

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 Work of God in Eastern Europe

Paul B. Peterson at Central Bible Institute

THE Word of God is not bound." 2 Tim. 2:8. Down through the ages kings, rulers, governors, and in recent times czars and dictators have thought that by binding men and women they would be able to bind the Word of God. But they have always erred in this respect, and are making the same mistake today.

The Bolsheviks in a certain town in Soviet Russia were very anxious to do away with the church of Jesus Christ that had been established there. Under such circumstances it is easy for them to find an excuse for the execution of their plan. They thought that if they would arrest the pastor and imprison him, the flock would scatter, and they would be troubled no more in their consciences or in any other way through having these Christians worshipping in their town. So forthwith the pastor was arrested and imprisoned.

After this step had been taken a secret service man was sent over to the meeting hall to observe what would take place at the next service. Coming into the hall he found it was filled with people. On the platform were about a dozen brethren. As he wondered how they could have a service without their preacher, one of the brethren arose and read from the Word and called the people to prayer. After prayer another brother arose and he preached to the people. So one after the other participated in the service until all had taken part. Being a Russian meeting, it was lengthy.

The secret service man was indeed puzzled. Upon reporting to his superior at the police station, the latter was as puzzled as the detective. He thought the only way to solve the problem was to question the pastor himself. So the pastor was brought before the chief of police.

The chief said, "How many members have you in your church?" He answered, "250." "Well, how many preachers have you then?" "I have 250." He did not mean he had 250 who could stand in the pulpit and preach, but he had 250 men and women who were real Christians and who were able to testify to the work that God had done in their hearts. That is why in Eastern Europe and Soviet Russia they have not been able to bind the Word of God. The Christians will testify in spite of persecutions. Many of our brethren have been bound for the gospel's sake, but "the Word of God is not bound."

Last May, Vaughn Shoemaker, chief cartoonist for the "Chicago Daily News"

and Treasurer of the Russian and Eastern European Mission, and I visited Budapest, Hungary. Brother Shoemaker considers that is one of the finest churches on the field. He was thrilled as he saw the Hungarians sing and worship God. The meeting hall was formerly a Jewish synagogue. When packed together tightly it will accommodate 500 persons. The first evening we were there, hundreds were turned away. The pastor said that a hall twice the size of this one would not be too large, so many hungry souls are there. After Brother Shoemaker had given his message, illustrated with chalk drawings, the pastor of the church spoke briefly in Hungarian. He is one of our missionaries. At one time he was a customs inspector and holds the rank of major in the army. After he had spoken in an even tone of voice, neither Brother Shoemaker nor I understanding what he said, we saw people press forward through the crowd and kneel at the platform. I counted between twenty-five and thirty, and we were told that these

had come forward to yield their hearts to God. Think of it—after listening to Brother Shoemaker speak in English, which then was interpreted into Hungarian, twenty-five or thirty surrendered to Christ! It shows how easy it is for God to touch these people's hearts. Among the converts were two Jews. Eleven Jews are members of that Pentecostal assembly. We praise God for the great work being done in Budapest. (See Page Eight)



Group of 46 Ukrainian (Little Russian) converts, shown with Nicholas Bobik (on the left in baptismal garb), a missionary from New York City. This view was taken by Brother Peterson at Siolki, Galicia, Poland.

Better Than Our Fears

James Salter

The Assembly was a young but growing one, and was making some impression on the district. A campaign had been arranged, a special hall hired, and the people attended very well indeed. We had got to the Sunday night service and I was full of enthusiasm. "Why, yes," said I. "Jesus is the same yesterday, today and forever. He can heal anybody of any sickness, anywhere or any time."

I had barely completed the statement when a middle-aged woman rose to her feet and said "Can He?"

"Why of course He can," I repeated. She walked to the platform, and as every gaze was riveted upon her she said "Will you pray for me?"

"What is it, sister?" I asked her.

"I have two cancers; one on top of the other. For two years I never have been free from pain," she replied.

When I heard her story it "took the wind out of my sails." I beckoned to the leader of the Assembly and said "This is a job for you." "No," he said, "you are the preacher; go ahead with it." We argued for some little time and finally compromised. One of us would anoint her and the other would pray for her. This we did, and both of us heaved a sigh of relief when she walked back to her seat.

The next night, Monday, I had got well into my address before a large and attentive audience, when the Hall door opened and the lady of the cancers entered and sat down on the left side of the building. The sight of her upset me altogether, and the rest of my talk was directed to the folk on the right side of the room. Then I sat down. The Pastor whispered "You have not made your usual appeal."

"No," I said; "I have finished. If you want an appeal you can make it."

While we were talking someone asked, "May I say a little word, please?" It was the lady we had anointed and prayed for. When I saw that, my head fell into my hands with a groan. Now it is all up, I thought.

Not waiting for any permission, she began her story. "Some of you folks saw these brothers anoint and pray for me last night. I had two cancers. To get some ease at nights I usually put a basin under them. Last night I did not do this as the pain was easier." Hearing this, I ventured to raise my head and have a look at her. I felt a bit encouraged to know the pain was easier.

She continued: "This morning when I awoke I felt unusually refreshed, so I tackled the family's washing, a thing I had not done for a long time. After the washing I cleaned up the house, and then I thought 'This is strange. I feel new all over. I have just time to get washed and changed, then I must get the evening meal ready for the folks coming home from the factory.' When I had washed I decided to give the cancers the usual attention, but to my great surprise they did not need any attention; they both had gone. Although I was late tonight at the meeting, I felt that I must come and tell you."

Thus God overruled my undue enthusiasm, taught me a lesson, and got to Himself great glory.

A Real Missionary

By P. C. Nelson

The Pentecostal Evangel goes as a missionary to many countries, and to the most out-of-the-way and inaccessible places, visiting the lonely, the discouraged, the perplexed, the sick, and the hungry, bringing companionship to the lonely, encouragement to the discouraged, counsel to the perplexed, cheer to the sick, and spiritual food to the hungry. Other missionaries can minister in only one place at a time, but the Pentecostal Evangel can minister to fifty thousand or more persons at the same time, and in as many different places. No other missionary like that.

Here is a sample of its beneficent work.

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A few years ago Brother and Sister Stubbs, members of our Assembly in Enid, heard the call of God to forsake all and go out into the highways of the far west to minister to the neglected multitudes. They set out with their automobile and their house car trailer and their children. Soon letters came back, telling of the blessing of God upon their wayside ministry. A few days ago a letter came from these lonely missionaries in a lumber camp near Sprague River, Oregon. From this letter we quote the following:

"We get the Evangel every week. Sometimes we get discouraged when we preach the gospel, and I was a little that way when the Evangel came yesterday. So I read Brother Nelson's sermon, 'A Faithful Minister of Christ,' and then I said, 'Oh, Jesus, forgive me for being discouraged or even grumbling about anything.' I do praise the Lord for the Evangel. It is food for our souls out here. This is just a little lumber mill town, forty-five miles from a town of any size, east of Klamath Falls. We surely want to see a revival here."

No doubt testimonies like that could be multiplied by hundreds, perhaps by thousands. Let every lover of Christ and His glorious Gospel say, "Praise God for the Evangel," and let us all pray that God will use it more and more for His glory.

Unashamed

Watch for Him and be always ready that you may not be ashamed at His advent. Should a Christian go into worldly assemblies and amusements? Would he not be ashamed should His Lord come and find him among the enemies of the Cross? I dare not go where I should be ashamed to be found should my Lord come on a sudden. Should a Christian man ever be in a passion? Suppose his Lord should there and then come; would he not be ashamed at His coming? One here says of an offender, "I will never forgive her; she shall never darken my door again." Would you not be ashamed if the Lord Jesus came and found you unforgiving? Oh, that we may abide in Him, and never be in such a state that His coming would be unwelcome to us!

I called to see one of our friends and she was sweeping the front steps of the house. She apologized; but I assured her that I should like my Lord to come and find me, just as I found her, doing my daily work with all my heart. We are never in better trim for seeing our Master than when we are faithfully doing His work. There is no need for a pious smartening up. He that abides in Christ always wears garments of glory and beauty. He may go in with His Lord into the wedding whenever the midnight cry is heard.—C. H. Spurgeon.

Should We Be Led by Signs and Revelations?

Donald Gee

When a believer receives the Pentecostal experience, he finds himself living in a new spiritual realm. Things that at one time seemed only a dream to him, now become familiar reality. Experiences that were once almost hopelessly longed for, now are within reach. Even though the Bible were known and loved before, it now glows with new meaning and beauty: it becomes more than history; it becomes a message. Supreme among all these blessings is the *reality* of the Holy Spirit to the believer, now made especially so by some experience of His power.

Coupled with the thrill of this discovery and the enjoyment of this larger life in the Spirit, there will also come a new and very strong desire, almost a passion, to do the will of God. This attitude is so perfectly right that we do not always recognize at first that it provides an unforeseen danger, and that Satan will try to seize it in attempting to make shipwreck of a life and a ministry. Deep humility of mind is greatly needed after the Baptism in the Holy Spirit has been received. It is a time of walking upon spiritual mountain peaks, with keen vision but also with formerly undreamed of dangers. We especially need to keep our eyes upon the Giver, rather than upon His gifts.

One of the surface truths of the New Testament is that the Holy Spirit leads the children of God. Rom. 8:14. To the believer having a sincere desire to do the will of God, there comes a powerful temptation to endeavor to order his life by messages, signs, and revelations presumably from the Holy Spirit. To the hasty thinker it all appears very logical and Scriptural. A caution that is not always recognized by those who fall into this snare is the need of distinguishing between the *principle* of being led by the Spirit of God and the *methods* by which He leads.

Scattered throughout the New Testament—we need not concern ourselves with the Old Testament for the practical application to ourselves of a study such as this—there are some striking records of direct signs and revelations from the Holy Spirit given both to individuals and to the church. It is part of the special testimony of the Pentecostal revival that these means used by God to make known His will did not finally pass away with the apostolic age, as some teach, but

that they still can be vital and real in Christian experience today. The danger is that we become tempted, through the heat of the inevitable doctrinal controversy engendered by our testimony, and also through the vehemence of our own personal witnessing to the truth, to over-emphasize these divine methods. We are prone to imagine that they occupy a more prominent place in the New Testament than is found to be actually the case upon careful study.

To correct ourselves and to maintain the poise and sanity that are so important to insure the safety and continuance of any revival as a means of blessing to the multitudes, it is necessary for us to notice both the *quantity* and the *quality* of those signs and revelations by which the Spirit sometimes spoke in the early church.

First, as to the *quantity*. The record in the book of Acts covers a period of about thirty years. The instances related therein of supernatural guidance by signs and revelations, when spread over such a period of time and over a wide variety of persons and places, show that they were probably far less frequent than is often supposed. In considering the personal experiences of the two outstanding apostles, we find that Peter had only about three recorded instances of such a method being used for his personal guidance and comfort (Acts 5:19; 10:11; 12:7), while Paul had about seven such recorded experiences (Acts 9:4; 9:12; 16:9; 18:9; 22:17; 23:11; 27:23).

It is true that Paul writes about an abundance of revelations in 2 Cor. 12:7, but the context seems to make it clear that these had to do with mysteries of the faith rather than with personal guidance. There may have been unrecorded instances of signs and revelations being granted to these apostles, but using our only certain data of the history of the
(Continued on Page 11)

Good News for All Our Readers

THE EVANGEL SHORTLY TO BE ENLARGED

For some years the Editor of the Evangel has been troubled about the lack of space for spiritual articles in the Evangel. The official organ of the General Council is just the same size today as it was in 1916 but since that time the Fellowship has grown immensely. The Fellowship items in the paper are now taking up a very large amount of room and crowding out much that would be helpful.

A few days ago the Executive Presbytery agreed to a permanent enlargement of the Evangel. In days to come the paper will be longer and wider and our printers tell us that each number will contain the equivalent of three extra pages. While the cost to us will be at least \$3,000 per year extra we will not be making any extra charge to our readers, and the paper will continue at the popular price of \$1.00 a year for 52 copies, or 2 cents weekly for those who take their paper from the Evangel box.

We are not quite sure how soon the change can be made, but Brother Kamerer, our Manager, has already sent an order for a carload of paper for use in printing the larger Evangel. It will probably be in May that the paper will come out in its increased size.

We shall greatly appreciate the prayers of all our readers that every issue of the paper shall bring a blessing. We greatly desire that it may have an enlarged ministry. We would very much like to see the circulation rise to 100,000. All working together in a real co-operative effort there should be no difficulty about the paper's reaching this circulation.



IN THE SCHOOL OF PRAYER

SUGGESTIONS FOR THE FAMILY ALTAR



Give Me Neither Poverty nor Riches

There is a very important Spirit-given prayer in Prov. 30:8, "Give me neither poverty nor riches."

I never see this scripture without thinking of Pastor Salmon of Toronto. He told me that one day a man came trying to sell him some shares in a gold mine. This promoter assured him that if he made a purchase of this stock, in a short time he would be extremely rich.

"Oh, no," said Pastor Salmon, "I can never be rich. From my youth I have made Prov. 30:8 my prayer, 'Give me neither poverty nor riches.' I am sure that my Father has heard this prayer. I know that He will never let me have riches. So I suggest that you take your gold mining stock and let somebody else get very rich out of it. My kind heavenly Father will never let me be cursed with great riches, for He knows that if I had riches I might become independent of Him. He does not want me to be independent, but always dependent upon Him for my every need."

Pastor Salmon was past eighty years of age when he told me this, and he said, "The Lord has been very kind to me and has kept me from poverty as well as from riches. When I was pastor in Toronto He let me buy a tiny cottage which served my purpose very splendidly during the years of my pastorate there.

Then when I became too old to serve the saints as pastor any longer, I was able to sell that cottage. By this time the site had become valuable and I received a good sum for it, quite sufficient to keep me in my old age. I am going on a trip around the world with the money He has provided, to help our Pentecostal missionaries in every way I can."

There are three requests given together in Prov. 30:8: "Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me." The inspired writer gives his reason for making these requests: "Lest I be full (literally, over full), and deny Thee, and say, Who is the Lord?" So many lives have been spoiled by the deceitfulness of riches. We have seen some who were rich in faith when they were poor, but when riches increased they set their heart upon them and became utterly backslidden. The writer gives another reason for his prayer: "Lest I be poor, and steal, and take the name of my God in vain." Knowing his own frailty and having no confidence in the flesh, he looked to God to keep him from the temptation that come with poverty.

Make this threefold prayer your own and you will find that God will keep you from that which would spoil your life and testimony. In addition that He will not fail to supply all your needs, providing for you all that He sees will be for your good.—S. H. F.

2. *The substitution of the Cross foretold.* vv. 4, 5, 10, 12. "For the transgression of my people was he stricken." v. 8. "He hath borne our griefs . . . our transgressions . . . our iniquities." vv. 4, 5.

3. *The sufferings of the Cross foretold.* His oppression, v. 7. His silent submission, v. 7. His prison and judgment, v. 8. His death, v. 8. His grave, v. 9.

4. *The fruit of the Cross foretold.* "He shall see his seed." v. 10. "He shall see of the travail . . . and shall be satisfied." v. 11. He shall make many righteous, v. 11. "He shall divide the spoil." v. 12.

II. THE POWER OF THE CROSS.

"The preaching of the cross is . . . the power of God." 1 Cor. 1:18.

1. *It brings reconciliation with God.* "Having made peace through the blood of his cross . . . you . . . hath he reconciled in the body of his flesh . . . to present you holy . . . if ye continue in the faith." Col. 1:20-22.

2. *It brings deliverance from the Law.* "Blotting out the handwriting of ordinances . . . nailing it to his cross." Col. 2:14. See Rom. 7:21-25; 7:4; 8:2-4.

3. *It brings triumph over Satan and his hosts.* "Having spoiled principalities and powers, he made a show of them openly, triumphing over them (at Calvary). Col. 2:15. Eph. 6:12 tells who the "principalities and powers" are. The triumph was when Christ put off His human body, and our triumph is in "putting off the body of the sins of the flesh," buried and raised with Him. Col. 2:11, 12. See John 16:11.

4. *It brings unity between men.* "Having abolished in his flesh the enmity, even the law . . . for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross." Eph. 2:15, 16. The middle wall of ordinances between Jew and Gentile is broken, the enmity being slain, and all are one in Christ. See Eph. 3:6; Col. 3:10-11; Gal. 3:28.

5. *It makes possible the reception of the Holy Spirit.* "Christ hath redeemed us from the curse of the law, being made a curse for us . . . that we might receive the promise of the Spirit." Gal. 3:13, 14. Cf. Gal. 3:10.

6. *It provides access to God.* "That he might bring us to God." 1 Peter 3:18. See also Heb. 10:20.

III. THE FELLOWSHIP OF THE CROSS.

"If one died for all, then all died . . . that they which live should not henceforth live unto themselves, but unto him." 2 Cor. 5:15, 16.

1. *It involves separation.* (a) From the desires of the flesh. Gal. 5:24. (b) From the self-life. Gal. 2:20. (c) From the bondage of sin. Rom. 6:6. (d) From the world. Gal. 6:14.

2. *"Death" is the instrument of deliverance.* "We who died . . ." Rom. 6:2, R. V. "For ye died . . ." Col. 3:3, R. V. "If ye died, why" be subject to the former things? Col. 2:20, R. V.

3. *The believer's part in the deliverance.* "Reckon ye . . ." Rom. 6:11.

IN GREAT DEMAND

We had to print extra copies of the last Christ's Ambassadors Herald. Each number is full of spiritual food. Send your subscription today. One year, 60 cents; 2 years, \$1.00.

THE WAY OF SALVATION

After This the Judgment

A young man, well known to me, became an inveterate gambler, and quickly got into the clutches of Satan.

As he entered a race course he heard singing. Glancing towards the little crowd surrounding the musicians, he saw an open-air service.

Hatred and annoyance surged up in his heart. "Why can't these stupid psalm singers keep in their own churches!" he muttered. Then he gave them one scathing look. He did not catch one word of their hymn, but he read four words printed in black letters on a white sheet: "After this the judgment." Heb. 9:27. He was at once convicted of sin. He walked off the race course and returned home. There he knelt and asked forgiveness and salvation. He dedicated his whole life to the service of Christ, and is an evangelist today.

The God of judgment is also a God of mercy. You can cry to Him today: "God be merciful to me a sinner."—A. E. Richardson.

QUESTIONS AND ANSWERS

ERNEST S. WILLIAMS

Is James 5:13-16 given for the saints or does it include sinners?

It is given primarily for the saints. However, God often heals the unsaved as a sign. Mark 16:17, 18.

What is the meaning of Gal. 3:24, "The law was our schoolmaster to bring us to Christ"?

It means that the law, by teaching us the sinfulness of sin and the need of righteousness, was our "child leader" as some put it, to lead us to Christ, who is the impartor of the righteousness which the law demands.

Is it a violation of James 5:14 for women to anoint the sick and pray for them?

Instruction given in James is distinctly concerning the elders in the church, those who are appointed to oversee the flock. The Scriptures indicate that this office was always held by men. For example the elder was to be the husband of one wife. However, if Moses could say he would that all God's people were prophets, it is doubtful that any would object to either men or women anointing with oil and praying for the sick if they have "the Lord working with them and confirming the word with signs following."

THE WONDERFUL WORD

The Cross of Calvary

I. THE FORESHADOWING OF THE CROSS.

The crucifixion was described in Isaiah 53, 700 years before it came to pass.

1. *The pathway of the Cross foretold.* vv. 2, 3.

THE OUTLOOK AND THE UPLOOK

PRESENT DAY EVENTS IN THE LIGHT OF SCRIPTURE

JEWISH FINANCIAL POWER

B'nai Brith, Jewish monthly, brands as a "myth" the belief that Jews have financial control of America. They claim that out of 93,000 bankers in this country, not quite 600, that is, one half of one per cent, are Jews.

HEARTS FAILING FOR FEAR

The *Morning Star* observes that "increased sales of sedative drugs in Germany and tobacco and cigarettes in Czechoslovakia during the strain imposed by totalitarianism point to a condition of soul which is causing grave concern."

IMMANUEL'S LAND

To whom does Palestine really belong? The Arabs say "to us"! The Jews say "to us"! "But the truth is," says Solomon Birnbaum in *Shepherd of Israel*. "both Jews and Arabs are wrong. Palestine belongs neither to the Jew nor to the Arab. It belongs to God. It is 'Immanuel's land.' Isaiah 8:8."

THE JEWISH HAVEN

The *Alliance Weekly* states that the Dominican Republic, which shares a small Caribbean island with the Negro republic of Haiti, may play a major roll in the solution of Europe's Jewish refugee problem. Some time ago the Dominican Government announced its willingness to accept 100,000 colonists, and now its consul general in London, Major Frederick F. Sharles, is said to have obtained financial backing from private organizations for the plan. Refugees would be welcome, it is reported, so long as they do not grow sugar, the major Dominican crop.

THE FUTURE OF PALESTINE

Mr. Macdonald, the British Secretary of State for the Colonies, who has the supervision of Palestine, recently said in the British House of Commons: "I turn to the Palestinian problem with a certain awe and reverence. I cannot remember the time when I have not told stories about Nazareth and Galilee, Jerusalem and Bethlehem, where the Prince of Peace was born. The House of Commons in its long history has had placed in its keeping many noble trusts, but it has never had a trust so sacred as that of restoring peace and good will in the Holy Land."

CHURCHES CLOSED

The *Elim Evangel* states: "A recent decree in Rumania has resulted in over 1,600 Baptist churches being closed. Only 14 can fulfill the conditions of the decree requiring the signature of 50 heads of families for the conduct of a place of worship, and thus only 14 churches can remain open. In one province alone where there are 10,000 Baptists, every one of their churches has been closed. Appeals from the World Baptist Alliance, and similar bodies have met with no result."

When earthly doors are slamming tight, the saints can look up to the door "opened in heaven," and listen for the word, "Come up hither." Rev. 4:1.

INTERNATIONAL ATHEISM

The Russian godless associations plan this year to open in Moscow international schools for the training of propagandists against the missionary work of the Church in foreign lands. Natives of these lands will be preferred, says *World Dominion*, and some Africans, Indians, and Arabs are already available.

NO LAND LIKE THE HOLY LAND

Ten years ago the Soviet Union founded the so-called Jewish home around Biro-Bidjan, in Siberia, reports *Alliance Weekly*. It was planned to settle 100,000 Jews there. "Quite a number of Jews responded, but apparently there has also been a large exodus, as at present only about 20,000 reside there, and they are outnumbered by the non-Jewish inhabitants, three to one. As a Jewish homeland it has apparently failed, according to meager Soviet reports and trustworthy information from Jewish sources outside the Soviet Union."

THE SEED OF THE RIGHTEOUS

That very godly minister, Andrew Murray, whose devotional books are everywhere in demand today, had eleven children. Five of his six sons became ministers of the gospel, and four of his daughters became ministers' wives. In the next generation ten of his grandsons became ministers and thirteen of his grandchildren became missionaries. God will not fail to bless the seed of the righteous.

There are two books of Andrew Murray's that ought to be in every Pentecostal home. His "With Christ in the School of Prayer," which can be purchased for 75 cents, and his "Holiest of All." This last book costs \$3.00. Every church ought to purchase a copy for its pastor.

OTHERS

A DIGEST OF CHRISTIAN THOUGHT

DO YOU MURMUR OR MOURN?—For ten who know how to point out the faults of this or that section of the great professing Church, is there one who humbles himself before God on account of it, or who mourns over it with the sorrow which belongs to love?—*Frances Bevan*.

YOUTH'S RESPONSE—My observation of youth is that, when they hear the truth and are given the opportunity, they seek and find Christ. In my ministry I find my heart encouraged with the way youth is responding today to Christ's call for heroic service for Him.—*Robert Lee Stuart, President Taylor University*.

OUR COMMISSION—God has not commissioned His Church to reform the world or to usher in the Millennium. He gave one explicit command: "Go ye into all the world and preach the gospel to every creature." Mark 16:15. Instead of bending our efforts toward creating a condition of world peace, which will not and cannot exist until Christ returns to reign in glory, let us diligently spread the "good news," that "in Me ye might have peace."—*Helen Miller Lehman*.

THE MEDITERRANEAN

Recent events bring vividly to our minds the Scriptural prediction that the Mediterranean will be the storm center of the world's next crisis. Comments *Pathfinder*: "Like rival businessmen fighting for the best frontage on a traveled street corner, the empires of France, Britain, and Italy have been cutting each other's throats for more than 200 years in a ceaseless struggle for frontage on the Mediterranean, the Times Square of a hemisphere." As the pathway of Britain's lifeline to her dominions (now imperiled by Italy's ambitions), the Mediterranean "is now a prime potential threat to world peace."

DR. MARTIN NIEMOLLER

Dr. Martin Niemoller is not to be released from his Nazi prison, according to a report from the London *Daily Telegraph's* Berlin correspondent. The decision has been made despite the fact that Field Marshall von Mackensen, who recently celebrated his 89th birthday, intervened on the pastor's behalf. The question was referred to *Himmler*, chief of police, and *Kerrl*, minister for ecclesiastical affairs, who agreed to release Pastor Niemoller on certain terms. The conditions were that the pastor should never preach again, and that he should stay outside Berlin for the next six months to avoid publicity. The pastor immediately refused. His call to preach, he said, came from God, not the state.

PRIESTS UNDER CONVICTION

Sunday School Times quotes John Devine, convert from Romanism, and Christian minister:

"While riding on the Erie to New York, I stepped into the diner for a sandwich, and noticed four priests at a sumptuous meal. Apart from the waiter there were none other in the car. After dinner each lighted a cigarette. Now was my chance!

"Approaching their table I said: 'Gentlemen, all of you ought to be ashamed. The tips of your fingers are brown with nicotine. Do you really mean to tell me that the wafer you will handle tomorrow at Mass is the real body of our Lord Jesus Christ? Young people seeing the priest smoke, naturally follow his example.'

"The oldest priest spoke up with, 'Smoking is not sinful.' Here I gave them my testimony, quoting 2 Cor. 5:17, 'If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.'

"This text startled them as I explained the necessity of being 'in Christ' as the only way of victory over appetites. How they listened as this text was quoted again and again, showing them the need of regeneration.

"Never had I a more Spirit-convicted audience. For a half hour longer I spoke with them. Their ignorance of the Bible was amazing. Emphasizing Rom. 5:1, 'Therefore being justified by faith, we have peace with God through our Lord Jesus Christ,' I returned to my seat. When the train reached Jersey City I walked out with the youngest priest and had further conversation with him about this verse. Looking me in the face appealingly he clasped my hand, saying, 'God bless you, brother.' I believe he saw the light."

A Few Views of Our Work in Liberia



Pictures are listed in columns downward: 1—Rebecca Jaffia—a zealous evangelist. Women preachers are few in Liberia. 2—Isaac with his wife and child. 3—A Christian family, training to become Christian workers. 4—Christian boys studying for the ministry. 5—Mission bungalow at Newaka, Miss Jennie Carlson and Miss Agnes Bjorklund missionaries. 6—Students, missionaries and helpers at Newaka Girls' Training School. 7—Travel in Liberia. The Missionary Secretary leaves the hammock to walk for a time. 8 and 9—Bible school students. 10—(center) A faithful witness rests from his labors. 11—Twins! Unusual in Africa, because they are supposed to bring bad luck, therefore are left out for the wild beasts to destroy. 12—Brother Perkin and E. H. Simmons, Superintendent of our Liberia District, crossing a stream on a typical bridge of the Liberia highways. 13—Student body at Ferrika in Bible school training. 14—Looking out over the Atlantic on the point at Cape Palmas. 15—A few of our Liberia missionaries left to right, Miss Emily de Groat, Harold Landrus, Miss Florence Brisbin, Miss Mary Martin, Mrs. and Mr. E. H. Simmons and little Joan Elizabeth. 16—Two more of the Bible school boys. 17—Cheer leader of the hammock boys. 18—A coming preacher. 19—One of our oldest native evangelists, John Yedda, with his wife. 20—One of the native evangelists and his family. 21—Isaac, a happy Christian.

Recollections of Liberia

Noel Perkin

November 20, after ten days of rather tedious traveling along the coast of West Africa, we finally sighted the rocky promontory which juts out from the land marking Cape Palmas. For many years both Brother Flower and I had hoped the time might come when we should be able to visit our missionaries in Liberia, but it seemed difficult to realize that now we had actually reached that country.

The Landing

Cape Palmas is very picturesque in appearance as one looks toward it from the ocean. It is well named Cape Palmas, since many palm trees stand out along the skyline, making a very pretty background. The harbor is a very dangerous one, since there are great jagged rocks slightly below the surface while others tower above the waves warning approaching vessels to keep clear of them. More than one ship has been wrecked in or around this place; so only the more experienced navigators come close to the shore. Most of the boats anchor out a fair distance, and passengers and cargo are transferred from the ship to the shore in small boats.

It was not long before we saw that in the boat that was approaching our steamer from the shore, there were not only the regular port officials coming to inspect the boat and go through the usual preliminaries previous to allowing any one to land, but also there were two of our missionaries, Brother Simmons and Brother Elsea.

It is difficult to describe to those who have never visited a foreign land the peculiar joy that one feels in meeting friends from the homeland. We embraced our precious missionaries, feeling that they were indeed members of our family.

Soon we were in the surf boat with our baggage, and with a crew of husky African boys paddling on each side of the boat, we rapidly neared the shore. With the skill that comes from a lifetime on the ocean these boys watched the waves so that they could plan their strokes to ride to the shore on the crest of a wave rather than to have one break over the boat in landing.

The Liberian officials were most kind, and made it easy for us to get our baggage through the customs without any trouble, while other officials gave us every assistance, so that we could travel upcountry without any hindrance.

Our Welcome

What a happy time it was as we finally got on shore and were escorted to the comfortable rest home at the Cape, which is so efficiently taken care of by Mr. and Mrs. Elsea.

It was Sunday, and accordingly arrangements were made for the regular meetings and a special program to welcome the visitors. I wish the friends at home could have listened to the recitations and songs of those Liberian children and young people. Without exaggeration they were ex-

cellent, and we remarked to our Liberian friends that we did not recall ever having heard a children's program that was carried through any better.

Travel in Liberia

Inasmuch as our time was limited we decided that we could not tarry long at the Cape, but must immediately make preparations to visit some of our mission stations in the interior. It was not so easy to travel in this country as in some of the lands we visited, for here we were to experience methods of travel which are perhaps peculiar to Africa. Brother Simmons, our Field Superintendent, kindly accompanied us. There is about twenty-five miles of good road extending from Cape Palmas upcountry, so that Brother Simmons arranged for a truck to transport us and our camping equipment that far. When we arrived at the end of the road, there were about thirty African boys waiting for us to carry our equipment as well as ourselves if we should weary of walking.

It is not an unpleasant experience to walk along these jungle paths, sometimes through dense forest when one can hardly see the sky above; at other times over swampy lands where it is better to have the natives carry one. Four men will carry a missionary in a sort of hammock in the summer illustrated in the picture, and four more are needed as attendants, so that the same boys may not have the burden of carrying throughout the day. If one is exceptionally heavy it may be necessary to have three teams of boys.

Highways through Liberia, at least in most parts of it, are not like our highways at home. Just sufficient of the brush is cut away to provide a way so that people may walk through, usually in single file. Sometimes the path is but a deep rut that has been worn out by water rushing down the hillside. Bridges are usually nothing but a log thrown across the stream and sometimes after a rain, these logs are quite slippery so that in crossing them a white person usually holds on to the shoulders of a native who is much more sure-footed as he goes across ahead. Sometimes a swinging bridge of vines and poles is the means by which one gets across.

One day and a half of travel in this way brought us to Blebo station, where Sisters Brisbin and Lewis are stationed. One night on the way we spent in a native hut. The African is naturally hospitable and very graciously makes room for the strangers leaving us an entire hut for our use. It was clean and commodious, and had it not been for the rats chasing one another during the night on the roof above us we might have been at home in the comfortable bed that we were able to make with our camp cot and mattresses. Nothing but the occasional sound of animal life in the jungle otherwise disturbed our sleep.

When we arrived at Blebo, Miss Brisbin had gone to Kittiabo, where the people are very anxious to have a missionary stationed; so Miss Lewis was alone. She made us welcome, and with our sharpened appetites from the long trek it was a delight to sit down and enjoy a fine American meal right in the heart of Africa.

At the Girls' Training School

Early next morning we were again on our way, and about noon arrived at Newaka where our Assemblies of God Girls' School is located. There are about fifty-five girls in this school, and it has been very efficiently cared for by different members of our missionary staff. When we arrived, Miss Bjorklund and Miss Carlson were in charge. Miss Bjorklund, although not under regular missionary appointment by the General Council, has worked in the girls' school just as though she were one of our missionaries. We could not have had better co-operation or more efficient service. Of course, she is not laboring there for the Council, but for God, and therefore her work has been done heartily as unto the Lord. We appreciate Sister Bjorklund's efforts, and the nice appearance of the girls who have been under her care was a testimony to the good training they have been given.

Unfortunately there had been some sickness among the girls, and we spent several hours of earnest prayer while there that God might deliver the school from this oppression. When we left things seemed to be peaceful and the girls appeared to have gotten deliverance. Five days later we got word from the school that there had been no recurrence of the sickness that had afflicted the girls. We are trusting that victory is complete.

Satan seems to aim his darts at every effort that is being made to deliver souls from his subjection and bring them into the kingdom of God. We could understand how he would wish to attack this school when we saw how graciously the Lord had worked in the lives of the girls. It was blessed to see them kneeling before the Lord with their hands raised to heaven crying to God in truly Pentecostal fashion, asking God to manifest Himself and deliver their school from sickness and disease. We believe God heard, and we could tell from their prayers that many of them had had a definite experience in receiving the fullness of the Holy Spirit.

These girls are being trained and educated in the Word of God, so that they may become helpful wives of Christian husbands who will in most cases be engaged in the work of the Ministry. We were told by our missionaries that the girls are most clean in their person, and it was very apparent that they took a pride in their personal appearance. The pretty colored dresses and bright ribbons with which they adorned their heads made the children look quite attractive, and we felt proud of them as we heard them recite the Christmas story in English from the Scriptures. Then they sang to us a number of gospel choruses both in English and in their tribal dialect. These were

(Continued on Page Twelve)

THE SUNDAY SCHOOL LESSON

David Numbers the People

Lesson for March 19, 1939. Lesson Text: 1 Chronicles 21.

David's Temptations. David made great mistakes in his life. Great sins are in his record. However, he made no excuses. Manfully he confessed and repented of his sins. The fifty-first Psalm is a pattern for all to follow in confessing failures to God. In these experiences of David we see his adversary, and ours, concentrating his diabolical cunning and subtlety against David's character because of the key position which David held in the Messianic Covenant. Satan's mightiest siege guns are always leveled against those in key positions in God's work.

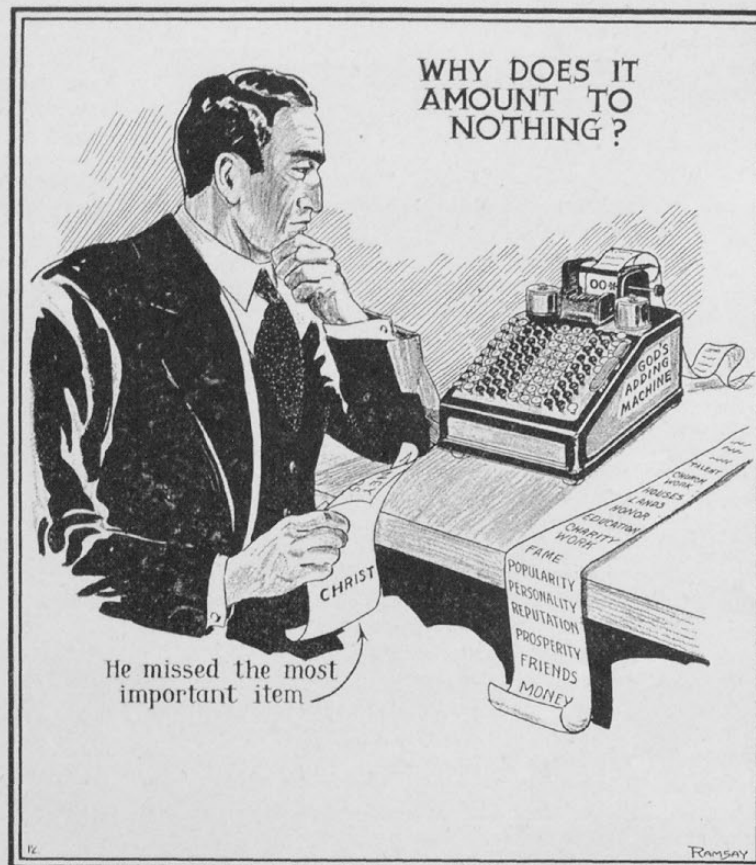
David's Repentance. Sometimes the covenant rope of God's promises that sustained David seemed almost severed by his disobedience and sin. The Messianic promises seemed to hang by the proverbial thread, the "smoking flax" seemed almost quenched; but David would repent in time and get back to God, back to the place of cleansing and restitution. "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow . . . Blot out all mine iniquities. Create in me a clean heart, O God: and renew a right spirit within me." Psalm 51:7-10. Can we not hear this earnest, heartfelt cry of David ascending to God?

Satan's Targets. We believe the temptation of Abraham in Egypt, of Isaac in Gerar, and of Jacob in going into Egypt must be considered in the same light as the temptations of David. Through these grand old patriarchs God intended to perpetuate the Messianic line and "in the fulness of time" to bring forth the Messiah. Consequently the devil laid his most cunning snares to trap these heroes in pitfalls of sin from which he hoped they never could escape. But hallelujah! God gave the victory eventually in every case. Brethren, we're on the winning side!

An Evidence of Inspiration. One of the greatest proofs of the inspiration of the Bible is its frankness, its relentless honesty, in recording the sins and the grave weaknesses of its heroes. Compare secular histories with sacred history in this regard. Human historians gloss over, ignore, omit all the sordid, dishonorable incidents in the lives of their heroes; not so with the Word of God. David's failures are recorded as frankly as his victories. Had our Bible been merely a human invention these sins would have been hushed up.

Satan's Devices. Paul, in writing of the wiles of the devil, said, "We are not ignorant of his devices." 2 Cor. 2:11. He also warned us that Satan will sometimes assume the guise of "an

angel of light." 2 Cor. 11:14. That is, he tempts us with something that seems perfectly legitimate, something "religiously beautiful." In this manner he assailed David. Under ordinary circumstances it seemed perfectly proper to number Israel. David felt perfectly justified, despite the strong denunciation of Joab against the census. Not until the Lord convicted him did David see what motivated him to do this—a spirit of carnal pride. Pride in *his own* achievements, pride in *his possessions, his people, his kingdom.* See 1 Tim. 3:6; Prov. 16:18. In like manner Satan tempts God's Davids



today. We talk about *my church, my Sunday School, my class*; and yet, what would any of us amount to but for the boundless mercy and grace of God? It is the *Lord's Church, the Lord's Sunday School, and we ought to be thankful to be even assistant janitor in the Lord's great work.*

A Different David. There are those who think that David, swollen with pride, was numbering his fighting men and his resources preparatory to launching a period of conquest and human empire building. But God took not King David, the famous conqueror, with his hundreds of thousands of fighting men, to defeat Goliath; rather He took the humble, unknown shepherd boy David, of Bethlehem. Compare the humility of David's heart in those early days with the dangerous pride which prompted him here. "Thou (Goliath) comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of

the Lord of hosts, the God of the armies of Israel." David, why number your army if you have the God of the armies of Israel on your side? One, with God, is a majority. And lacking God, David, what matter if you had five million fighting men?

Defeat. The "Little Corporal" (Napoleon) who boasted that God was on the side of the largest armies, lived to see the finest fighting machine of his or any previous age (four hundred thousand French veterans) destroyed in Russia—not by superior man power but by God's gentle snowflakes and a zero temperature.

Denominational Pride. Brethren, has not the history of all religious movements been similar? Small, despised, unknown in the early years of their birth, they have grown by the grace of God and by a spirit of revival, even as did Israel of old. Then they have been tempted by a spirit of denominational pride until, like the church of Laodicea, they have said, "We are rich, and increased with goods, and have need of nothing." They knew not that they were poor, and wretched, and blind, and miserable. Rev. 3:17-19. O God of David, forever keep us from a similar fate!

The Plague. In the law it is written, "When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul, . . . that there be no plague among them." The ransom was called "atonement money." David numbered the people without the "ransom," without the "atonement." The holy law of a holy God had to be fulfilled and so the plague broke in upon the people. David cried out in humble penitence: "Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? Let thine hand, I pray thee, be against me, and against my father's house." What a picture of the Greater David, who did no sin, yet was willing to take our sin, giving His life as a ransom for our many transgressions.

An Accepted Sacrifice. David offered a burnt offering. God accepted the atoning sacrifice and the plague was stayed. Christ made sacrifice—He gave Himself for our sins. God accepted the offering. In that Sacrifice we take our shelter, our refuge, our habitation, and as a result we hear the glorious word of gospel, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." Christ says to us, "Abide in me." In Him alone we are safe.—Harry J. Steil.

THE WORK OF GOD IN EASTERN EUROPE

(Continued from page One)

In Hungary there are 140 Pentecostal assemblies. The work is strong and God is blessing.

We jump hundreds of miles to the Pripet Marshes in the eastern part of Poland. The work here is a revelation to an outsider. I

had never heard of anything like it. Coming to these marshes the first week in June, Brother Bergholc and I had an inspiring and enlightening time. We arrived in Pinsk, the former capital of White Russia, and after a couple of hours we boarded a steamer, a side-wheeler, and journeyed down the Pripet River toward the Soviet Russian frontier. After traveling sixteen miles, we landed on a sandy shore where there was a large company of people. The daily arrival of the boat here is something like a train coming once a day to some out-of-the-way place in America.

We were escorted to a boat about 30 feet long and 4 or 5 feet wide in the center. We crossed the river diagonally and then entered the marsh. In among the high grass, reeds, and water lilies we made our way. The mosquitoes were zooming all around our heads. I was fighting them all the way. Finally we touched shore on an island perhaps 150 yards wide and 400 yards long. We were taken to the meeting hall and found it crowded, with many on the outside. After the service, at about 11 p. m., we went to the home of a believer where we were to spend the night.

First we had supper consisting of fish, bread, and tea. There was boiled fish, pickled fish, and fried fish. The hour was getting late and we felt ready for bed. I had heard children in the next room coughing, and we learned all three had the whooping cough. The mother took one of these children out of bed and laid it on the floor in the dining room. She did the same with a second, then a third. And the beds they had occupied were our beds for that night! I opened the small window to admit some fresh air. I had not been in bed very long before I felt I was having trouble around my ankles. First one, then the other needed attention. Between the fleas biting us and the three children coughing in the next room, we had snatches of sleep. Next morning we had more bread and fish and Russian tea. Then off we went into the marshes in a narrow boat, perhaps about 25 feet long and 3 feet wide in the center. We went deeper and deeper into the marshes until we came to another island village. There we also had a wonderful time with God's people, who had declared a holiday to hear the gospel.

I asked Gregory Sieluzyski, the leader of our work in this region, a man with a strong bass voice who formerly sang in a Greek Orthodox Church choir, about how many Pentecostal meeting places there are in these marshes. "There are about five hundred," he replied. "I know that there are over five hundred meeting places in Poland," I said, "but I wish to know how many there are in this area alone." "Brother," he responded, "that is what I mean, five hundred in the marshes alone." Since this assertion was a real surprise to me, I asked him to prepare definite statistics. This data has not come to hand as yet, for it is quite a task to collect the information.

These marshes are the most backward part of all Europe, yet here the cause of Christ is going forward in an almost unbelievable manner. All boys and girls seem to be born with paddles in their hands, for the children travel alone from island to island by boat. On one island there may be the family's home, and on a different island the farm. The farmer

places horses, wagon, plow, or some other farming implement, in the boat, and then paddles across the marsh to the farm. The waters sometimes rise to the point where they touch the threshold of the homes. If such a rise occurs in summer the crops are ruined. Then the menus for each meal will not be bread, fish, and tea, but only fish and tea. What poverty! And yet they are rich in God.

On these islands in the swamps I met many believers. As we went among them, I must say that I marveled at what has been accomplished in that territory. Fifteen years ago there probably was not a Pentecostal church in that entire region, but today because the Spirit of God has moved among these Russians, and the workers have not spared themselves to carry the gospel into those parts, there are several hundred churches and groups. Praise God! This is not the work of man. Only God could accomplish such things.

May I give you a few statistics from only two of the dozen countries that constitute our field. In Bulgaria for ten months, from May 1, 1937, until March 31, 1938, there were reported 748 saved through the ministry of our workers. During that time there were 490 baptized with the Holy Ghost. Only 440 people were baptized in water, so that fifty more were baptized in the Spirit than were baptized in water. But during spring and summer many of the new converts were immersed, raising the figure for baptisms. In that land we have 166 organized assemblies and groups. Besides this there are 58 new places where services are held regularly, making 224 places in Bulgaria where the gospel is preached regularly. There are about eight thousand Pentecostal people in that country.

In regard to Poland, Brother Kinderman has informed me that thus far there have been 1,582 baptisms reported for the spring and summer. These are chiefly among Russians and Ukrainians.

We do not know how much longer we are going to be able to minister in Eastern Europe; so we are putting forth our best efforts while the door is open. Thank God for the encouraging results.

I have told you how the Lord is blessing in Budapest, Hungary. I mention this point because city work is quite different from village work. God's Spirit is moving upon people both in villages and cities. While we were in Budapest last May with Brother Kinderman, a brother came to ask counsel of the brethren. The persecution in these villages had become so severe that the brethren had called for the leaders of the Hungarian Pentecostal work to visit them. When these brethren arrived they were promptly arrested and were ordered back to Budapest. The authorities, under the influence of the priests, were unwilling that anyone from the outside world, even from other parts of their own country, should know the actual conditions that exist there. We have the facts, however. A number of our believers were arrested and tried in court and 28 of these brothers and sisters were sentenced to 45 days in jail. Furthermore, they had to supply their own food while in jail, and in addition were fined as much as 60 pengos each. A villager can earn 1½ pengos a day. I have with me a photostatic copy of the court's decree, bearing the signature of the judge and the official seal. These believers were jailed

and fined simply because they worship God in Spirit and in truth. Such treatment is accorded God's people in our day. But we were informed that conditions were worse than this. There were others not sentenced to jail who were compelled to report to the police three times a day. Perhaps these people had several miles to walk to the police station. Who would want a worker that had to be excused from work two or three times every day to go to the police station? The authorities arranged this in an attempt to starve these families into submission.

The brother from that district told us that one of the believers who had been arrested had his shoes and stockings removed from his feet, after which he was struck on the soles of his bare feet approximately a hundred times. There are some very delicate nerve centers in the soles of your feet. The victim of this cruelty became seriously ill. This happened last spring. Naturally there were children in the homes of the brethren who were forced to report to the police thrice daily and thus were unable to secure work. When any person wants to touch that which is nearest to our hearts he touches our children. Our informant stated that in some of those homes there was not a crust of bread for the boys and girls. The authorities are trying to bring the people down on their knees to deny the Lord that bought them; but, thank God, they are standing true and not yielding, despite the lack of food even for their children. While this persecution was increasing in severity, a revival swept over those villages, and we were told that about one hundred then were ready for water baptism and that many believers had been baptized in the Spirit.

Let me quote a few lines from a letter I received from one of our workers in Roumania: "Our faith in Christ is not contingent upon religious liberty. No, we say, 'We will follow Thee, come what may.' As the door for public meetings slowly closes, the door to heaven opens wider. We are happy in the midst of oppression, and can say with Paul in Phil. 1:29, 'For unto you it is given in behalf of Christ, not only to believe on him but also to suffer for his sake.' The dust and the chaff are carried away by the wind, but the wheat remains. In a village not far from us, 42 were baptized. In another place, 36. Although the believers do not dare to have open meetings, yet the Spirit of God is working."

Theodore Maksimovich, one of our Russian brethren with whom I had fellowship in the Pripet Marshes, was ordered to appear before the chief of police in his village last spring, when the chief said, "You are baptizing too many people. You will have to stop or else you are going to be arrested and will have to suffer the consequences." With no spirit of bravado, but simply in his frank, open, Russian manner, he looked into the eyes of the chief and replied, "I do not fear being arrested or fined. Neither do I fear being sentenced to jail. By God's help, if there are a thousand believers in my district to be baptized in water this summer, I am going to try to baptize every one of them." Thank God for such a spirit! It is not a spirit of self-will, but rather that of a fearless determination to declare the whole counsel of God in the face of threats and punishment.

IN THE WHITENED HARVEST FIELD

OILDALE, CALIF.—The First Pentecostal Church just closed a successful 3 weeks' campaign with Coy H. Nicholson, of Hanford, as the evangelist. Five received the Baptism in the Holy Spirit, some were saved and some were reclaimed.—G. C. Warterfield, Pastor.

SAPULPA, OKLA.—We are praising God for a splendid 6 weeks' revival, in which 27 prayed through to salvation and 20 received the Baptism in the Holy Ghost according to Acts 2:4. God is blessing and the church is growing in every department.—G. W. Alsup, Pastor.

OMAK, WASH.—I recently conducted a 6 weeks' campaign in the assembly where A. S. Teuber is pastor. God visited the place in a mighty way, and even though the meetings were held through the Christmas holidays, yet God gave us a good revival. Between 30 and 35 sought the Lord for salvation, and more than 25 were definitely saved. Fourteen received the Baptism in the Holy Ghost, some of them being members from other churches, and 10 were baptized in water.—F. Pepper, Evangelist, 1231 Tenth St., Bremerton, Wash.

WATERTOWN, N. Y.—We have enjoyed a 4 weeks' series of revival meetings with Evangelist and Mrs. Ernest Morgan, of 104 Hamilton St., Toronto, Ont., Canada. The blessing and power of God rested upon the services from the beginning. Many new faces were seen during the revival. Nine or more were saved or reclaimed, and 2 received the Baptism in the Holy Ghost according to Acts 2:4. A real work of unifying has been done among the saints. Ten were received into membership. A real spirit of revival is in our midst.—Alfred D. Boyd, Pastor.

GREEN FOREST, ARK.—August 1, 1937, I accepted the pastorate here. The church had just been set in order. They had struggled along independently for a few years, and the work had gone down until some felt the need of coming into the Council, and so they called our presbyter to set the church in order. I believe at that time only 11 signed the roster. Now we have a nice little work. A number of the former Christians have had their names added including the former pastor and his wife, and besides we have had some new converts. Our Sunday School attendance has grown and we have a first-class School. At the monthly fellowship meeting, held at our church, we were glad to have with us District Superintendent David Burris and District Secretary-Treasurer Robert Sellers, of Russellville. We had some visiting ministers from outside the State: Brother Lewis, Springfield, Mo., Brother Ford from Iowa, and Brother Standfield from Oklahoma. Joe Harper, of Clinton, preached for us at the night service. Our next fellowship meeting will be at Winslow, March 1.—Omer Jarrell, Pastor.

DELTA, COLO.—This city is having a gracious revival, Evangelist and Mrs. E. N. Stanley, Lyman, Nebr., in charge. Sixty-five received the Baptism in the Holy Ghost the first 5 days. Others have been converted, healed, called to service.—S. E. Williams, Pastor and Presbyter, Western Colorado.

SPRINGFIELD, MO.—We are praising the Lord for His blessings during a 3 weeks' campaign conducted by Mr. and Mrs. Vernon M. Murray, "Texas Singing Evangelists," of Houston, at the North Side Assembly of God. Twenty-seven were saved or reclaimed, and 18 were added to the church at the close of the revival.—W. B. Brown, Pastor.

ROSWELL, N. MEX.—In a 3 weeks' campaign I conducted at 1609 S. Stanton St., in the suburbs of Roswell, 13 were saved and 9 received the Baptism in the Holy Ghost. Many of the saints were strengthened in the Lord. One man was healed instantly of ulcerated stomach, which had been bothering him for a year or more. Many other healings were wrought. Many messages went forth encouraging the saints to draw nigh to God, for the Lord is coming soon. This is a little outstation, but strictly an Assembly of God work. We have Sunday School every Sunday afternoon with a large attendance. The Lord is blessing wonderfully. Mont M. Walker is our pastor.—Mrs. J. L. Johnson.

ROCKY MOUNTAIN DISTRICT CONVENTION

DENVER, COLO.—February 10 we closed our 22nd annual convention of the Rocky Mountain District. God gave us the largest and best convention in the history of the District. The messages by General Superintendent E. S. Williams were exceptionally spiritual and seemed to be the keynote for each service and need. District Superintendents A. N. Alber of Nebraska, V. G. Greisen of Kansas, and G. W. Hardcastle of Oklahoma were with us; also P. C. Nelson, Enid, Okla., and E. R. Foster, Amarillo, Texas. Besides these officials there were many other visiting ministers.

The District has grown in the past year to the extent that 12 new churches have been dedicated, and 13 new works started.

F. C. Woodworth, who has served in an official capacity for the past 15 years in the district, offered his resignation to enter another phase of gospel work. J. E. Austell, of Grand Junction, was elected District Superintendent. O. L. Mabry was elected Secretary-Treasurer. R. A. McClure, S. E. Williams, D. E. Overturf, J. L. Schaffer, P. A. Fleming, W. F. Morton, and L. R. Faith were elected Presbyters. Guy Heath was elected C. A. President; V. J. Crews, Secretary. C. F. Ferguson and O. L. Mabry, General Presbyters.

The convention reached its climax on the closing night, with the dedication of children and a great Divine Healing service.—O. L. Mabry, Secretary.

OFF TO SOUTH AFRICA

Brother L. Wesley Jaeger of Richmond, California, paid us a visit at Headquarters on February 11. He told us that he will shortly be on his way to South Africa where he expects to labor for at least nine months with Brother David du Plessis and the other South African brethren.

He expects to sail for England on March 10 by the S. S. "Queen Mary," and steamer letters can be sent to him in care of Cunard Company, Third Class Passage, Pier 90, New York City, N. Y. His address in South Africa will be P. O. Box 1636, Johannesburg.

Brother Jaeger states that he expects to go from South Africa to India and visit China and Japan, returning via the Pacific to this country.

EAST SPRINGFIELD, PA.—We have been enjoying a 6 weeks' revival with Evangelist Thomas G. Skoog, 26 Chestnut St., Battle Creek, Mich., in charge. God wonderfully blessed in our midst, saving, healing, baptizing, and reclaiming souls. From night to night our brother brought searching messages under the inspiration of the Holy Spirit.

Our Pastor, H. L. Eldridge, Girard, Pa., Route 1, fell on the ice January 26, and broke his leg about 4 inches above the knee. After prayer he arose and walked in the name of the Lord. He is completely healed. He has not missed a night's rest or the usual performance of many duties. There were 4 witnesses to this miracle. The enemy is stirred. Many say the healing is not true. Doubters are convinced, however, after feeling for themselves the ridge caused by the break. To God be all the praise!—L. O. Watrous, Secretary, Girard, Pa.

FIVE NEW HOME MISSIONS IN GEORGIA

At Lagrange, Ga., the new work is moving on with Elmer Noble as pastor. Brother Noble was a Salvation Army captain for many years, until a few months ago when he received the Baptism in the Holy Ghost and joined the Assemblies of God.

At Moultrie, Ga., where Luther Grice is pastor of the Gospel Tabernacle, the Lord is blessing. Quite a number have been saved and filled with the Spirit.

The work at the new tabernacle in South Columbia, S. C., where H. D. Ferrell is pastor, is moving on to greater victory as new ones are brought in. This effort was started with the co-operation of this District and the help of the Home Missions department at Headquarters.

Brothers McGowin and Burkhardt are pushing the new building at Colquitt, Ga., with the co-operation of the District. This work is situated in one of the best locations, and the little city looks with favor upon it.

The last effort is in Waycross, Ga., where by the help of the Lord and the co-operation of this District and of the Home Missions department at Headquarters, we have been able to buy a lot in a good section of the city and have finished a nice Gospel Tabernacle, located on Sweat and Wadley Streets. Pastor Jimmie Mayo, of Columbus, was there in January and added the Sunday School rooms, and Evangelist Etta McCaskill is continuing the work for February. To God be the praise!—S. W. Noles, Superintendent Georgia-South Carolina District, and Mrs. Noles.

FRANKFORT, KY.—Chas. S. Craighead has recently taken over the pastorate at Frankfort. Brother Craighead's address is 321 Wallace Ave., Frankfort, Ky. This is the only Assemblies of God work in Frankfort, and the Lord has been blessing in many ways. Recently a lot was purchased in a restricted district, and ground has been broken for a new building.—J. J. Humphries, Secretary-Treasurer, Kentucky District Council, Taylorsville, Ky.

DETROIT, MICH.—After two weeks of revival services at the Polish Pentecostal Church, conducted by Evangelist and Mrs. Sergius Frazer, Winnipeg, Canada, we find that many were saved, a few backsliders were reclaimed, and several were filled with the Holy Ghost. Throughout the meetings the Spirit of God hovered over us and Pentecostal blessings were showered upon us. There were remarkable healings in answer to prayer.—N. Stecewicz, Pastor.

BRISTOL, VA.—We are praising the Lord for a 6 weeks' revival with Wm. E. Giles, Union City, Tenn., as the evangelist. The power of God fell and wonderfully refreshed the church. Twelve or more, were saved, and about half that number were filled with the Spirit. New people came into the services. The Sunday School attendance reached 210, the highest in the history of the mission. A number of applications have been received for membership in the assembly.—W. T. Millsaps, Pastor.

LORDSBURG, N. MEX.—Evangelist and Mrs. Earl Larson and daughter Mary Ann, of California, have been with us the past 4 weeks in a revival. Brother Larson preached under the anointing of the Holy Ghost and God met us in a wonderful way. Between 15 and 20 were saved, and about 15 received the Baptism in the Holy Ghost. Some were delivered from the cigarette habit after having smoked for several years. The Larsons are very dear people and we appreciate their spirit of co-operation.—Mrs. Jesse B. White, Pastor.

ADVANCE, MO.—After conducting revivals in Arkansas, Oklahoma, Texas, and Louisiana, we are happily located at the Rum Branch Assembly of God. These fine people are zealous for God. People are becoming interested in the old-time religion. We also have made arrangements to conduct services in Advance once a week, and are asking God to establish a church there. We invite our neighboring brethren to visit with us, also any of the Council brethren who may be passing through.—Mr. and Mrs. J. C. Dove, Pastor-Evangelists.

WAYNESBORO, MISS.—August 21, 1938. I came here for a revival. I found the work dead, the doors of the church closed, and no services at all. Only a few came to begin with, but as the meeting continued the crowds increased. The Lord blessed from the beginning. September 18 we had an all-day fellowship meeting. District Superintendent H. M. Sandlin was present. This proved to be the breaking point of the revival as crowds flocked to the altar, some for salvation, some for the Baptism, and some for healing. That day I was

called to pastor the church. The revival continued 6 weeks, with God's blessing in almost every service. At times the building, which seats around 400, was filled to capacity. The campaign closed with 18 conversions. One had received the Baptism in the Holy Ghost.

Since being called as pastor, we have organized our Sunday School with 45 enrolled. We have also organized a Christ's Ambassadors class. We have a goodly number of young people attending our C. A. class and have had several conversions among them. November 2-3, the quarterly ministerial conference met here, and this proved a great blessing to us. Council brethren passing this way will find a welcome.—Lenward J. Reece, Pastor.

ROARING SPRING, PA.—We commenced our first midwinter revival at the tabernacle on January 8, and closed with a fellowship meeting on Feb. 6. Anna Dixon, Route 3, Altoona, Pa., was the evangelist. Despite the cold, unsettled weather, the revival was a success. The average number of seekers at the altar each night was 17, and some definite results are outstanding. The all-day fellowship meeting was a real blessing to the community. Twenty-six ministers were present. H. L. McKinney, Chairman, A. W. Buckley, and Eugene Benjamin were the principal speakers. At the altar service at the close of the evening meeting, one received the Baptism in the Holy Ghost and several were converted.—D. M. Nissley, Pastor.

SUNRAY, TEXAS—In almost 5 months of labor, God has blessed. Our Sunday School, after about 5 weeks, began to grow, and has doubled in attendance. The church has bought a building and moved it on church property, and this building when completed will make a nice parsonage. January 1, Evangelist Buster Stevens, of Nocona, started a 2 weeks' revival, in which 23 were saved or reclaimed, one received the Baptism in the Holy Ghost, and 16 were baptized in water. All were edified by the timely messages of the evangelist. The North Plains Sectional Fellowship Meeting was held in our church, and in spite of snow and cold weather, we had a day of blessing and fellowship. Brother Foster, of Amarillo, brought the evening message, and 5 were saved.—Alvin L. Pearson, Pastor.

WASHINGTON (near La Prairie), ILL.—We praise the Lord for answered prayer, in sending Evangelist F. G. Cline, Nashua, Iowa, to our assistance for a few weeks' revival. It was one of the most successful campaigns we have had the privilege to witness in our vicinity. God's blessing was on every service, and His Spirit directed the message to the hearts of both saved and unsaved. Prejudice was broken down and sinners found pardon and peace at the altar. The Christians as well as the entire community were stirred. We shall long remember the blessings God has given us through Brother Cline's faithful ministry. We are encouraged to press on for all that God desires to do among us. There is a sweet spirit of unity prevailing and the outlook for greater victory is bright.—Edna L. Sharp, Sunday School Superintendent, La Prairie, Ill.

BRANTFORD, ONT.—One of the best attended revivals at Evangel Tabernacle, closed Friday night, with the boy preacher, Charles Shaffer, York, Pa., speaking. The tabernacle was filled to capacity with a crowd eager to hear him tell his life story, which proved very interesting to grown-ups and children alike. He said that he had been converted at the age of 7, and had been preaching for 9 years. He started speaking in his own church at the invitation of his pastor, and then other pastors began asking him to give them campaigns. He stated that the reason he is preaching the gospel today is because of his mother's prayers, as she dedicated him to God at his birth.—J. A. Berry, Pastor.

WARREN, OHIO—After praying quite awhile for revival God has wonderfully answered prayer, pouring out His spirit in our midst; one received the Holy Ghost Baptism and many others were blessed. We then began special revival meetings with Evangelist B. E. Hillman, of Dunkirk, and his untiring zeal in preaching and labors gave the revival a real boost. Several have been saved or reclaimed, more than 30 have been baptized with the Holy Spirit, and the whole assembly has been refreshed and revived. Many from neighboring assemblies have been blessed. A group came one evening and 3 of them received the Holy Ghost Baptism. Eight have received the Baptism from outside of our own assembly.—Chas. R. Shuss, Pastor.

GIRARD, ALA.—Evangelist Grover Langston, State C. A. President, has closed one of the best revivals ever held here. The altar was filled almost every night with folks seeking salvation or the Baptism in the Holy Spirit. In one Sunday night's service 5 received the Baptism. On the same Sunday afternoon, some of the members together with the pastor visited a man who was very ill from kidney stones. The Lord healed and saved him, and now almost the entire family have united with the church. The revival spirit is burning, and souls are continually coming to the Lord. We had a great C. A. Rally at the Opelika Assembly on the fifth Sunday, and representatives were present from several other churches.—Emory Andrews, Pastor Girard Assembly, and C. A. Field Representative.

HOLT, MO.—The Lord has been blessing in a 4 weeks' revival with Roy Murphy as our evangelist. About 12 were saved, and 4 received the Baptism in the Holy Spirit. Since my coming here, September 28, 1938, to open a new work, the Lord has moved mightily. We secured the old Christian Union church, which had been standing idle for about 8 years and was badly in need of repairs. Before real cold weather set in we raised enough money to put in 38 new windows. The third Monday in January the North Central Sectional Fellowship Meeting was held here. The church has a seating capacity of about 350 to 400, and the building was filled. A lovely dinner was served at noon and also in the evening. We had some very good speakers throughout the day. In the afternoon service an offering was taken and enough was received to replaster and paper the church.—Stella West.

SHOULD WE BE LED BY SIGNS AND REVELATIONS?

(Continued from page One)

New Testament, it can safely be stated that such forms of personal guidance in those days were far more rare than some enthusiasts would try to make us believe. If the voice of the Holy Spirit through signs and revelations had been as common as it would seem to have been, according to the testimony of some misguided brethren of today, there would have been little room left for Christians to walk by faith instead of by sight. 2 Cor. 5:7. The normal activities of faith then would have been suspended, and in their place there would have been an almost continuous manifestation of signs and revelations, leaving no place for a sanctified judgment made in the fear of the Lord and requiring a high degree of faith in its execution.

Second, as to the *quality*. On examination we find that the special personal manifestations given to God's servants were always associated with some crisis either in their lives or in the life of the church and the ministry of the gospel. The occasions were not simply quite important, but highly so. Acts 4:31; 9:4; 10:10; 13:2; 16:9. If of a purely personal nature, as in Acts 12:7 and 23:11, they were given when needed in quite an extraordinary way. That which is important for us to learn is that signs and revelations were not normally associated with comparatively trivial matters and in the making of decisions such as constantly arise in the ordinary course of affairs. Whenever believers strain after these manifestations, with the mistaken idea that in such manner they are being led by the Spirit, the resultant *messages* must inevitably become purely imaginative and accordingly will lead to delusion, disappointment, and possible disaster.

The Holy Spirit will not fail to give a sign or a revelation when it is really needed, yet we should never *seek* either one, but leave this matter to the all-wise sovereignty of God. It is our business to be prayerful about all things and to abide in such unbroken fellowship with God through the blood of Christ that there will be nothing to hinder our hearing the voice of the Spirit in whatever way He *chooses* to speak. But the Scriptures teach us that the occasions during our entire lifetime when He may guide us through signs and revelations of a supernatural character will be comparatively few, and that they will be associated with crises of real importance to ourselves and to the gospel.

Contrary to some mistaken ideas, we find that Paul was careful to make very definite plans for his ministry, based upon prayerful consideration of his circumstances and the needs of others viewed in the light of a sanctified judgment (for example, Acts 14:21; 15:36; 18:21; 18:23; Romans 15:23, 24; 1 Cor. 16:1-10); and it was manifestly a very unusual thing for him to receive any special leading from the Spirit, such as that recorded in Acts 16:6-10. In the same manner we should make all our decisions by exercising our sanctified reasoning powers, taking into account all our circumstances as well as the best way in which we can minister to the needs of others, and at the same time praying. We need expect a sign or a revelation only for something quite out of the ordinary, and such occasions will always be rare even in the lives of accredited leaders.

When decisions had to be made that would affect many lives and be of considerable importance to the church as a whole, we find that the early church made them through councils, as, for example, in Acts 6; 15; and Gal. 1:18 to 2:10. Conference is not a human substitute for the leading of the Spirit, but is the appointed channel in this dispensation by which the Spirit guides us collectively (note Acts 15:28). Personal signs and revelations are for personal guidance only, but if they affect the corporate life of the church in any way, they must be submitted to the church for discernment before being acted upon. 1 Cor. 14:29; 1 Thess 5:19-21. When the church is required to take action, the Spirit will speak *to the church* (Acts 13:2), and the church will act (v. 3) upon the united conviction that it is the Holy Spirit who has truly spoken.

Even though so richly blessed with the manifestations of the Spirit, the lives of the early Christians were far more normal than some would have us believe. It would have been, and it still is, impossible to live profitably a life subject continually to disturbance and direction by unexpected and abnormal signs and revelations. Neither in creation nor in redemption were we fashioned for such a life, or called to it. The solemn testimony of universal experience as to the disaster that accompanies all such misguided attempts, even apart from the clear teaching of the Word of God, ought to be sufficient warning to us.

RECOLLECTIONS OF LIBERIA

(Continued from Page Seven)

really fascinating to us as we heard their rich voices harmonizing so beautifully. We were told that they do this quite naturally without any particular training. It is strange when one considers that their native songs are lacking in harmony, but when they learn our tunes they naturally harmonize their voices in singing together.

Perhaps one dollar a month is sufficient to support one of these girls through school. The lady missionaries who have had charge of the school have had to exercise considerable faith in order to finance this, since so much of our work is beyond our power to provide for; thus our missionaries have to unite with us in faith that funds may come in, and trust in the good cooperation of our friends that they will help in this blessed work. Our recollection of the girls' school at Newaka is the very best. We only wish that our missionaries had more help to carry on the good work they are doing in this place.

The Bible School

After another day of travel on the trail, we reached Ferrika, where our Bible school is located. Just as it was getting dark and we were feeling about ready to give up, as we were unaccustomed to this arduous mode of travel, we heard a shouting from the distance and saw the light of lanterns. Soon afterward a group of excited boys and young men dressed very neatly came rushing along the path to meet us. We did not understand who they might be until it was explained to us that these were the Bible school boys from our mission. It gave us a certain *sense of pride* as these fine young men and boys pushed our weary carriers aside and grabbed our

hammocks from their hands, rushing off with us at quick pace, past the mission bungalow and school building on into the native village shouting as they went, so as to let all the people of the village know that the white men from America had come to visit the missionaries and the mission.

I do not know whether any king, president, or ruler would have had any greater thrill than we had at this royal welcome. Torches were flaring, lanterns were swinging, and people were shouting until finally we arrived at the mission bungalow, where we received another hearty welcome from the missionaries resident at Ferrika—Sister Martin, Sister Simmons, and Sister DeGroat. Several blessed days were spent at this place where we had opportunities of talking to our fifty Bible students and also of holding services in the Ferrika church.

It was a wonderful sight on the Lord's day, when communion was served, to see something like three hundred people in the native church, while at our left were the elders of the village dressed in brightly colored robes. When the invitation was given for those who were Christians to come forward and partake of the bread and the wine, typifying the body and blood of our Lord, one hundred and fifty gathered around the altar. These were all baptized Christians who had cut loose from their old superstitions and beliefs and were out and out for God. How thankful we are to the Lord for this manifestation of His grace and this ingathering of souls, representing a part of the harvest that had been gathered in through the faithful labors of our missionaries in Liberia.

Government regulations are becoming increasingly strict, so that it is most necessary that we have a Bible and elementary school in order to educate and prepare for the ministry those of our converts who show qualities of leadership and a depth of Christian experience, which would indicate that they are prepared to lead their own people into a knowledge of the gospel. The hope of every foreign land rests in a Spirit-filled and Bible-trained native ministry, so that we are hoping we may be able to enlarge our quarters for the Bible school and student body at Ferrika, and make it possible for many more young people to come there who will in turn be able to go out and evangelize their own people. The native is always a more efficient evangelist than the missionary, since he has a natural fluency in the language of his people. He knows their customs and viewpoint in matters that the foreigner must spend years to learn. He is acclimated and can live and travel much easier than the foreigner; therefore, we are concentrating more and more upon the development of a native ministry.

We need \$1500 for suitable buildings for our Bible school and for help in putting students through school. We are encouraging our students to take care of their own expense as far as possible, but \$1.00 a month for each student would be a great help. About one million people in Liberia are still unreached by the gospel. Two or three married couples are needed who have ability as Bible teachers and pioneer workers.

FORTHCOMING MEETINGS

Due to the fact that the Evangel is made up 14 days before the date which appears upon it, all notices should reach us 16 days before that date.

GENERAL COUNCIL, Springfield, Mo., Sept. 7-14; preceded by Camp Meeting, Aug. 30-Sept. 7.

JACKSON, TENN.—March 8-April 2; Evangelist and Mrs. N. H. Rhodes. A. H. Mitchell is Pastor.

NEWTON, IOWA—March 5—; Norman Dickerson, of Oklahoma, Evangelist.—D. A. Hastie, Pastor.

SONORA, CALIF.—March 5-19; Theodore E. Ness, Evangelist. R. J. Renfro is Pastor.

HAY, WASH.—March 14—; Russell Rexroat, of Kansas, Evangelist.—Arthur Knowles, Pastor.

SUNNYSIDE, WASH.—8th and Decatur Ave.; meeting now in progress; R. R. Nichols, of Nebraska, Evangelist.—E. H. Davis, Pastor.

NEW CASTLE, PA.—First Pentecostal Church, Pearson and Epworth St., March 12-April 2, Charles Shaffer, Evangelist.—A. Newton Chase, Pastor.

FORDYCE, ARK.—March 15, for 3 weeks or longer; Al. Ragsdale, Evangelist.—P. F. Ramsey, Pastor.

PADUCAH, TEXAS—March 5, for 2 weeks or longer; Evangelist and Mrs. B. H. Givens, of Wellington.—Zearl Amburn, Pastor.

BELVOIR, VA.—March 15—; William A. Ward, Washington, D. C., Evangelist. Earnest Welford is Pastor.

VENTURA, CALIF.—Ventura Ave. at Warner St., March 12-Apr. 9; George Hayes, Evangelist.—Floyd K. Gressett, Pastor.

PITTSBURG, KANSAS—March 14—; Evangelist and Mrs. Vernon M. Murray, Texas Singing Evangelists.—C. M. Smitley, Pastor.

WENATCHEE, WASH.—March 14—April 2; R. S. Peterson, Shawano, Wisc., Evangelist.—R. J. Carlson, Pastor.

GRAFTON, W. VA.—Assembly of God Tabernacle, Feb. 26—; Herbert Kelchner, Flintstone, Md., Evangelist.—Ethel Huber, Pastor.

BISMARCK, MO.—Feb. 26—; Edith Virgin, Evangelist. Neighboring churches cordially invited to attend.—Geo. H. Fry, Pastor.

SANTA ANA, CALIF.—Full Gospel Assembly, Feb. 28—; Jack and Esther Martz, Evangelists.—Ernest L. Friend, Pastor.

OPP, ALA.—Assembly of God, March 16-26; J. C. Thames, Evangelist. Z. W. Bullock, Pastor.—Edna Earl Franklin, Secretary.

CROSBY-IRONTON, MINN.—Special meetings now in progress; Barfoot Brothers, Ontario, Canada, Evangelists. R. Miller is Pastor.

CANON CITY, COLO.—Assembly of God, March 7—; E. N. Stanley, Lyman, Neb., Evangelist. C. O. Benson is Pastor.

GARY, IND.—8th Ave. and Connecticut St., March 8-April 2; A. B. Crabb Evangelistic Party.—James D. Menzie, Pastor.

CENTRALIA, WASH.—Oak and Pine Sts., March 14-April 2; Carl and Edna Goodwin, Los Angeles, Calif., Evangelists. C. T. Walberg is Pastor.

APPLETON, WIS.—Gospel Temple, March 15-26; Wesley O. Fritz, Vineland, N. J., Evangelist.—C. D. Goudie, Pastor.

BRANTFORD, ONT.—Queen and Chatham St., March 5-19; H. A. Christopher, Lewistown, Pa., Evangelist. J. A. Berry is Pastor.

CAMBRIDGE, OHIO—March 1, for 3 weeks or longer; Evangelist and Mrs. H. R. Carlblom, Minneapolis, Minn.—Roy Wead, Pastor.

GRANITE CITY, ILL.—Full Gospel Tabernacle; March 1, for 3 weeks; Wm. F. McPherson, Sanford, Fla., Evangelist.—E. H. Chamberlain, Pastor.

WILLMAR, MINN.—Fifth St. W. and Minnesota Ave., March 8-26; Clarence H. Jensen, of Alexandria, Evangelist.—E. Elsworth Grogstad, Pastor.

DATE CHANGED

HAMILTON, MONT.—At 6th and Main St., March 19—; F. Pepper, Evangelist. Winston B. Nelson is Pastor.

RUSSELLVILLE, ARK.—March 4— Evangelist J. Paul Bruton, Illinois State C. A. President. L. L. Riley is Pastor.

KANSAS CITY, KANSAS—7th and Riverview, March 12-April 9; Sanders Brothers Trio, Jefferson City, Mo., Evangelists. H. B. Garlock is pastor.

BROADCAST

GREAT BEND, KANSAS—"The Gospel Singers" every day except Sunday 9:45 a. m., Station KVGB 1370 kilos. Sponsored by Pastor C. E. Peak.

TULSA, OKLA.—Missionary Convention, 5th and Peoria Sts., March 10-12. Speakers: W. R. Williamson, of China, and Noel Perkin, Missionary Secretary.—Guy Phillips, Pastor, 1915 E. 13th Place.

MOBILE, ALA.—March 12—; Maymie E. and Gladys Williams, Tampa, Fla., Evangelist. "Old Fashioned Church of the Air" broadcast WALA, Mobile, Sundays 8:30-9:00 a. m.—Marvin L. Smith, Pastor.

PAYNESVILLE, MINN.—Gospel Tabernacle; meetings now in progress; Salvatore R. Noferi, of New York City, Evangelist.—O. W. Klingsheim, Pastor.

WICHITA, KANSAS—Lincoln and Main Sts., March 12-19; Dr. Lillian B. Yeomans, Manhattan Beach, Calif., Evangelist. Will pray for the sick.—Chas. Sheall, Pastor.

WINDSOR, PA.—Pentecostal Lighthouse, March 10-26; Frank Potter, Perth Amboy, N. J., Evangelist.—Gladys I. Buchwalter and Dorothy R. Brosey, Pastors.

PENSACOLA, FLA.—First Assembly of God; March 5, for 2 weeks or longer; J. A. Wilborn, Houston, Texas, Evangelist.—R. G. Cockerell, Pastor.

PAYNESVILLE, MINN.—March 8, for 3 weeks or longer; Evangelist and Mrs. Salvatore R. Noferi, Concert Violinist and Pianist, of New York City.—O. W. Klingsheim, Pastor.

COTTAGE GROVE, ORE.—Special meetings now in progress; C. C. Douglas, Speaker. Expect to have Bible Conference and Public Dedication, March 13-15.—Atwood Foster, Pastor.

WICHITA FALLS, TEXAS—Fifth and Broad, Feb. 26-March 19; Evangelist and Mrs. Jack Saunders. Neighboring assemblies invited to co-operate.—E. B. Crump, Pastor.

POMONA, CALIF.—Deeper Life Convention and Bible Conference, 177 W. Monterey St., March 20-26; Guy Shields, Ft. Worth, Texas, Special Speaker. Special rally day March 26, with mass meeting 2:30. All churches and pastors invited to co-operate.—L. B. Lewis, Pastor.

BIBLE CONVENTION

STEELVILLE, MO.—Bible Convention, Sullivan Section, March 10-11. Rooms and meals furnished. First service, Friday, 2:00 p. m. Fred Vogler, Assistant General Superintendent, Main Speaker. Neighboring assemblies urged to attend. Harry Jenkins, Pastor.—Earl J. Hance, Presbyter, Sullivan, Mo.

EASTERN DISTRICT PRAYER CONFERENCE
ELIZABETH, N. J.—Eastern District Prayer Conference, 417-419 Pennington St., March 22-24. Services 9:00, 2:30, and 7:30. District Superintendent Flem Van Meter and a goodly number of the ministers of the District expected to be present. Meals on freewill offering plan. Special arrangements to accommodate ministers, missionaries, and their wives. Write to Warren C. Anthony, Pastor for accommodations.—Fred D. Drake, Prayer League Leader, 825 Green Ridge St., Scranton, Pa.

SPRING CONVENTIONS, TEXAS DISTRICT
Wichita Falls Section, Olney, March 7-8. San Angelo Section, Colman, March 9-10. Greenville Section, Greenville, March 14-15. Dallas Section, Browder and Pochontas Sts., Dallas, March 16-17. Waco Section, Fairfield, March 21-22. Ft. Worth Section, Rosen Heights Assembly, Ft. Worth, March 23-24. Tyler Section, Tyler, March 28-29. Lufkin Section, Nacogdoches, March 30-31. Beaumont Section, Ave. A and Wall St., Beaumont, April 4-5. Houston Section, Eli and Paterson Sts., Houston, April 6-7. Yoakum Section, Cuero, April 11-12. Valley Section, Donna, April 13-14. San Antonio Section, Karnes City, April 18-19. Austin Section, 501 W. 37 St., Austin, April 20-21.

All conventions begin at 10:30 a. m. first day. All ordained and licensed Ministers will renew their fellowship with the District by filling out the blanks for same. All licenses also all workers and exhorters' cards are to be renewed at the convention. Those desiring ordination must secure blanks at convention of their resident section, and have the endorsement of Sectional Committee.

For further information write District Superintendent F. D. Davis, 1125 E. Richmond St., Ft. Worth, Texas; or Secretary E. B. Crump, 2132 Ave. K, Wichita Falls, Texas.

RICHMOND, VA.—Calvary Pentecostal Tabernacle, 2051 Grayland Ave., Feb. 26-March 19; Homer Peterson, Cheltenham, Md., Evangelist.—Wallace H. Heflin, Pastor.

DATE CHANGED

BROCKVILLE, ONT.—Buell and James Sts., March 23—April 9, or longer; H. A. Christopher, Lewistown, Pa., Evangelist. Howard A. Goss is Pastor.

LANCASTER, PA.—Missionary Convention, West Orange and Concord Sts., March 9-12. Afternoon and evening services. Missionaries from India, Africa, and China will speak.—Wilfred A. Brown, Pastor.

NEBRASKA DISTRICT COUNCIL

GRAND ISLAND, NEBR.—Annual Council Meeting of the Nebraska District, April 4-6. General Superintendent E. S. Williams, Principal Speaker. Fellowship meeting Monday night, April 3. Rooms furnished as far as possible to ministers and delegates.—A. M. Alber, District Superintendent, 319 E. 5th St., Hastings, Nebr.

MISSIONARY PRAYER CONFERENCES

Georgia-South Carolina District: Lagrange, Ga. (West Side), March 6-7; W. W. Hurston in charge; W. A. Robinson, Pastor. Stockbridge, Ga., March 20-21; W. A. Robinson and Elmer Nobles in charge. Columbia, S. C., South Side Gospel Tabernacle, March 27-28; H. D. Ferrell, Pastor; J. D. Courtney and Paul Knight in charge. Florence, S. C., 815 East Evans St., March 30-31; Paul S. Knight, Pastor.—S. W. Noles, District Superintendent, P. O. Box 1101, Columbus, Ga.

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

CHICAGO, ILL.—Pentecostal Fellowship Meeting, Bethel Temple, 1901 W. Washington Blvd., March 11. Ministers meet at 5:00 p. m.; evening service 7:45.—K. A. Auten, Secretary, 538 N. Lavergue Ave.

FRANKFORT, KY.—Fellowship Meeting, March 13. Services 10:00, 2:00, and 7:00. Ministers of Central section especially urged to attend.—Chas. S. Craighead, Pastor.

PAOLA, KANSAS—C. A. Rally March 11. Services 10:30, 2:00, and 7:30. Let each Ambassador bring some Pentecostal Evangel along. Also have your musical instruments and special songbook.—P. D. Pittman, Sectional Secretary, 1911 Rhode Island St., Lawrence, Kansas.

HUNTINGTON STATION, L. I., N. Y.—Hudson Valley Fellowship Meeting, McKay Ave. and North St., March 13. Services 3:00 and 7:30. Ministers' business session 1:00. Meetings will be held in hall to be secured. For information write Pastor Earle Shevel, 107 High St., Huntington, N. Y.—Milton T. Wells, Secretary, 73 Himrod St., Brooklyn, N. Y.

KANSAS SUNDAY SCHOOL CONVENTIONS
Pratt, March 22; Wichita, March 23; Parsons, March 24. Services, 10:30, 2:00, and 7:30. Pastors with the officers and teaching staffs expected from all surrounding assemblies.—P. D. Pittman, District S. S. Secretary, 1911 Rhode Island St., Lawrence, Kansas.

CAMBRIDGE, OHIO—Southeastern Ohio Fellowship Meeting, Assembly of God, South 8th St., March 13. Services and speakers: 10:30, B. E. Hillman; 2:30, J. Philip Hogan; 7:00, service for young people, H. R. Carlblom speaking. Bring basket lunch, also musical instruments. Hot coffee served. Roy Wead, Pastor.—Isaac Griffith, Secretary-Treasurer, P. O. Box 208, Martins Ferry, Ohio.

OPEN FOR CALLS Evangelistic

O. J. Neighbors, District Presbyter, Box 293, Hodge, La.—"Have resigned as pastor. Will be open for calls after March 20. We came here Dec. 9, 1937, and opened up a new work. In fellowship with

Evangelistic or Pastoral

John H. Hamilton, 628 Walnut St., Waterloo, Iowa—"Am married, have child 14 months old. Wife and I sing. I play guitar and musical saw. Have the recommendation of the officials of West Central District."

Dewey Helms, General Delivery, Paris, Texas—"In fellowship with Council. Conduct choir, play guitar, assist with young people. Interested in Sunday School activities. Married. Wife also preaches. Reference, O. T. Killion, Presbyter, Talco, Texas, and H. E. Brannoch, Pastor, Honey Grove, Texas."

MISCELLANEOUS NOTICES

NEW ADDRESS—509 S. Ball, Webb City, Mo. Jos. H. Woodridge.

NEW ADDRESS—1711 Tower Ave., Superior, Wisc. "We have accepted the pastorate of the Central Gospel Tabernacle."—A. A. Anderson.

NEW TESTAMENT PALESTINE

Order Peerless Map No. 1

Your Sunday School Classes will appreciate this map in connection with the Second Quarter Sunday School lessons. These lesson texts are selected from the book of Matthew. This map shows the land of Palestine during our Lord's early ministry.



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Clanton Temple Assembly of God	5.00
Opp Opine Assembly	5.73
Opp Church & SS	5.00
Opp Union Grove Assembly	1.59
Sayreton Assembly & SS	5.70
Thomasville Assembly of God	1.50
ARIZONA Personal Offerings	8.92
Cottonwood Assembly of God	22.05
ARKANSAS Personal Offerings	24.25
Bearden Newhope Assembly	2.10
Bentonville Bethel Height SS	1.00
Blytheville Assembly of God	10.00
Clinton Assembly of God	1.36
Eureka Springs Grassy Knob Assembly	1.43
Fayetteville White Chapel Assembly of God	2.60
Flippin Assembly of God	3.00
Heber Springs Assembly of God SS	3.30
Lepanto Assembly & SS	14.00
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Texarkana Christ Ambassador Rally	1.20
Warren Assembly of God	2.00
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Porterville Pent Assembly SS & CA	10.00
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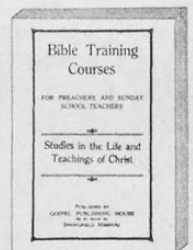
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SPECIAL TO

Pastors, Superintendents, and Teachers

You are anxious to hold every pupil in your Sunday School, and at the same time add many new pupils; aren't you?

Here is a little suggestion: In our Sunday School Lessons during the Spring Quarter (April, May, and June), we will be studying "Christ in Matthew's Gospel." In preparation for these lessons you may organize immediately a Systematic Bible Study Class. Urge your Teachers and friends to attend class sessions held one night a week for twelve weeks. During the period of study use Myer Pearlman's, "Studies in the Life and Teachings of Christ," one of the twelve textbooks of our Systematic Bible Study Courses.



Pupils who wish to do so may take examination, and upon passing same satisfactorily will receive free certificates. We assure you this will increase the interest in your Sunday School. Price of books, 50c each. 10% discount on orders for 10 or more. 25% discount on orders for 27 or more.

Peerless Map No. 1, New Testament Palestine, will be helpful in the Teacher Training Class or the Sunday School Class. Price 60c each. Ask for free folder, "How to Conduct a Systematic Bible Study."

GOSPEL PUBLISHING HOUSE

You may ask for our 1938-1939 Sunday School Catalog. It contains many suggestions for helps in the Sunday School.

A NEW CHILDREN'S COURSE

At the first of the year we introduced our improved Three-Year Primary-Beginners Sunday School Course. If you are not familiar with this literature, and your work is with children of 3, 4, and 5, 6, 7, and 8, ask for "Free sample copies of Sunday School lessons for Primary-Beginners."—GOSPEL PUBLISHING HOUSE.

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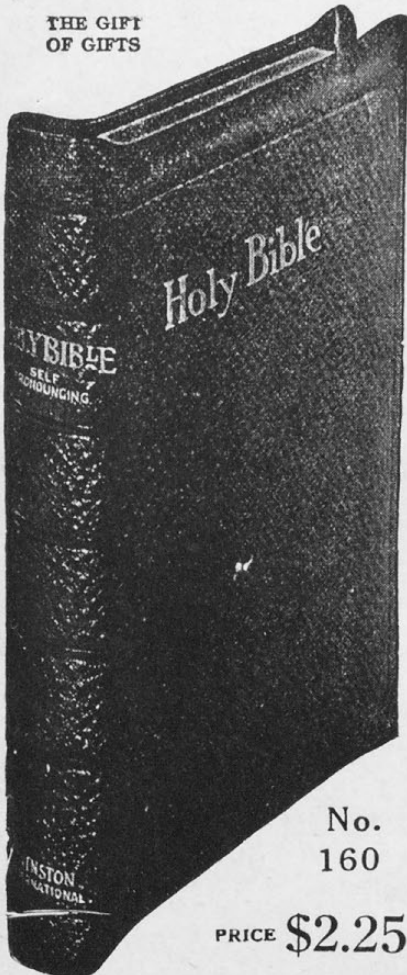
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Candon Full Gospel SS	2.80
Freewater Pent Assembly of God	2.00
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Gresham Assembly of God	11.58
Irrigon Full Gospel SS	9.56
Irrigon Full Gos Young Married People's Class	1.00
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Myrtle Point Assembly of God	7.70
Newberg Full Gospel Tabernacle	12.00
Ontario Pent Assembly of God	5.21
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Portland Assembly of God Tabernacle	8.10
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From George F. Hopkins, Ardara, Pennsylvania, comes this suggestion: "We have found the 'Big-Brother Class' plan most successful. To use this plan, the name, address, and date of birth of each class member, saved or unsaved, is written on a slip of paper. The names are mixed, each member taking one. The name drawn is kept secret.

"In this way, each class member becomes 'Big Brother' to another member. Birthdays are remembered, and other kindnesses extended during the year without the recipient knowing who his 'Big Brother' is. Most Important, those in sickness and in need are secretly helped. This plan has done much toward creating a spirit of unity and brotherly love." Would you like to be a "Big Brother," to some one? Perhaps this plan could be successfully used in your Sunday School class.

* * * *

Question: Have you enjoyed reading the Busy Man's Corner? Do you think it worth while to continue this feature? If you wish it to be continued, maybe you have a contribution to make in the interest of men. If so, send it at an early date in care of "Busy Man's Corner," Gospel Publishing House.

* * * *

Have you 100 men in your community who should be in Sunday School? Twenty-five cents will pay for 100 Men's Cards bearing your stirring appeal to them to seek God; 400 cards for \$1.00.—Gospel Publishing House.

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Sunday School Catalog—1938-39.

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Pound Full Gospel Tabernacle	5.00
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Wisconsin Rapids Gospel Tab SS	7.12
WYOMING Personal Offerings	5.00
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CANADA Personal Offerings	5.25
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Total amount reported	\$8,479.33
Home Mission Fund	442.71
Office Expense Fund	93.35
Literature Expense Fund	51.40
Reported Given Direct for Home Missions	129.18
Reported Given Direct to Missionaries	989.25
Amount received for Foreign Missions	6,773.44
Amount previously reported	12,787.73
Amount received for Foreign Missions this month	\$19,561.17

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Sparingly-or-Bountifully

Paul wrote, "But this I say, He that soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." Every bit of gospel Seed sowed with a prayerful heart, will have its reaping time and great will be the joy of sower and reaper to behold the increase God gives.

Our work at the Gospel Publishing House is to furnish our co-workers with literature



containing the gospel, adding occasional suggestions concerning its distribution. So here is a picture of an inexpensive literature container having compartments for three papers, the **Pentecostal Evangel**, **Gospel Gleaners**, and **Christ's Ambassadors Herald** or perhaps another Sunday School paper. Doubtless some of our readers will know of vantage points for placing such a container, and will seriously consider maintaining one or more of them for the glory of God. For these faithful ones, we print the following simple instructions for building them:

A PAPER RACK—MAKE IT YOURSELF

A is a 1/8 hole through the top rail to receive screw for fastening rack to the wall. BB are two 3/4 inch pieces of lattice 1 1/2 inches wide, to hold papers in rack. CC is a 2 1/4 x 3/4 inch barn batten nailed to the front of rack, at bottom, DDDD are four 1x2 in. strips 15 inches long.

If a skilled workman makes the rack he will mitre the corners, in which case outside strips DD must be 16 1/2 inches long. EE is another 1x2 in. strip, 34 inches long, and a similar piece is needed for bottom of the rack, upon which the papers rest. F is a compartment 10 inches wide by 15 inches tall. G is 11 inches wide by 15 inches tall, while H is a compartment 10 1/4 inches by 15 inches tall. Again FGH indicates a back board for rack. It can be made of beaver board, panel board, or tough paste board. Size 16 1/2 x 34 inches. The cost of material to make this rack, when neatly painted, should not exceed 90 cents.

Ask the Senior boys of your high school or V. B. S. group to make paper racks for you. Any one handy with tools can make one.

Gathering material: Request the members of your church to carefully preserve and return their gospel papers for redistribution through your paper box.

Those interested in tract distribution will be glad to know of a canvas tract pocket that can be made for only 10 cents. You may write us for particulars concerning this pocket and other suggestions for full gospel literature distribution. **GOSPEL PUBLISHING HOUSE.**