—Isaac Griffith, Secretary-Treasurer, P. O. Box 208, Martins Ferry, Ohio.

OKLAHOMA S. S. AND C. A. RALLIES Combined, afternoon and evening on following dates: Fairfax, Jan. 5; Sparks, Jan. 6; Asher, Jan. 12; Fox, Jan. 23; Webbers Falls, Feb. 8. At night: Altus, Jan. 16. All day: Broken Arrow, Feb. 6, and Pleasant Hill, Feb. 13.—Albert Ogle, State S. S. and C. A. President, Box 801, El Reno, Okla.

ROCKY MOUNTAIN DISTRICT CONVENTION The 22nd Annual Convention of the Rocky Mountain District will convene in Denver, Colo., Feb. 7—10, at the Denver Revival Tabernacle, 9th and Acoma Sts. The first night will be a Fellowship Meeting. General Superintendent E. S. Williams will be the main speaker. Rooms furnished as far as possible.—F. C. Woodworth, District Superintendent, 5700 S. Broadway, Littleton, Colo.

SEYMOUR, MO.—Springfield Sectional Fellowship Meeting, Jan. 16. Mary Wester, Pastor. First service 10:30. C. A. Rally 6:30, conducted by Central Assembly Class of Springfield. This is a new work and we are asking all nearby assemblies and workers to help. Bring well filled baskets and all your musical instruments. Speakers of special interest.—J. L. Whittaker, Sectional Secretary, Bolivar, Mo.

GREAT BEND, KANSAS—C. A. Rally, Jan. 14. Bring basket lunch, special music and songs.—C. L. Barnes, Sectional Secretary, 312 N. 4th, Humboldt, Kansas.

CHICAGO, ILL.—Fellowship Meeting, Lake View Assembly of God, 3142 N. Racine Ave., Jan. 16. John A. Westman, Pastor.—C. M. O'Guin, District Superintendent, Box 512, Rockford, Ill.

OSAWATOMIE, KANSAS—C. A. Rally, Jan. 21, with Fay M. Orrison and her congregation. Services 10:30, 2:00, and 7:30. Bring a good delegation with sufficient lunch. We appreciate the special songs and musical instruments.—P. D. Pittman, Sectional Secretary, N. E. District, 1911 Rhode Island, Lawrence, Kansas.

MID-WINTER BIBLE CONFERENCE
(Four Districts co-operating)

The annual Mid-Winter Conference sponsored by Oklahoma, Arkansas, Texico, and Texas District Councils, will convene in the 5th and Broad Assembly, Wichita Falls, Texas, Jan. 17-20. First service Monday night, Jan. 16. The conference will open Tuesday 10:00 a. m. All the Superintendents of above named Districts will be speaking on the program daily. No meals served, but rooms furnished free to ministers and workers as far as possible. For further information write District Su-

perintendent F. D. Davis, 1125 E. Richmond St., Ft. Worth, Texas, or District Secretary E. B. Crump, 2132 Ave. R, Wichita Falls, Texas.

NEOSHO, MO.—Fellowship Meeting, Joplin Section, Jan. 9. Services and speakers: 2:30, Jos. H. Wooldridge, of Springfield; 7:30, W. O. Cox, of Nevada.—J. R. Waldron, Secretary.

MISSIONARY PRAYER CONFERENCES

Georgia-South Carolina District Colquitt, Ga., Jan. 9—10; McGowan and Burckhart, Pastors; J. O. Savell, Main Speaker. Moultrie, Ga., Jan. 16—17; Luther Grice, Pastor; Ralph Byrd and H. R. Bagwell, Speakers. Waycross, Ga., Jan. 30—31; A. G. Voight, Speaker.—S. W. Noles, District Superintendent, Box 1101, Columbus, Ga.

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Evangelistic

Albin G. Johnson, 1516 Loma Ave., Rosemead, Calif.—"I have resigned as pastor of Faith Temple, Los Angeles, Calif., a work which I opened Dec. 12, 1937. I will be open for evangelistic calls."

A Special Word

There are a number of our Evangel readers who received their paper in a pink wrapper two weeks ago. That meant that their subscription for the paper expired on December 31st. Are you one of these?

We did not want you to miss the four very important articles on Evangelism that are found on the first pages of this issue, and so we are sending you this extra paper, with the very warm invitation for you to renew your subscription at once, and so receive each issue for 1939. Don't forget that we are sending you a free premium book when you renew for a full year, a book entitled "The Life of Joy," written by the editor.

We heartily invite you to renew, and also to unite with us in prayer for 15,000 new subscriptions during 1939. An old established publishing company tells us that if we can get a subscription list of 75,000 weekly, it will pay us to install a large rotary press, which will enable us to get out a larger paper without extra cost.

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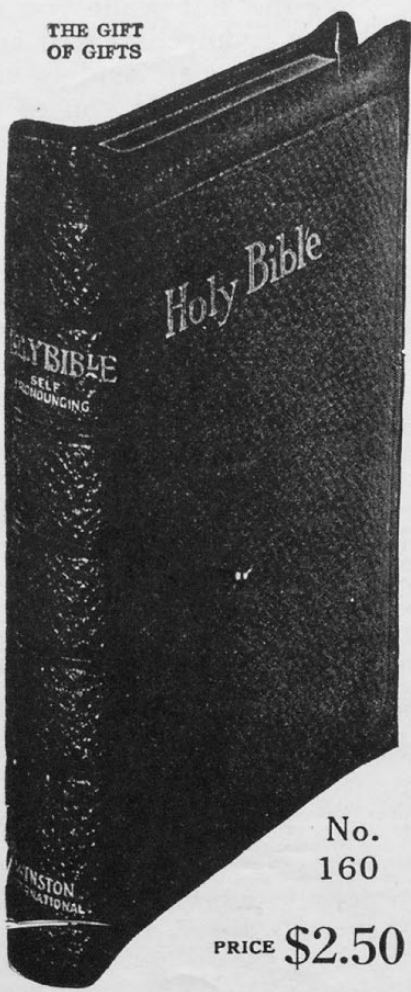
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ALABAMA Personal Offerings	\$ 8.00
Millport Gospel Tabernacle	3.75
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Sayreton Assembly of God	3.55
Thomasville Assembly	2.52
Whistler Emmanuel Assembly of God	5.40
ARIZONA Personal Offerings	21.00
Ajo Assembly of God Church & SS	6.29
Phoenix Assembly of God	10.00
Wickenburg Assembly of God & SS	2.26
ARKANSAS Personal Offerings	17.12
Atkins Assembly of God	2.00
Batavia Assembly of God SS	.90
Bearden Newhope Rural Church	1.61
Forum Roadside Mission Assembly	1.61
Gentry Assembly of God Church	1.11
Heber Springs Assembly of God SS	1.75
North Little Rock First Assembly of God	25.00
North Malvern Assembly of God SS	3.60
Paris Assembly of God SS	8.39
Stuttgart Assembly of God SS	2.68
CALIFORNIA Personal Offerings	260.17
Antioch Assembly of God SS & WMC	4.43
Bakersfield Gospel Gleaners	7.47
Bakersfield Weed Patch Full Gospel Church	6.50
Bellflower Womens Missionary Council	2.00
Campbell Pent Mission	6.12
Coanapa Pent Full Gospel Mission	6.00
Covelo Assembly of God	2.00
Delano Full Gospel Church & SS	11.70
Delano Christ Ambassadors	1.50
Dimuba First Pent Church	30.09
El Monte Full Gospel Assembly	10.80
Eureka Pent Tabernacle	7.97
Fresno Full Gospel Tabernacle	50.00
Gilroy Glad Tidings Tabernacle	18.43
Hermosa Beach Gospel Tabernacle	8.00
Inglewood Calvary Full Gospel A WMC & CA	113.75
Kingsburg Full Gospel Assembly & SS	12.50
Lakeport Full Gospel Assembly	1.61
Lincoln Full Gospel Church CA & Jr. Church	12.84
Lodi Glad Tidings Temple A of G	12.90
Long Beach S Calif Bible School Pilgrims Class	40.00
Los Angeles Trinity Assembly of God	6.87
Los Banos Full Gospel Church	5.25
Madera Pent Tabernacle	23.17
Manhattan Beach Assembly of God WMC	1.00
Maywood Full Gospel Assembly SS & CA	85.20
Monterey Oak Grove Gospel Tabernacle	18.85
Napa Gospel Tabernacle	30.00
National City Pent Tabernacle & CA	15.00
Nimshew Sunday School	2.60
N Hollywood Assembly of God & WMC	35.00
Oakland Church of the Gospel Light	2.00
Oakland First Pent Church	262.02
Oakland Havenscourt Colonial Church	5.00
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Palm City Pent Mission	8.82
Palo Alto (East) Community Church	22.70
Palo Alto Glad Tidings Tabernacle	20.12
Paso Robles Full Gospel Church CA	9.60
Paso Robles Full Gospel Church & Jr. CA	11.05
Porterville Pent SS & CA	8.50
Reedley Full Gospel Tabernacle	30.00
Richmond Full Gospel Assembly	7.40
San Miguel Full Gospel Church	5.18
San Jose Upper Room Pent Mission	102.47
Santa Cruz Glad Tidings Tabernacle	41.00
Santa Monica Highland Full Gospel Temple	21.68
Selma Full Gospel Tabernacle	7.08
Sonora Full Gospel Assembly	2.90
St Helena Assembly of God	4.70
Sunnyvale Highway Pent Assembly	14.19
Tracy Full Gospel Church	10.00
Turlock Bethel Temple	50.00
Ventura Full Gospel Church & SS	11.94
Visalia Full Gospel Church	7.19
Waterford Pent Church	4.72
Weed Glad Tidings Assembly	11.91
Willowbrook First Pent Church & SS	8.20
Willow Assembly of God	3.00
Wilmington Full Gospel Assembly	40.00
COLORADO Personal Offerings	52.45
Aguilar Assembly of God	2.60
Alma Sunday School	11.29
Arriola Sunday School	.81
Cedaredge & Eckert Group	5.00
Clifton Pent Assembly of God	5.00
Denver Revival Tabernacle	20.00
Holyoke Gospel Tabernacle	1.37
Montrose Assembly of God	2.60
Rifle Assembly of God & SS	8.00
Wray Assembly of God Church	2.31
CONNECTICUT Danbury Pent Assembly & SS	6.72
Meriden Calvary Assembly	7.00
West Hartford Gospel Tabernacle	93.57
DELAWARE Newark Grace Pent Church	5.00
DIST. COLUMBIA Personal Offerings	3.92
Washington Calvary Gospel Church	15.00
Washington Full Gospel Assembly	211.00
FLORIDA Personal Offerings	15.00
Auburndale Assembly of God	4.00
Cross City First Assembly of God	1.45
Daytona Beach Full Gospel Tabernacle	5.00

Miami Childrens Church	8.00	Gerlane Assembly of God	2.51
Noma Assembly of God	2.00	Greensburg Assembly of God SS	8.22
Sanford Full Gospel Missionary Society	5.00	Hutchinson Assembly of God	14.93
St Petersburg Assembly of God	10.00	Kingman Assembly of God Church & SS	5.00
St Petersburg Full Gospel Tabernacle SS	41.75	Newton Assembly of God Church	3.00
Sulphur Springs Mt Zion Assembly of God SS	21.08	Ogallah Cedar View Sunday School	10.00
Wildwood Assembly of God	3.75	Osawatomie Assembly of God SS	4.22
GEORGIA Personal Offerings	3.00	Pleasant Green Assembly	3.09
Augusta Full Gospel Tabernacle SS	5.00	Russell Assembly of God	36.04
Columbus East Highland WMC	1.35	Salina Assembly of God	11.58
Columbus North Highland Assembly of God	51.07	Topeka Assembly of God SS & CA	115.00
Macon Assembly of God Church & SS	2.50	Tribune Cactus Assembly of God	2.58
IDAHO Personal Offerings	1.00	Webster Assembly of God	2.30
Aberdeen Gospel Tabernacle	19.50	Wellington Assembly of God	1.00
American Falls Assembly of God	10.00	KENTUCKY Personal Offerings	3.00
American Falls Assembly of God YP	2.25	Louisville Bethel Assembly of God	5.50
Glenns Ferry Assembly of God SS	2.50	Louisville Calvary Full Gospel Tabernacle	7.00
Lewistown First Pent Church	4.55	Paducah Assembly of God	1.81
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Elgin Watch City Tabernacle	7.91	MARYLAND Personal Offerings	78.00
E St Louis Bethel Tabernacle	40.54	Cumberland (North) Assembly of God SS & CA	34.00
Evanston Christ Ambassadors	6.80	Evna Pent Church	6.00
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Wisconsin Rapids Gospel Tabernacle	8.00
Wisconsin Rapids Gospel Tabernacle SS	7.00
WYOMING Torrington A of G Church	3.00
ALASKA Juneau Bethel Pent Assembly of God	29.47
CANADA Personal Offerings	10.35
Vancouver Glad Tidings Temple	20.00
FOREIGN Personal Offerings	48.53
Total amount reported	\$8,628.38
Home Mission Fund	512.51
Office Expense Fund	72.85
Literature Expense Fund	21.18
Reported Given Direct for Home Missions	107.56
Reported Given Direct to Missionaries	317.54 1,031.64
Amount received for Foreign Missions	7,596.74
Amount previously reported	15,671.13
Total received for Foreign Missions this month	23,267.87

A Successful Bible Class

Through the united effort on the part of each worker, our class showed a gradual increase in attendance during the entire summer. Not only have we gained new members, but we have been spiritually blessed in our efforts as well. Our new members are quite regular in attendance, and are workers together with us. There was hearty co-operation on the part of our Sunday School Superintendent as regards your "Greater Than Ever Extension Plan," so that several other classes gained new members, and all held the line.

Your plan for Greater Than Ever Sunday Schools serves as a spur to each class and individual, reminding them of the much needed work ahead, during the time when there is a tendency to "rest on the oars," but when we should be thrusting forward. No doubt this Plan will result in great efforts the second year.

Let us continue to go forward in our Sunday Schools. May each of us press into service and give our best to Him who gave His all for us.—Mrs. J. B. Wade, 903 Benton, Kansas City, Missouri. See large group picture on bottom of page 16.

Note: As a matter of economy we show a picture of this class which was used in a previous issue.



THEY FOUND IT PAID!

The Lord helped these Teachers in A GREAT work! Pupils were added and Bibles were awarded



Last summer our Sunday School was rapidly declining. Although many families were vacationing, there remained many children in the streets who should have been in Sunday School. Every facility needed was at hand—the only lack was pupils. See Class, top left.

I began inviting my friends who did not attend regularly and old acquaintances who had not been attending anywhere; in fact, I invited "the one next to me," stranger or not. Many came and it has been found that perhaps more than a third are regulars.

My class grew from a few to many more than are shown in the picture. These children have grown spiritually, for I have required them to memorize Scriptures, to be on time, and bring an offering.

Our School will enthusiastically enter into a similar plan next summer. I am so grateful to you for the handsome Bible I have been awarded. I am enjoying also the Sunday School Teacher's Training Course.—Osha Lee Ellis, 1223 Polk St., Amarillo, Tex.

While working with my husband in the state Sunday School work, I learned that the way to have a good Sunday School class

When your "Greater Than Ever" campaign started, our Sunday School was only 18 months old, with an average attendance of 65. The Young People's Class has 6 regular members. When Brother Peak announced the Plan, we laughingly decided to enter, never dreaming that we might reach a place of honor.

We immediately started a "Bring Some One With You" campaign and the class really grew. The young people proved themselves true soldiers, and during the three months of July, August, and September, our high mark in attendance was reached. Best of all, few have dropped out of the class.

During this time, both the church and Sunday School made real progress. The Sunday School was reorganized, and officers and teachers were elected. We feel that the School as a whole has derived much benefit from the Extension Plan.

We appreciate what has been done to encourage and advance the work. May God bless you in your efforts to establish BIGGER and BETTER Sunday Schools in 1939.—Flora Myers Stedman, Great Bend, Kansas. See Class, top right.



or a good Sunday School is to build it. I had observed that teachers who are not interested in their classes, who are not faithful in prayer and study during the week, make very little progress with their work.

When I was given a class in this new School, I knew if it grew, I should have to work and pray. I started with ten pupils. I began to teach them the value of the Sunday School, and what could be accomplished for Christ in the class, by bringing in young men and women to be taught and trained for His service. Soon after I took this class I saw your Sunday School Plan announcement in the **Pentecostal Evangel**, and it increased our enthusiasm for our work. We knew people were prone to stay out of Sunday School during summer months, so we went to work to enlarge our class. Before many weeks we did this, and since then have had to divide my class and start another. Another remarkable thing is that many of our class members have been saved and filled with the Holy Spirit.—Mrs. Earl F. Davis, 1009 N. Phillips, Oklahoma City, Oklahoma. See Class, middle left.



As teacher of the Young People's Class it has been my great pleasure to have part in the Greater Than Ever Sunday School Extension Plan, and to have received a Bible for last summer's special efforts.

At the start of the summer we had only two or three in class each Sunday. I went visiting and inviting young people out, and the following Sunday seven were present. I encouraged these by giving awards for bringing new pupils and for perfect attendance. By the help of the Lord, we now have thirty enrolled, and an average attendance of twenty-six. Several of these young people have gotten saved, and we now have a C. A. group.

Our Sunday School as a whole has doubled during the summer months, since we all had "a mind to work." We stressed the importance of the Sunday School, and made Christ the central figure in all we did. I think we should continually put forth an effort for more and greater Sunday Schools.—Mrs. Bernice Coor, Ajo, Arizona. See Class, middle right.

Note: Read Sister Wade's article, bottom page 15.

