

# The Latter Rain Evangel

The days of Heaven on Earth

## Give Them a Chance

"The vast extent of the field undeveloped by the Sunday School reminds one of the great stretch of desert a few years ago in our Western States, which today is producing wheat, alfalfa, apples, plums and peaches. All that was needed was someone to believe in the uncultivated fields and to give them a chance."

Ask Ye of the LORD Rain in the Time of the Latter Rain

OPEN THE DOOR TO THE YOUTH . . . . .

Page 3

**The Latter Rain Evangel**

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**Table of Contents**

GIVE THEM A CHANCE ..... Frontispiece  
 SECOND SUNDAY SCHOOL CONVENTION ..... 2  
 OPEN THE DOOR TO THE YOUTH ..... 3  
 THE STROKE OF GOD ..... 6  
 THE JOB OF BEING A MINISTER'S WIFE ..... 9  
 BOOK REVIEW ..... 11  
 THE GET ACQUAINTED PAGE ..... 12  
 THE STORY OF MY CONVERSION ..... 14  
 WHEN JESUS CAME TO KOREA'S PALACE ..... 17  
 THE PROPHETIC DIGEST ..... 20  
 HOW TO GET THE COMMUNITY INTO  
 THE SUNDAY SCHOOL ..... 22

**SECOND SUNDAY SCHOOL CONVENTION**

**E**VEN AS the agriculturists and farmers have found it necessary and profitable to meet together for counsel and exchange of methods, so the sowers and planters of the eternal seed met together for counsel in the Second Annual Sunday School Convention, sponsored by the Stone Church Sunday School, Andrew G. Bergquist, Superintendent.

They were two days packed full of practical helps and valuable instruction to every worker in this great field which God has purchased with His own blood. The Pentecostal Assemblies of Chicago were well represented, with twenty-five, twenty, fifteen, or less delegates, and a number of cities within a radius of fifty miles sent their workers to partake with us of the good things; then almost the entire force of the Appleton Sunday School came the distance of two hundred miles, expressly for the Sunday School Convention.

The principal speakers were Rev. Wm. E. Long, Rev. H. E. Garner Rev. Leonard Gittings and Rev. John Wright Follette, each one contributing his "findings" gleaned from study and actual experience in this important work of planting in human hearts, this Gospel seed. We

are deeply grateful to God for the blessings and profitable helps, but the ultimate goal was not that it in itself should be a success, but that the results might be seen in the days to come in the "crop" which we are seeking to raise in the nurture and admonition of the Lord.

We could devote much time in telling of the  
*(Continued on page 21)*

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## Open the Door to the Youth

JAMES D. MENZIE

*For a great door, and effectual is opened unto me, and there are many adversaries.* 1st Cor. 16:9.



BELIEVE this text applies to Sunday School work today, and how true it is, that there are many adversaries. While we meet with opposing forces and opinions, we want to emphasize the great door, and effectual, which is open to us, the great door of opportunity waiting for us in this field. And here I feel I ought to make a confession. Years ago, when I took up my present pastorate, I had no particular vision of the possibilities of Sunday School work; I thought the Sunday School was something of a side issue of the church, not especially attached to it; something quite apart from it. I never properly associated it with the church or with my ministry. I feel utterly ashamed today when I think of my past attitude, for would you believe it, I, the pastor of a church, did not even attend the Sunday School! And this went on for many months, it may have been years. As I look back now I think of it as gross neglect, the result of gross ignorance. But a number of years ago I was awakened to the great possibilities of the Sunday School.

I believe that in our Movement a great awakening has come in the last few years along this line. As secretary of our district it is my privilege to receive through the mail, reports, sent in by the pastors, regarding their activities in their respective churches during the past fiscal year. And as I look over the reports it is most gratifying to see the increase in most of the Sunday Schools. At a recent fellowship meeting one young man testified that his Sunday School had doubled in attendance in the last three months; another testified that his had doubled in the past year. It all speaks of a growing interest in Sunday School work.

I believe that in terms of missions, there is no field so promising as that of the Sunday School. It may take just a little longer vision than it takes to see the possibilities directly through your missionaries, but our hope for doing more for missions, lies largely in our doing more at home, for if we are to do more on the mission field it will be because we have stronger home bases. We can do just so much

*"A Hindu in India said, 'We were not afraid of you as long as you lopped off the branches, but when you began with the children, then you laid the axe at the root of the tree.'"*

with the present material and if we ever do more, it will be because we have grown more; and so we are all seeing the necessity of enlarging and establishing new churches as well as increasing in size the churches we now have.

But let us come directly to the work of the Sunday School. There are opportunities right at hand for every Christian. It seems to be a human mistake to think that the grass is greener on the other side of the fence; in other words, that the possibilities over yonder are greater than they are around us, but that is a great mistake. I feel sure that right in your locality there are opportunities as good as you can find anywhere. You do not lack in opportunities. They are here; it is just a matter of laying hold of them. There are people who are continually waiting for their ship to come in but such people will usually continue to wait for ships that will likely never come. It is the person that lays hold of the opportunities at hand that makes a success.

In the city of Gary, just a few weeks ago, a very noted citizen passed away, William Wirt. He had come to Gary many years ago when it was a small town and he immediately took a very active interest in educational matters. He worked out a work—study—play system which is being studied in almost every teachers' college in the United States and which has also been given consideration in many foreign countries. When this man passed away a great many people paid him homage, and it was due him for he had become internationally famous. How? By laying hold of the opportunities at hand. Now the opportunities which he laid hold of are but examples to us, of those which we may take advantage of today. Some day there will be a little item run in our local newspaper, in the death column, and when that day arrives, I wonder how much influence we will have left for Christ and for good in the world. Will the influence we leave be far-reaching?

You ask, "But do you think it is possible for one in my position to leave an influence that will be far-reaching?" I certainly do. I believe that every Christian who will follow the leading of the Lord and live whole-heartedly for Christ, can leave an influence in this world that will

live long and count for eternity. And this may happen in a multitude of ways; it may be that in your life time you may be privileged only to lead one soul to Jesus Christ but who knows but what that boy or girl will become a missionary or an evangelist or a pastor who will win multitudes to Jesus Christ. Only eternity will reveal the good accomplished, and the far-reaching influence of your life through that individual that you led to Christ. Some of you mothers get discouraged when you think of the burdens that come to you, the responsibilities you must shoulder and the problems that confront you with the youth of today. Don't be discouraged. Ask God to help you to raise your boy for Him, to raise that girl for Christ, and who can tell the far-reaching influence of that life in days to come? You say, "But the boys and girls of today are so different." I wonder if they are. I really don't think they are very different. Some of the problems we meet with them may be different because of local circumstances but at heart they are not different; they are boys and girls just like we were and I am not so old that I cannot remember when I caused my parents alarm.

Yes, I am convinced that opportunity is knocking at the door of the Christian Church and I know of no more promising field than that of the Sunday School. We would thank God first, for all that has been done for the boys and girls that *are* in Sunday School, but we are ever looking forward to a greater work for Christ along this line. What is the challenge of the Sunday School? Let me draw your attention to the possibilities that lie in the life of a child, or a young person. Do we realize that these boys and girls who are presenting problems to the parent and to the Sunday School teacher today, believe it or not, are the very boys and girls who will be the deacons, Sunday School superintendents, teachers and leaders in the church of tomorrow. If, when I was a lad, anyone had come and told me that I would ever take an active part in church work I would certainly have told them that they were absolutely wrong for I was determined in my mind that I would not be engaged in such work. And yet, here I am! And so, the attitude of these children in the Sunday School really does not portray anything alarming. These boys and girls in their unconverted state are just the same as you and I were before we were saved. But when Christ comes into their hearts things become different. These boys and girls will be

the missionaries and the lay-workers in the church of tomorrow. They will be the ones, or there won't be any. Besides the great possibilities in the lives of the children already in our Sunday Schools think of the multitudes of boys and girls today who are not there. Let us remember that out of 25,000,000 boys and girls up to the age of fourteen, it is estimated that 13,000,000 are in the Sunday School while 12,000,000 are not; only a trifle over 50% are enrolled in Sunday School in our country. Talk about an opportunity! It is knocking at the door of the church that is Sunday School minded.

Then, do you realize that the Sunday School is the church's greatest asset and the church's whitest harvest field? Do you know that 70% of all conversions occur under the age of 21 years? Think of it! 70% of all the people that are ever saved are those who were saved before they were 21 years old. Then stepping up just a little, we find that 96% of all that are ever saved, are saved under the age of 25. That means that the hope of the new adherents of the church lies in the young people and children of our Sunday Schools. And while you do reach out now and then and touch someone who has not been in Sunday School, that is the exception and not the rule.

Still more facts: 85% of all the churches in existence in our country today were originally Sunday Schools, which means that most churches have grown out of the Sunday School. If I were in pioneer work today I would go at it in quite a different way than I did years ago. I succeeded in spite of my method, and not because of it. The first thing I would try to do in the community would be to organize a Sunday School. Children are much easier to reach than adults and *through* the children you can reach the adults. We have a marvelous opportunity knocking at our door in West Gary, just at the outskirts of our city. We have a small church there where we have in attendance from 60 to 90 children on Sunday. And so few are the adults that come that we cannot find teachers enough for the classes and we are supplying about half the teachers from our tabernacle. But there are all those children from homes where the parents have no church connections. What an opportunity to work among children, and then through them in turn with the parents! The other Sunday I had the privilege of teaching them a little prayer to say at the table. When asked how many ever had grace said at the table

very few raised their hands and so I taught them the prayer my mother taught me years ago:

"Lord bless the food which now we take,  
And do us good, for Jesus' sake."

So the little kiddies learned it and I am sure many of them went home and said, "Mother, I want to say the blessing at the table." It may be small, but it can be very far-reaching with those parents and in this way we hope to touch their lives. It is our door of opportunity.

Some more statistics that may surprise you: Have we ever realized the moral influence of the Sunday School? Judge Faucett of Brooklyn, of the Juvenile Court, who in a number of years, handled 2700 cases of delinquent boys and girls, said that in every case he asked this question, "Were you an attendant of any Sunday School at the time this offense occurred?" Do you know what he found? He found not one that was in attendance at a Sunday School at the time the crime was committed. Not one.

I am reminded of a case in the State of Ohio. Two boys were pals and attended the same school together and in vacation time were very chummy but they seemed to go different roads regarding their religious life. The one boy went to Sunday School regularly but the other lad did not attend. In due time they separated because of their work. The boy who had attended Sunday School eventually became a pastor of a splendid church in the State of Ohio, but his pal fired the fatal shot that killed President McKinley. Does it not seem strange that two boys who had so much in common should ever get so far apart that one should become a minister of the Gospel and the other a murderer? Yet such a thing is possible.

Let me present some more startling facts. Of all the ministers in the United States, 95% of them have had the background of a Sunday School somewhere. That brings out exactly the thought mentioned before, that the ministers, the elders and deacons and superintendents of the church of tomorrow are in our Sunday Schools today. And if they are not *there* they aren't anywhere for God. A Sunday School class is like the seeds in an apple. You can count your Sunday School pupils very easily and you can also count the seeds in an apple. But take those seeds, plant them and then tell me how many apples there will be eventually. You cannot do that for that belongs to the realm of the unknown and takes us into figures that you and I cannot calculate. Just so, when you are dealing with a class of boys or girls; you are deal-

ing, as it were, with the seeds of an apple; you cannot count the souls that these boys and girls are capable of bringing to Jesus Christ; you cannot calculate the possible fruitage in the days ahead.

Chicago has that most splendid of all examples of a Sunday School worker in the person of D. L. Moody; he did what no one else had been able to do in the way of accomplishing success in this field. Someone has said that a Sunday School is like a sleeping giant in the church, lying at our threshold, which, if aroused, and harnessed and trained, will meet every need of the church. That is something to think about. Oh the potential possibilities that lie in the lives of these children and young people!

Now I should like to give some suggestions to help in building up the Sunday School. If we are to succeed as we should in this great work we must first of all have the vision. I have endeavored in these brief remarks to put before you just that by showing the possibilities in this work. I can do that much, but I can go no farther. Once you have been awakened and have realized the possibilities, then it is time for action. Now possibly you may want to ask, "But what can I do?" You may feel like D. L. Moody felt, that you would like to teach a class. So many of us think that to do anything means to be a teacher but that is only a part of the great work. We have a young man who possibly never will be a Sunday School teacher but each Sunday morning he takes his car and goes out a distance and picks up a load of so many children, that there is no sitting room in the car; they just stand. Two cars go out and between them they bring in from 15 to 20 children from that community. You say, "That isn't very much. Anyone who has a car can do that." Yes, perhaps, but not all *will* do it. And do you stop to realize that after all, that work is just as important as the work of teaching, for unless some children are brought in they never will attend Sunday School and the teacher cannot teach them unless the children are there. What a glorious opportunity for any young man or woman, to see that eight or ten children get to Sunday School every Sunday morning! There are just so many things you can do. Right in the block where you live, there are children of Sunday School age who are not attending, just waiting for someone to take enough interest in them to ask them to go with them. In large cities parents are afraid to let

(Continued on page 19)

## The Stroke of God

JOHN WRIGHT FOLLETTE

(Continued from last issue)



THE SPIRITUAL life is supernatural or above the natural. We are now as Christians introduced into another realm, elevated by the Spirit on to another plane where faith is the governing law or power. It is the work of the Spirit in our lives today to bring us out from the bondage and control of the old life, physical and natural, and to adjust us to God so that we shall truly "live and move and have our being in God," or as the Word says, "be seated with Christ in the heavenly places." This does not mean that we are to become fanatical and disregard the body which God has given us and by unwise rules and extreme and foolish procedure try to extricate ourselves from the natural life with all of its activities. We are to recognize the body as our only vehicle or medium of expression in life. Even Christ bore the human frame. We are to let it serve us as an *accommodation* while our souls are in training and our spiritual life is maturing for the next age. We are to regard the body and its needs and seek to glorify God in the same. "For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:20). But to let the laws of the natural and the life of the physical dominate is deadly to all spiritual development.

Think you it is a small matter that God is able to take a person born of the earth, bound by its laws, and held under the power of the old creation system, and by His marvelous work of the Spirit transform him and bring him into the life of the Spirit that he can fellowship with his God? This is indeed a miracle!

In order to do this God must bring us as Christians seeking the deeper life, more and more out from under the bondage of the natural. We are to walk now by faith, therefore He strikes, as it were, a blow at the sense life. As we yield to the Spirit and walk by faith He delivers us more and more from its control. He seems to delight to make the cross to triumph over every phase of the old creation. In the beginning in the garden of Eden it was through the sense life that Satan made his appeal to Eve.

Of course it was not primarily the physical act of Eve eating the forbidden fruit that caused the fall. Eve consented in her *will* and the moment she thus consented in the surrender Satan triumphed in her soul. The literal act of eating the forbidden fruit was merely the outward expression and enactment of the moral and spiritual failure within. The sense life was the approach—she saw, heard, and tasted.

Now in the deliverance of the cross, the victory consists in triumph over the sense life so that we are no longer moved by their reports no matter what their messages may convey, be they pleasing or threatening. If we are to walk in the new creation and maintain a spiritual life with its proper development, we are to be blind to the things seen, deaf to the voices of earth and dumb as far as speaking our words of judgment. This is why God seeks to make us, as it were, deaf, dumb and blind. What leaps and bounds God's people would make in the new life were they to yield to God's stroke and suffer the crucifixion of the old life!

In thinking of this theme the Spirit brought to my memory the picture of Christ as the perfect servant. This type of the Lord is so suggestive in connection with this study. Isa. 42: 19, 20, "Who is blind but my servant? or deaf as my messenger that I send? who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not: opening the ears, but he heareth not."

Here the Lord is presented to us in such an unusual character. The perfection of the servant lies in the fact that He has suffered the stroke of God and no longer sees, or hears from the human side of life. Never would the Lord Jesus have lived the life of victory and faith filled with its untold pressure, pain, disappointments, burdens, and tragedies had He not been blind to the many things seen by the natural eye. Time is too short to rehearse the different incidents in His life when He "saw many things but observed them not." Think of Him in the wilderness in those hours of stress and temptation when the enemy "showeth him all the kingdoms of the world and glory of them." But there was victory! He was blind to the appeal of the flesh. And with the eyes of devotion, consecration and faith He looked beyond, beyond, BEYOND where His vision was filled with the glories of the kingdom to be won through suffering, pain and death. He saw the ultimate purpose of his earthly life glorious in the effulgence of eternal light. Struck blind that he

might see beyond time into the heavenlies, gazing continually at eternal values.

I will mention another time when I am sure He was blind to the things seen. It was at the hour of His departure from the little group of disciples and followers. He had finished His work and poured out His life and now the only means left to carry on the tremendous work of evangelizing the world was a little group of helpless, uneducated and fainting disciples. There was no possible support from the political world, no social eminence to give prestige and influence, no one with money or material schemes—rather a little group of outcasts, despised, rejected and scorned, already showing signs of failure and cowardice. But again there is victory! Blind to any material hopes or possibilities, He lifts up His eyes. Blind indeed! but most powerful in penetration and vision. He was able to leave them in faith because He saw God in the power of the Holy Spirit coming with heavenly life, supernatural power and possessing His followers. He saw them no longer as weak creatures of flesh but now transformed by the grace and power of God they were the torch bearers of the light of heaven. He saw them scattered and persecuted but as flames burning their way down through the centuries. He saw the material nations rising, falling and perishing, but the light and the life which He had brought, continued to burn and blaze and triumph in unspeakable glory. Blind indeed! but piercing the darkness of centuries.

Christ the true and faithful servant was deaf. Time will not permit us to note the occasions when, with ears closed to voices of earth, He moved in matchless grace and victory. Hearing the groan of creation, the taunts of Satan, the suggestions of the flesh, and yet he lived in perfect and absolute victory. Even when the voice assumed the tender and attentive tone of affection as expressed by Peter when he sought to spare the Lord the suffering and humiliation which was ahead of Him, He was deaf. "Be it far from thee, Lord, this shall not be unto thee." His ears were deaf to suggestions which would hinder His onward movement. The cross was the goal of His earthly pilgrimage and no voice was to call Him aside from the steps which led in the will of God. Or should the voice in anger roar and threaten to frighten and intimidate, it mattered not for He was deaf. Yea, deaf! but so attuned to God that His soul caught

the harmonies of heaven and the simplest words or wishes of His Father.

The Lord spoke the words of eternal life and yet at times He was dumb. He triumphed completely in the realm of the sense life. How many times when from the natural He might have with one word silenced the oppressor or vindicated Himself in many ways, He refrained from speaking! Many times He stood the contradiction of sinners, heard the rebukes of those who scorned, and taunts of the enemy, yet the record reads, "And he opened not his mouth." Think of Him in the garden on the eve of the betrayal. The group of followers sodden in sleep and He alone in silent vigil. What an unusual and striking figure He makes in the deep shadow of the olive trees, standing alone, silent, serene and majestic while near at hand was the cowardly, vulgar crowd, pressing upon Him, jeering and taunting Him. The uncertain glare and flickering flame of the torches only reveal a majestic personage, undaunted and possessed of heavenly peace. The crowd draws closer but is repulsed. They cower; they slink back, heads down and spiritless. Again He triumphs! By words? Never! This is no time for vindication and defense of eloquence! He is silent. Struck dumb! This serves as a most profound rebuke. The effect is so startling that He Himself has to ask their purpose of coming. Dumb! but with a dumbness profound enough to triumph over flesh and hell. This is but a simple and hurried picture of the servant, deaf, dumb and blind, as it were, to triumph over the natural and make possible a victory for all who let a similar stroke separate them and bring them into the life of the Spirit.

Many wonder WHY the transformation, separation and development cause such pain and unrest at times. Many of you may not enjoy the explanation I offer but it is all I know. Where there is life there is movement, be it tremendous or most delicate and simple. Life seeks expression and resents death,—that is perfectly NATURAL. When the stroke of God falls upon us and He seeks to blind our eyes that we may walk by faith, we resent it. The natural man wants a sign, a vision, a miracle, and to be WEANED from them pains him. Is it not the voice of the carnal man that says, "Let me SEE and I will believe"? The NEW man says, "I BELIEVE, therefore do I see." God reaches down and seeks to put His fingers over our ears lest we might hear sounds that distract us and would at times contradict our faith, but too often we

are fearful and cry to hear. Again He lays His fingers upon our lips, (the check of the Spirit, I call it), and again what trouble we have. We feel we must tell this, or explain that. Talk! talk! talk! I do not know of a more deadly influence upon the spiritual life than that of talking. We are too loquacious for our spiritual good. How common it is to hear such expressions, "Did you hear?" "Did you see?" "I heard." "Have you seen?" "Do you believe?" and "Why do you suppose?" This is one way of feeding the sense life and keeping it in a flourishing condition.

I have been surprised at the lack of faith on the part of what we call spiritual people, sanctified and baptized and candidates for translation. I mean a lack of faith in this sense. They seem yet, in a great measure, dependent upon a sign or movement upon the physical or sense life in order to stimulate them to believe God. I am also surprised to see how wonderfully God DARES to disappoint them in their seeking. Over and over again we hear the report from the foreign field that God is working thus and so in marvelous healing upon the raw heathen. Or again in our home country hundreds of people (many times sinners and untaught people) are being healed and delivered. Many and many a time in the same meeting a saint of God who has been seeking healing or deliverance for years, and is no doubt pious and dutiful, cannot seem to get a touch from God, and yet a sinner who knows nothing of the deeper things walks in at once and receives. I will suggest only one reason for this. The sinner is on one plane, that of the flesh and physical, and God caters to him for there is no other approach and his faith being simple, God knows it and performs, maybe even a miracle. The child of God seeking a touch is on another plane. He is saved and has been introduced into the realm of the Spirit. God is now seeking in this child something far greater than mere faith for healing. Healing is not the greatest thing in the experience of the Christian. It may be that God is seeking to do a bit of spiritual discipline (something the sinner knows nothing about). He does not want to cater to his sense life and deal with him as sinner and so does not give him the satisfaction (by way of feelings) that he may have had before. God wants him to believe His WORD only and test his faith in the silent places of life. People classified themselves in this matter in the days of Jesus. John 14:11, "Believe me that I am in the Father, and the Father in me:

or else believe me for the very works' sake." He wanted them to believe His WORD FIRST—but if they had to have the works it was all right but those belonged to the second class. Even in the matter of tongues—"Wherefore tongues are for a sign, not to them that believe, but to them that believe not—" As Christians we should not have to have the same treatment that the sinner gets. I do not mean that the sinner does not have to have faith. Both have to have faith but they are on different planes and God deals with them accordingly. To believe Him for His Word's sake is what He wants. And so He may strike a blow to the sense life of His child and lead him to truly triumph by believing the WORD only when everything in the flesh realm contradicts the statement of truth. The sinner may need a sign to convince and help him on but I think as Christians we are to hold to the naked WORD and let our sense life suffer the stroke of God. In thus dealing with the saint in seeming delays, testings, and trials he is maturing him in the things of the Spirit. He seeks to bring us from the plane of the little child where we have to have EVERY prayer answered at ONCE or a sign or a miracle to coax us along. Why not let him work a miracle upon us today? Maybe not a miracle for the physical eye to behold, but no less a miracle and one far more lasting. To deal thus with a babe in Christ would no doubt stumble him, but God is seeking grown up sons whom He dares to prove, test, and bring into deeper life in the Spirit. Did God deal with grown sons as He does with babes and sinners, with signs and quick answers to prayers—where would the trial, patience, maturing and victory of our faith come in?

Friends, we are in the school of the Spirit. He is working upon us with most infinite and patient care to bring us into a life as far removed from the physical as the Spirit is above the natural. Are we willing? No one in himself is able. It took the power of the Holy Spirit to take Jesus through in perfect victory. Thank God we have the same Spirit now dwelling in us. Therefore when we feel the stroke of God blinding our eyes, closing our ears, and sealing our lips, shall we not yield? He is today working a mighty miracle upon His children. It may not find its expression in the realm of the physical in signs and wonders. It is in the realm of the Spirit and is of quite a different character. It requires faith, and that of a superior quality, to suffer the stroke of God needed to close the

(Continued on page 19)

## The Job of Being a Minister's Wife

MRS. A. W. KORTKAMP

(Continued from last issue)



VERY once in a while God will give you a little surprise that you never would have had faith for at all. I had one recently. I suspected pyorrhea in a "quarter section" of my gums, as the gums had receded from the teeth, bleeding profusely and hurting when brushed. A deep ditch ran along the edge of those teeth next the gums, with a sharp shore-line that almost cut my tongue as I ran it along. I hadn't been to a dentist for five years so went for examination. No cavities otherwise, was his report, but pyorrhea in those three teeth. I went home, deciding to pray about the "affliction," (James 5:13), and then come back and have the three teeth filled. Every time I brushed my teeth I would rub my finger along that groove and apply some Name Ointment (Songs of Sol. 1:3). This continued for several weeks, when I forgot to continue the "treatment." Suddenly thinking of it one day, I realized that my gums did not bleed when I brushed them any more, nor did the process make me wince as formerly. I examined and found to my great joy that God had performed a real miracle and not only healed the affliction, but had *filled those three teeth*. The surface of those teeth is perfectly level now, and I can run a toothpick along without any sensation whatever. I suppose there are angel dentists, and I surely praise the Lord for this little surprise God planned for me.

Sometimes you will change pastorates, and then you will have to learn to walk a spiritual tight-rope. I have never had any experience in that line, for though we have been pastoring for nearly twenty-three years, yet we have never held but two pastorates in that time, and not followed any one in either case, as we built both works up from the ground floor. Maybe the Lord knew we wouldn't be capable of steering the craft in such dangerous waters. But I think I would let the sisters tell of how Sister Predecessor used to do it, and get it out of their system, for a flock looks to a pastor almost like children to a parent, and up to a certain point that tender feeling toward a former pastor is natural and right. Then, too, the old pastor's

wife was there long enough to learn a few things, and I might as well take advantage of her experience. Of course, if it kept up too long, I might have to break the news to them gently of the change of pastors coupled with a few suggestions.

The ideal situation is to hold a meeting in a new place and remain as pastor. The congregation has never known any other pastor, has no one with whom to compare him, so there is a loyalty and faithfulness not possible otherwise. If he doesn't lead his singing, well, they didn't have a former pastor who did, so everything's lovely. It seems to me it is the Bible pattern; Paul held a big revival in Ephesus and stayed and pastored the church for two or three years.

Sometimes at first they are apt to carry the reverence too far. There were many amusing incidents when we first took up the work here in Moline, the climax of which I will mention. Mr. Kortkamp sauntered into the dime store one day. A sister who had been singing in our choir met him in the aisle and gasped and almost fell back against the counter. He calmly bade her good afternoon. She finally got her breath enough to say: "Why, Brother Kortkamp, I—I never thought of your coming into a Ten Cent store! It—it seems queer to think of your walking along the streets like other folks!" He laughed all the way home, debating whether to tell us or not. But it was too good to keep, and believe me, we womenfolk have never let him forget it either. (Note—the lady was *not* feeble-minded.) But that stage soon passes away as they get used to the breath-taking idea that the evangelist has floated down from the clouds and settled down to be their pastor.

When the kiddies come, new problems arise. If you are still on short rations you will have many interesting adventures in trying to clothe and feed them. I had an advantage that you will not have, my two boys came in the days of high-top shoes, and oh, what a multitude of sins those tops could cover. I would buy stocking feet, 5c a pair, at the Dime store, and sew them onto old tops of stockings that were still good. Those high shoes hid the seams. And the caps they wore in those days were much easier for amateur tailors to make than the hats of today. But you can still take your worn-out suits and make wonderful suits and overcoats for them.

An amusing incident took place along that line. One Sunday, when our older boy was about eight, I took him to church in a beautiful brown broadcloth suit, pleated and belted a la

mode, and a fine black broadcloth overcoat with velvet collar and lapels. One dear sister made the remark, "Poor Bro. Kortkamp would get along much better if Sister Kortkamp didn't put everything on their backs. My husband has a good job, but *I* can't buy *my* children broadcloth suits." I had made that nifty suit out of an old brown suit of mine I had before we started to Bible School, and I had made the overcoat from a black suit that had been given me. It had seen two years of hard service, then the hole-y front had been discarded and the remains transformed. A new spring bonnet that aroused this same sister's comments came from the Ten Cent store, the black satin and straw toque for a dime, and a wreath of tiny pink rosebuds around the top brought it up to 20c. A 79c old-rose blouse, with my black suit, completed the costume which, because it matched, did put up a rather brave front.

A preacher's home must be ready for inspection any time, and little tots do much littering. I manufactured an Animal Game that worked wonders for a long time. The toys were lions and tigers, the boys were the two brave keepers, and no one else dared touch those fierce wild beasts. But after a while the novelty wore off, and one evening as they started to undress for bed leaving the toys on the floor, the younger boy called back, "Don't you be scared, Mudder, dey won't hurt you, dey're trained good."

But as the years go by, if your hubby is any good, he will probably get to the place where he can hold a larger pastorate and the money flows a little more freely. So a word of caution is in order here. I have seen several pastors who lost their power with God in that very crisis. They discarded their old furniture, tossing out those dear old pieces that had gone through the fire with them, and fitted up the home with new, up-to-date furniture throughout. Some way they seemed to step out into a new realm, the old simple faith seemed to go with the simple furniture, and they were never the same again. We have had visiting ministers, as they glanced about our home, tell of some new kind of overstuffed set that was very attractive, and one even walked through our home pointing out certain things he would get rid of if he were in our place. He would also tear out that old-fashioned plumbing and put in the latest style. But John Wesley's experience has been a great balance-wheel to me. He received a certain amount at one time and lived on it. Some years later he was receiving exactly four

times that figure and was spending on his living just the same amount he had previously lived on. Of course as you get older you can take a sleeper instead of sitting up all night in a chair car, but don't get too fine and go "high-hat."

Some one has described the pastor's wife something on this order: "If she dresses well, she is extravagant, and keeps her husband's nose to the grindstone; if not, she is shabby and a disgrace to the church. If she takes an active part, she is trying to run the church; if not, she is lazy, and no help to her husband. If she is pleasant to the rich, she is working them for their money; if to the poor, she is playing to the grandstand, etc."

But you'll find that the average flock is pretty lenient and kindly in their opinions of the pastor's wife, and they'll take her to their hearts and love her whether she deserves it or not. My own hubby calls a pastor's wife a "necessary evil." Well, it's nice to know we are necessary, isn't it? But if we get to feeling too necessary, and there is danger of it going to our heads, we can read the story of Elijah over again. He got along *somehow* without us—how did he ever manage? And even Elisha seemed to drag out a pretty brave career without a wife.

You will probably never be rich; I never heard of a preacher who became a millionaire. But you stand a good chance to have a happy home. If the parsonage is next door to the church, and I wouldn't want to live anywhere else, it will resemble a bus station, yet I believe the usual pastor's home is above the average in peace and harmony and hominess. Any home where the family meet together for a little while at the throne in prayer and reading of the Word before the work of the day begins has an advantage nothing else can give. And you'll be happy in your work. It will be worth a lot to have some sister slip up and tell you what a blessing you have been to her in some test; or a brother clasp your hand and tell you with voice that trembles a little how grateful he is because you led his wayward boy to the altar; and sometimes a sister will come with a little note, and with quivering lip will say that she couldn't trust herself to tell it but she wants you to read this little note. And when you get home and open that note, you are glad as the tears flow down your own face that she did decide to write it instead of tell it. I have quite a bunch of little notes; I save them in case I ever get a bad spell of the blues.

(Continued on page 19)

Book Review

THE FAITH OF A PENTECOSTAL CHRISTIAN

By Harry A. Stemme

Many books and pamphlets have been written on the Pentecostal Baptism, but this, by a scholar, is distinctly gripping. The author gives a short account of his conversion, which is as outstanding as Charles J. Finney's. Born in the slums of Chicago, his early life partook of all that means. His greatest ambition was to enter the boxing ring, but God arrested him. In a moment he was changed from a gambler and a hater of everything that was good, to one who had a burden for the salvation of the lost. His struggles to get an education, his spiritual conflicts, drifting into modernism, succumbing to the snare of the popular ministry, longing for the apostolic power, antagonism to Pentecostal work as he saw it, meeting spiritual crises, receiving the Baptism,—all these steps in his spiritual life hold the attention of the reader and show God's hand upon his life in a miraculous way.

His early struggles as he entered into a life of faith, desperate days when the test was on, the great spiritual victories, the miraculous way God sustained the family, read like a chapter in the life of George Mueller.

He also writes on False Manifestations, the Pentecostal Baptism in other movements, and gives an account of the growth of the Pentecostal Movement, particularly in the Assemblies of God, of which he is a member. Mr. Stemme is at present Pastor of Bethel Temple, 1901 W. Washington Blvd., Chicago. The book can be secured from him, or from us direct. Heavy paper cover, 46 pages.

Price 35c each.  
Postage 3c.

BOOKS FOR SUNDAY SCHOOL TEACHERS

My Message to Sunday School Teachers

By Marion Lawrance

Marion Lawrance was internationally known as a great Sunday School leader. These 25 messages, the last he gave, were written from an experience of more than a generation, and are so suggestive and practical that they cannot fail to fire enthusiasm and improve the efficiency of every officer and teacher who reads them. Cloth, 300 pages. \$1.10 by mail.

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By Hazel Bair

An invaluable guide and help to Junior Teachers. Methods and means to hold the interest of the Junior boy and girl. Captivating, Stimulating, Different. Heavy paper cover, 55 pages. 52c by mail.

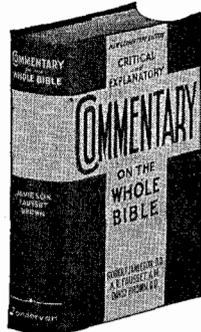
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WHAT IS HAPPENING in Western Pennsylvania?

From city after city we hear of the power falling, and new souls getting to God. Conversions, healings, baptisms, refillings, seem to be the order of the day. The fellowship rallies are marked by a heavenly touch that is like a breeze from glory. Assemblies are expanding their borders.

Altoona is about to start a new building of native rock from the Alleghenies, the men doing much of the labor. Johnstown, too, is forced to push out its walls. Pittsburgh assembly has just moved into a church seating about a thousand. At Living Waters Campground, the resounding hammer is heard as buildings are nearing completion. All this, proving that God is moving in the land and these are days of victory despite difficult world conditions.

There is a shine on the face, a lilt of joyous song, and an atmosphere of victory. Thank God for this forward move, in harmony with His mighty Spirit in the Allegheny section. Churchmen, Lutheran, Evangelical, etc., are being led into the Full Gospel message. Recently a Bishop spoke to a crowd of but fifty people in a great denominational church in Johnstown.



D. H. McDowell

The same church invited our Pentecostal Pastor, Bro. Eyler, to speak one evening, and because his and Mrs. Eyler's happy singing are known on the radio, hundreds turned out to hear them.

Tell it out! My own share in this district where I have labored since the beginning of the year has filled my heart with fresh vision, zeal and joy. Brother David McDowell,

Pastor of the First Pentecostal Assembly at Jeanette, Pa., and Chairman of the Living Waters Camp Ground Committee, will tell of the developments for this Campmeeting center:

\* \* \*

Living Waters Camp Meeting Grounds now under development as an evangelistic center is the outgrowth of the camp meeting spirit that has been manifest throughout this section since

the days of the early outpouring of the Spirit of God in latter rain power at the turn of the century. It was not, however, until about two years ago that the ministers were forced to the conclusion that some definite place would be necessary where a permanent camp would be located that would offset the tremendous handicap of finding new quarters each year with all its attendant labor and expense. The question of building a permanently located camp was always met

with the idea that the expense involved in such a venture was too great for the short time such a place was needed throughout the year. But as the needs of the entire western section of Pennsylvania were being considered it began to bear in upon us that such a camp meeting center would also serve as a place where plans could be laid for the evangelization of all the untouched cities in this vast metropolitan and industrial area. The wisdom of this became at once apparent since the small effort already put forth has tended to draw interest from all the section around a common effort that will in turn bring blessing and spiritual quickening to all the churches round about.

The first meeting was held in 1936 as a venture and the blessing of the Lord was so mightily manifest in spiritual quickening that it seemed to impress all interested parties with the single thought that this would be the place where the Lord would be pleased to bless and honor with His presence. We were further encouraged when we learned that the price asked for the grounds was almost within our immediate reach and that the 60 acres of nicely-wooded grounds could be obtained without incurring heavy obligations and mortgage bearing. So much interest was centered here by all those who attended the services that the grounds were purchased and in a short time paid for. Sixty acres of nicely wooded grounds of second growth timber of such variety that makes it ideal for such purpose as camp meeting gatherings. The elevation of the grounds is such that it never becomes too hot. Cool and refreshing breezes are always the order of the day. We have not as yet encountered any hot, sticky and stifling humid weather at the camp. Another item of interest is the natural water supply that has given birth to the name of the Camp Grounds. Water

## The Get A

Conducted

Living Waters Pentecostal C  
Center for the Weste  
Eastern District Co

issues from the ground at one spot that is sufficient to furnish the Camp with all the water needed, no matter how large we might grow, and that is saying a great deal. At the present time it flows through pipes, the combined volume of which would

fill a six-inch water pipe full, running 24 hours a day the year around. During the hottest periods when the dry months put a tax on water supply we have had a full three-inch stream flowing constantly. Along with

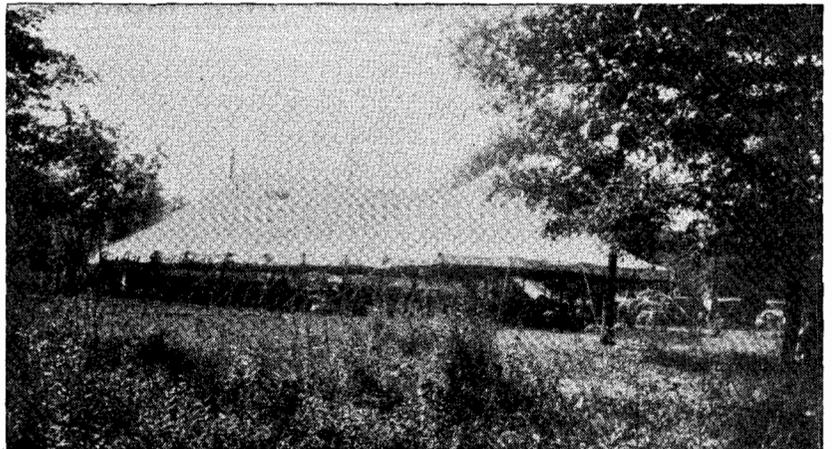
the volume we have quality. I do not know where one could find better and purer water than flows from this stream at Living Waters Camp. It has been tested by city authorities and pronounced pure and useful for all purposes.

Since last year's camp meeting closed we have been working on the grounds in the construction of a modern Kitchen and Dining Hall that includes a large storage room over the kitchen and 16 fine dormitory rooms over the Dining Hall. The Kitchen is built of tile and concrete with an opening toward the Dining Room section sufficient to accommodate two large steam tables for cafeteria service. Two lines of traffic can be handled without crowding and the building is constructed in such manner that it can be closed up quickly for sudden weather changes or opened wide for all the benefit of summer breezes. It will be fully screened and made sanitary and inviting. A large garden plot is being cultivated for the purpose of supplying vegetables and it is hoped by the Committee that food will be provided at such a low cost to make it inviting to those who have large family responsibilities.

Our problems are well known to men who have undertaken similar ventures and there are times of deep heartfelt responsibility as we stand, the representatives of the Lord Jesus Christ, in behalf of the spiritual welfare of His people under our care. Much is yet to be accomplished to make it the place we see in the

vision, but our eyes are ever toward the Lord. God has met us in a remarkable way to the present hour in helping us to meet our obligations as we have proceeded. Much voluntary and faithful labor has been rendered by God's children and men of ability and God is pleased with this. At the present time we are pressed into the presence of God with present needs for the continuing of the building program. We have adopted a plan of sending out among the friends a dime container that holds one dollar in dimes. Could we place sufficient of these containers to be filled once each month for a period of three months it would suffice to put the present building program over completely and remove all burden and need for making any loans. It might be that some one reading this article may be sufficiently interested to come to our aid in this manner and write in a word of encouragement.

Throughout this entire area there is a stirring of the Spirit of God and an increasing hunger taking hold of God's people for a deeper and fuller manifestation of His power in signs and wonders and mighty deeds of the Holy Ghost. The amount of intercessory prayer now going up to God in this behalf will no doubt result in a time of great refreshing and it is with great expectation that we prepare our hearts and look forward to the coming camp meeting that is



Living Waters Camp Meeting Grounds

scheduled to open August 18th and continue over until Labor Day, a fine time of the year for this section. Believing that the Lord will come forth and make this a great camp meeting we are planning no elaborate program of scheduled speakers. We are united in our trust to God that He will meet His hungry people and

(Continued on page 24)

## Printed Page

Elma Argue

Living Grounds and Evangelistic  
Pennsylvania Section of the  
Assemblies of God.

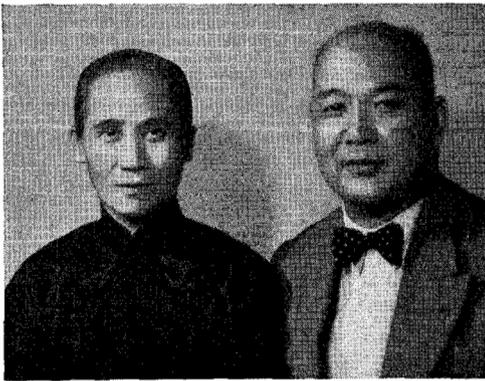
## The Story of My Conversion

### History of the Hong Kong Pentecostal Mission

T. M. SUNG



THE FIRST Pentecostal message was brought to Hong Kong by Bro. A. G. Garr in the month of October, 1907. Upon his arrival in the colony, Bro. Garr started Pentecostal meetings in the American Board Mission Church (now Congregational). Because they were somewhat peculiar and unusual, they attracted the attention of many people. Some came with true hearts to seek God, and some for curiosity. I was one of the latter.



Elder and Mrs. Sung

The first person who received the Baptism of the Holy Spirit was a young girl, a member of the Baptist Church. While in private prayer in her father's house, after the evening service of November 9th, the Holy Spirit came upon her according to the Bible pattern. The second to receive the Pentecostal experience was Bro. Mok Lai Chi, during the evening service the following day. I was third to receive, on November 15th, and the fourth one was my wife, one week later.

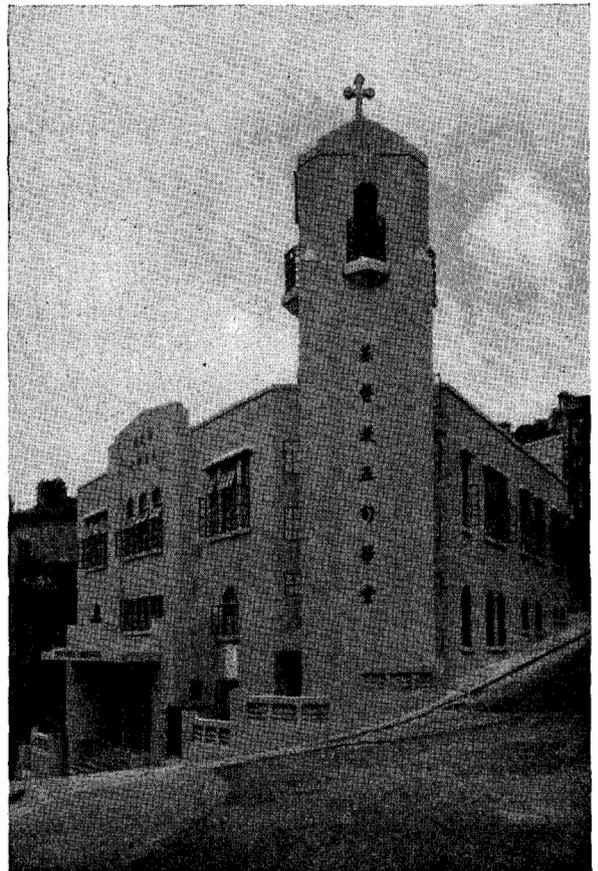
I was born in a nominal Christian family on July 11, 1883. In my childhood I was baptized by sprinkling by a pastor of the Canton Presbyterian Mission. Later I became a member of the American Board Mission.

After I became eighteen I noticed there was trouble and division amongst the officers of the church to which I then belonged—ungodliness and disputes for selfish gain or personal authority. Because of this I separated myself from that church and refused to have anything to do with church affairs. Like Saul of old, I was

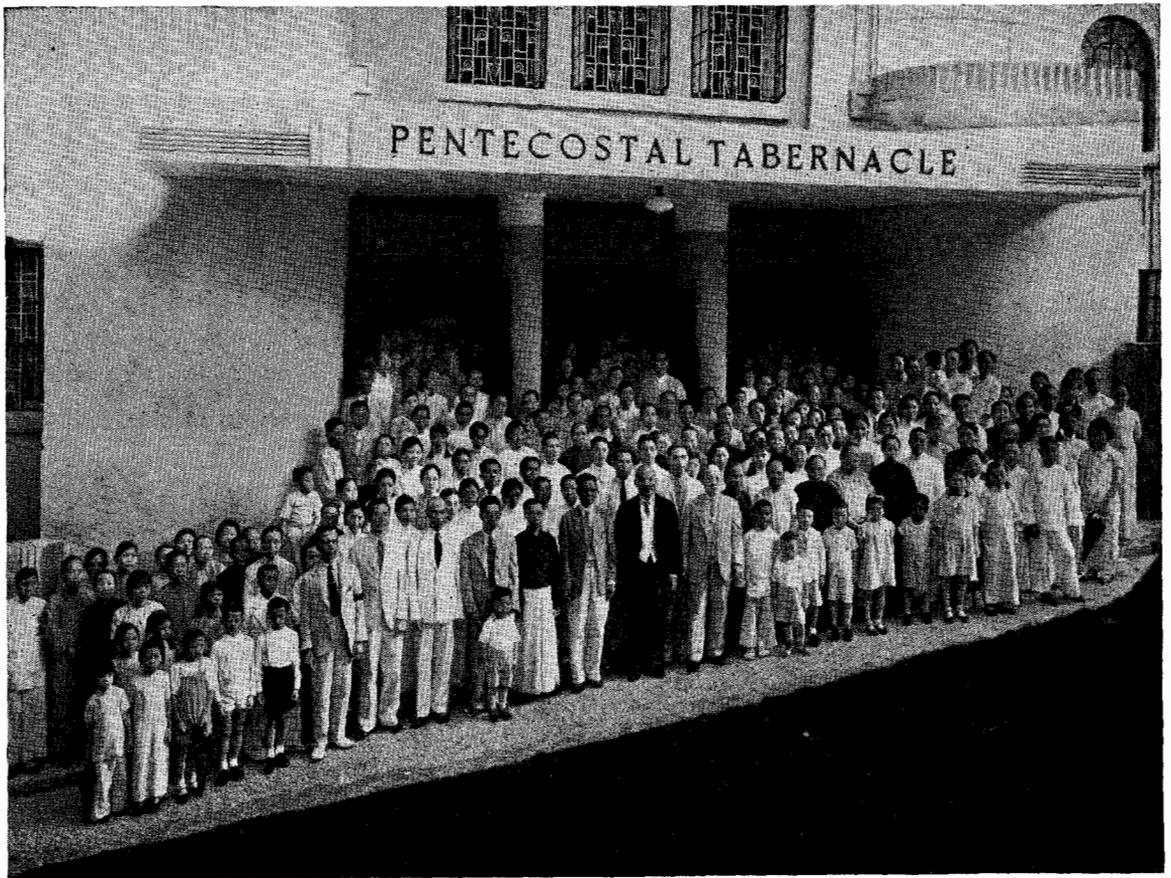
*One of the first recruits for Pentecost, when Mr. and Mrs. Garr landed in South China in 1907, at the beginning of the present outpouring, was Mok Lai Chi, a stalwart Chinese Christian, who took over the work in Hong Kong when the Garrs left. It developed into a strong Chinese work, and the present Elder, Mr. Sung, who succeeded Mok Lai Chi, sends us this interesting account of his conversion and the growth of the work, through our mutual friend, Brother Clinton E. Finch, who visited the work during his term in China, and has also been in correspondence with him since being in the homeland. He considers him deeply spiritual and a man of real faith in God.*

fighting against the church. My belief then was that God, who is the Head of the universe, deals with us according to our conscience and actions. I felt satisfied that if I acted according to my good conscience and did no harm to others, I would go to heaven. I married in January, 1906. My wife, the daughter of a pastor, often begged me to go to church, but I gave her deaf ears. I went occasionally but only to keep her company. Thank God, toward the latter part of 1907, He mightily brought about a very great change.

One day in October, a kind relative sent word to my wife that good meetings were being held



A Pentecostal Lighthouse



A group of Chinese Christians outside the church

in the American Board Mission Church. When I came home from the office my wife told me about them, but having had full knowledge of the conditions of that church, I paid very little attention to the matter. My wife had a very strong desire to attend, but between my house and the church there was a large plot of vacant ground, making it unsafe for a young woman to pass there alone at night. For this reason I consented to go with her, not for worship, but mainly to escort my wife. Then, too, I was curious and went to find fault, if I possibly could.

As the meetings were prolonged, sometimes we came home rather late. I complained and said I would go no more. My wife kept silent and laid the matter before God. The next evening she again asked me to go. It was very surprising how the Lord worked. Up to the time I received the Baptism of the Holy Spirit, for about six weeks, with only one or two exceptions, I went willingly. God's ways are higher than ours. Praise His holy Name!

Soon the devil sought to hinder, through both Chinese and foreigners. Whispering and mockery were common during the evening services.

Bro. Mok Lai Chi, who was on the church committee, acted as interpreter throughout the period. To prevent any disturbance, precautionary measures were taken. A policeman was summoned to be present while the meetings were in progress, and intermittently the trouble continued, sometimes in a mild form and at other times quite disorderly.

We went through many hardships and trials. Some nominal Christians went to the authorities to complain about our "Hallelujahs" and noisy meetings, trying their utmost to stop the Pentecostal teaching from spreading. We thank God that when He opens the door no one can shut it. Through all our trials God was watching very closely and gave us victory. Only those who are willing to go through trials and hardships with Christ can tell the real value of such experiences. Without trials and temptations one hardly knows what is victory. I thank God that every trial brings us closer to Him and makes us stronger in faith. By fully trusting our victorious Captain, Jesus Christ, one learns the real value of suffering with Him.

A few days before I received the Baptism of the Holy Spirit, the Lord mightily worked in

my heart. I had fully satisfied myself that I was a good man. I had refused to mix with worldly people and bad company, and upheld what was right and just in the sight of men. But through Bro. Garr's messages God showed me that unless I repented and had my sins washed by the blood of Jesus Christ, hell would be my destination. The Word of God pierced my heart sharper than a two-edged sword. I searched my life, and pondered over the messages. Here was a man from a foreign country, who knew nothing about my past life, condemning me of my own righteousness. He pricked my heart to its very depths. When I was willing to search my heart and humble myself, God showed me Himself. I then confessed all my sins and God forgave me. Hallelujah!

On November 14th, before day-break, the Lord mercifully awoke my wife and spoke to her very plainly, "Get up and pray for your husband." She obeyed. I was soundly sleeping, but God worked a great miracle by taking hold of my hand and beating my chest until I awakened. When I awoke I tried to stop it, but it was impossible. I then fully surrendered myself to the Lord. The following morning at the same hour the experience was repeated and we yielded to the Lord. That evening while in prayer during the service the Lord baptized me in the Holy Ghost (Acts 2:4). With me, heaven was then on earth. What a blessed experience!

God then showed me He wanted me to prepare for His service. I studied the precious Word every day. It became a new Book to me, with new food for my new life in Christ. The experience is so precious that it is more than all the world to me. I felt God wanted me to work for Him in addition to earning my living, so I continued in the Civil Service in order to provide for my family. At times it is rather hard to attend to both of these duties, but God always helps me in this. Which ever direction He leads, the result is success. Some worried about my health, fearing I would overwork, but I find that the great Creator will continue to give health and strength so long as He wills. I am due for retirement next year but I am leaving the matter in the hands of the Lord. Should it be His will, it will give me more time for His service.

In December, 1907, the Church Committee asked us to vacate the church hall, so we moved upstairs to Bro. Mok Lai Chi's School in the same building and continued our meetings there.

After Bro. Garr left the Colony, Bro. Mok Lai Chi took charge. He was the pastor of the flock, which was at first very small, and I was the elder, both chosen by God. When he was absent I took charge. In the early part of 1923 Bro. Mok Lai Chi fell ill, which illness continued until he died on December 3, 1926.

We had been worshipping in rented houses since October, 1907. Like the Israelites of old we were constantly on the move. Until we purchased the property at No. 11 Castle Road, we had moved eleven times, it becoming increasingly difficult to find rented accommodations. We bought this property, intending to alter it to suit our purposes and to accommodate 250 people. We had a little over \$20,000, which was a little more than enough to convert the old building. Then we felt led to demolish the old building and put up a new one; the cost would be about \$40,000. With assurance from the Lord we launched forth, though only half the cost in hand. We were then in the hard times; business was dull and some of the members were rather anxious about the undertaking. We never appealed for money, and to raise over \$20,000 seemed impossible, but I told the congregation that if it was God's will He would provide. I felt that we would have sufficient and so it proved.

Free-will offerings came in from all directions. Some whom we had never met heard about it and willingly sent their offerings. God's treasury in this part of the land enlarged until we had more than sufficient. The new building was completed in eight months and cost about \$45,000. It accommodates 500, and benches can be added to seat another hundred. The Dedication Service was held on July 10, 1937, and after paying for everything we had a balance of several thousand dollars, so wonderfully did the Lord provide.

My experience for the past thirty years has been that if we follow God's leading closely and are obedient, we shall not want. Although we may not have sufficient to start, God will supply, and as we have proved, He is more than sufficient for the need. It pays to trust Him and to launch out in faith; not faith according to our desire, but faith in Him in the way He directs. Hallelujah!

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The Byron (Wis.) Campmeeting will be held Aug. 4th - 14th. Judging from the requests for reservations of rooms, etc., great crowds are expected. It is a splendid place to spend your vacation. Plan for it now. Bro. John Wright Follette will be one of the speakers.

## When Jesus Came to Korea's Palace

DR. GEORGE S. McCUNE

**I**N ORDER to give you to bit of an insight into the background of Korea and her people let us go back to the year 1894, when Japan entered into a war with China and Japan won. She won largely because of the help she received from Korea. Korea united in the sense that the battles were fought on Korean ground. At that time there were very few Christians in Korea, for missionaries had been in the land only ten years.

The Koreans had been connected with China down through the centuries, though a separate nation and wholly independent. She evidently had had somewhat of an understanding with China. She was not a vassal but nevertheless was tied up in an alliance, the same as Holland and some other buffer nations are connected with the larger nation in their locality; like Czecho-Slovakia, trying to lean on France because of the possibility of being lost at the hands of Germany. Thus, Korea was tied up in a sense with China.

Now Korea is an entirely different country from China or Japan; the Korean people are more like the middle European people than any other people in the world, and, originally, they came from middle Europe. Today the Koreans number about twenty million and comprise a territory approximately the size of Illinois, Indiana and a small portion of Michigan.

Let us consider for a moment the contrasts in the way Japan and China were opened up for Western civilization. Japan was given the impression that we did everything by the strength of our navy, by guns and battleships, and because America had gone to Japan with all that, Japan looked at it and said, "If that is the way they do it, we will do the same." Great Britain had come to the south of Japan, taken charge of a certain section and made certain demands of the Japanese. Japan, being weak, yielded, but she said, "We will get ready. That is the way others do it; we will do it the same

way." And that was Japan's introduction to Western civilization.

In China it was quite different. A man went to China and for seven years he prayed; he studied the language for seven years and also studied the individuals; he taught them and told them about the Lord Jesus Christ; he tried to give them the Word of God. In seven long years Robert Morrison had won only one convert to the Lord. In the seven years that followed he won two or three more—but that was the beginning of China being opened up to Christianity. We ought never to think of numbers when it comes to souls. What happened? We went to China with the Word of God and gave it to the Chinese.

It is interesting to note in this connection, that in the present warfare, China is getting her weapons of warfare from Great Britain, from Italy, from Germany, a good portion from Russia, but very little from America. But Japan is getting her largest supply of arms from America; some from Great Britain to be sure. In the last few weeks, China has bought almost three million dollars' worth of weap-

**Dr. McCune has been a missionary in Korea for 33 years. President of the Union Christian College for 20 years.**

**He was imprisoned for refusing to consent to the demands of the Japanese government of having the students to bow down before the shrine of Shinto. He said "good-bye" to his wife, fully expecting to be martyred for his convictions, but contrary to their wicked intents he was released. He is forbidden to return to Korea.**

ons—powder, airplanes and other material for war. Japan has had less money and she bought only about a million dollars' worth. The result is that over in Shantung, China, where the battle is extremely hot between the two nations, China is being able to drive an offensive against the Japanese who have come to rob them of their homes and nationality, as Japan once robbed Korea.

As I mentioned, Korea helped Japan in the war against China and then, after the Russo-Japanese war, Japan stole her independence so that if you look at your geography today you will not find Korea on the map; her ambassadors were withdrawn the same as Austria's ambassadors have been and Austria made a part of Germany. Japan did the same with Korea; she changed her name to Chosen, and she has had full military control over the country.

Now Korea is right in the heart of the Orient and her people are of a very keen, intellectual type of mind. So it remains to be seen, what her influence will be in the present crisis. In spite of the fact that the Gospel got to Japan about seventy-five years ago and to China over a hundred years ago, while it reached Korea only fifty years ago—yet Korea has more Christians today than either of these.

A medical missionary by the name of Nelson, felt drawn of God to work in Korea, but at that time the doors were tightly closed to the Gospel in that land. So bitter were they that if anyone dared to preach he would be arrested and his head chopped off. So Mr. Nelson worked in some of the legations in China for a while, getting in with the Gospel through his medical work. Then one day he took the boat for Korea. Now some people would say that it was very strange that the thing which occurred should "happen" just at that time, but we know that with God nothing "just happens." Just about the time Mr. Nelson arrived in Korea, the young prince of the palace was seriously wounded by a bullet and he was dying.

The Emperor heard that a man by the name of Nelson, a medical missionary, was in the city and he sent for him. So this missionary went to the palace, went to the room where the young prince lay. With his instruments he dug down deep and cleansed the wound thoroughly; he took out the bullet and brought him back to life. When he left the Emperor said, "Is this Christianity? I didn't know this was the way they did." And he invited the missionary to go on with his missionary work. So in Korea, Christianity began in the palace of the Emperor; into the palace of the king went Jesus instead of the tiny hut, as is so often the case and as we would have been willing to have it. The missionary went in and preached Jesus, told them they were sinners and that Jesus had died for them. He had not gone to the field mainly to perform operations, but nevertheless, the operation was performed, the door was opened and Jesus was presented and Christ was lived out in the life of that missionary.

*There is no church history*—and I say this carefully, after having studied Church History for many years—that can record such remarkable miracles as have been occurring and are still occurring in Korea. It is truly an apostolic church. And the reason for its strength is the severe persecution it has endured.

A man is not considered a Christian if he has

not been in prison at least once. When in jail they are given a very coarse food, beans rolled up into a ball. In Korea beans are eaten only by the animals, for the people eat rice mainly. So the Christians have an expression which is, "He is not much of a Christian if he has not learned to like beans."

There are more Christians today in Korea, after fifty years of missionary labor, than there were in one century after Christ ascended and after Pentecost, in the then known world.

In our mid-year Bible Conference in Korea, we had *three hundred thousand* enrolled, and some women had walked one hundred miles to come to the Conference. And a letter received recently told of two hundred seventy thousand enrolled in the last Bible Conference, some of the women having walked 120 miles to get there.

Before I went to Korea I did not believe very strongly in present-day miracles. But I learned to believe in them over there. I was holding a revival meeting and far in the back of the church I noticed one of our Christians sitting with Mr. Kim. I asked Mr. Kim to come to the platform. God had performed a wonderful miracle in his body. He had had some disease of the jaw so that it was not only a dropped jaw, as we call it, but the lower jaw was so out of place that no doctor could do a thing to help him. He had been a terrible sight, but the Christians had unitedly prayed for him and now he was perfectly healed. I shall never forget how, at the close of his testimony to what God had done, he added, "I am most glad that I am able to sing. I never could sing before. And now I am so happy that I want to sing just one song by myself"; and he sang out in clear, distinct words, the song,

"Oh for a thousand tongues to sing,  
My great Redeemer's praise—  
The glories of my Lord and King,  
The triumphs of His grace."

### The Stroke of God

(Continued from page 8)

eyes of the old life and to translate us into the realm of true vision. Maybe the very hindrance today in your development of spiritual life is due to the fact that you are seeing too many things, people, conditions, acts, circumstances, symptoms, etc. If God seeks to lay His hand upon our eyes and does not explain to the satisfaction of our flesh the reasons for so doing, then let us go blind. Remember, as the vision of the natural goes, the heavenly dawns. May-

be you are hearing too much. The mind and heart are distressed because they are not able to make a satisfactory reconciliation between conflicting reports. God has not asked you to do so. All He has asked is that He might place His fingers over our ears lest we might be distracted by the sounds; and it is only thus that we hear the voice of God and "the sound of his goings."

Maybe you are too talkative. Many times we take the burden of explaining the universe. It is a waste of breath. Man's words are not used in the realm of the Spirit, the language there is from lips first struck dumb. Let us learn the bliss of silence. As sanctified, yielded Christians, we may well rejoice to know that already the pressure of His hand is upon our lives. God forbid that because we do not recognize its purpose we shall find ourselves praying, "Remove thy stroke away from me, I am consumed by the blow of thy hand." But now discerning the purpose of such a stroke shall we not cherish it and even through tears say, "The good hand of God is upon me."

### Open the Door to the Youth

(Continued from page 5)

their children go alone and as long as they are not interested enough to bring them, there is only one hope and that is that we in the church do the bringing. You do your part in your block and I will do my part in mine, and the result will be that the Sunday School will grow not only in quantity but also in quality.

Our attitude toward the Sunday School should never be, "What can I get out of it?" but rather, "What can I put into it?" There is a part for each one to do, to make the Sunday School grow and glow and go, but your staying at home will never help the situation. Your very presence will be a means of inspiration and blessing, but you need not stop there, for you can bring someone else with you. We have found that people are not nearly so adverse to attending Sunday School as they are to attending church; many will come to Sunday School when they would not think of going to a church service.

A number of years ago it was thought wise that I take over the Young Men's Class. These young men ranged upward from 18 years and most of them were unsaved. I prayed and the Lord has graciously rewarded us. You can imagine my joy when a few months ago seven of these young men left the class to enter the

Teachers' Training Class, which is conducted at the regular Sunday School hour. Seven young men, saved, consecrated and most of them Spirit-filled, preparing to save other boys and girls!

In the Sunday School the teacher can preach the Gospel to boys and girls that the pastor and the church will never reach. Yes, the Sunday School should be evangelistic and thus become the great feeder of the church.

In the person of that child and youth opportunity is knocking at your door, Christian friend. Lay hold of her—now—for youth's sake—for Jesus' sake—and in view of the time of harvest when the faithful will come from the four corners of the earth, rejoicing and "bringing in the sheaves." Go to Sunday School regularly—take someone with you. Be a Sunday School booster!

### The Job of Being a Minister's Wife

(Continued from page 10)

I had just sat down to write this article when an evangelist who is holding a meeting for us and staying in our home, came to my door and laid the following poem on my desk. I read it and said, "How did you know I was trying to write an article on that very subject?"

There is one person in your church  
Who knows your preacher's life;  
She's wept and smiled and prayed with him,  
And that's your preacher's wife!

She knows your prophet's weakest point,  
And knows his greatest power;  
She's heard him speak in trumpet tone,  
In his great triumph hour;  
She's heard him groaning in his soul,  
When bitter raged the strife,  
As, hand in his, she knelt with him—  
For she's the preacher's wife!

The crowd has seen him in his strength,  
When glistened his drawn sword,  
As underneath God's banner folds  
He faced the devil's horde.  
But she knows deep within her heart  
That scarce an hour before  
She helped him pray the glory down  
Behind a closet door!

You tell your tales of prophets brave  
Who walked across the world  
And changed the course of history  
By burning words they hurled.  
And I will tell how back of them  
Some women lived their lives,  
Who wept with them, and smiled with them—  
They were the preachers' wives! —Selected.

Oh, go ahead and tell him Yes, Helen; the odds are in your favor!

## *The Prophetic Digest*

ALBERT J. LEBECK, Sacramento, Calif.

### Professor Says Japan Cannot Conquer China

"Japan will never conquer China."

This was the prediction made by Dr. Arthur Ruge, a member of the faculty of Yenching University, Peiping, China.

Dr. Ruge, who has lived in China for more than thirty-five years, described the present position of the Japanese as highly critical. A war they expected to finish in three months, at which time the militarists expected to go home to boast to their own people of their prowess, has now dragged out for more than a year, and the end is not yet.

### Japanese Would Quit

"The Japanese military high commanders would quit if they dared go home and tell the people true facts of the situation," he said, "but they know too well that such an admission of defeat would cause a revolution, and what a terrible one it would be.

"Another reason they would like to quit is that they are wearing themselves out in China, when they feel their real enemy is Russia. Had their original plans been successful and China crushed last Fall, Russia undoubtedly would have been attacked last Winter. For the original plan called for Japanese hegemony over all of Eastern Asia."

"China," the speaker declared, "is united as it has never been before in history." He described General Chiang Kai Shek as the greatest statesman in Chinese history.

### 1,000,000 Have Lost Lives

It is estimated that over 1,000,000 lives have been lost in the bitter warfare thus far. What a price! And the end is not yet!

### Drastic Move to Keep Out Dictator

President Roosevelt recommended his new anti-depression spending and lending program to the nation with a statement that government action had become imperative, that "the government cannot afford to wait until it has lost the power to act."

From unemployment, insecurity, "government weakness" and "government confusion" grew the dictatorships of other lands, he said in a radio "fireside chat." The Administration has waited for business itself to end the current recession, he asserted, and can wait no longer.

His address followed the dispatch of a special message to congress proposing a "pump-priming" program involving a turnover of more than \$6,500,000,000.

### 19 Billions Are Spent on Relief

The Senate Unemployment Committee heard recently that the cost of relief in the United States from 1933-1937, inclusive, was \$19,303,000,000.

Stuart A. Rice, chairman of the Central Statistical Board, told the committee the Federal Government spent \$14,219,000,000 of this amount. State and local governments expended the remainder.

### U. S. More Murders Than Any Other Country

There are more people murdered in the United States every year than in any other country in the world. And more of them are murdered in Mississippi than in any other state of the Union.

In 1936, Vermont was the only State without a murder. Mississippi had a rate of more than 250 murders for every million persons. In a personal study made by Dr. Whitfield, it was found that in sixteen years, ending with 1931, Mississippi had more than 6,000 murders, with only one-third as many convictions, and 871 pardons. During the time that the population of the State went up thirteen per cent, homicides increased sixty-six per cent.

But the most appalling fact of all was, that out of 6,415 killers, 4,225 escaped all punishment; 2,190 received more or less punishment, and only sixty were hanged. That meant that there was not even one chance in a hundred of "getting it in the neck" of a person who committed murder.

The homicide rate in the United States is six and one-half times the rate of Canada and twenty times the rate on the British Isles. The rate in Mississippi is sixty-four times the rate in England, Scotland and Wales.

### Movies Are Unreal and "Escapist"

It is not only true, that Movies are unreal and "escapist," says Mr. Hays, but the film industry is proud of it. "The industry," Hays says, "can well afford to view this 'soft impeachment' with graceful indifference." His point is that movies will go on being what they are, unreeling the unreal, just as long as 12,000,000 Americans go to them every day and show, by their continued attendance, that they want that kind of "escape."

Assuming that each film lasts an average of three hours, 12,000,000 Americans, each day, spend 36,000,000 hours in the movies. Add to this the 150,000,000 hours Americans are said to spend at the radio every day, and we have a daily total of 186,000,000 hours spent in escaping harsh realities.

If only the world could realize that through prayer and faith in Christ they would gain eternal, happy, realities, instead of having to try to escape harsh realities through the movies!

### Rich Dutch Empire Easy Prize

The kingdom of the Netherlands, because of its vast and immensely valuable colonial possessions is for its size and powers of resistance, the richest prize in the world.

Holland has only a little army and has no military alliance. She has practically no naval power. But Holland has the second greatest empire in the world in population, the British Empire being first.

Will some Dictator seize this prize and thus aggravate the present world tension?

### Germany and Czechoslovakia

Herr Hitler warns that the 3,232,000 Germans in Czechoslovakia are entitled to the protection of the Reich. Already the Nazi influence among the Germans is driving Czechoslovakia toward critical decisions. The Germans represent a big segment of the population. The remainder consists of 9,700,000 Czechoslovaks, about 691,000 Magyars, 549,000 Ruthenians and 82,000 Poles.

And to make the tiny nation's plight even graver, it is almost completely bounded by Germany. Most of its Germans live on the 500 mile border adjoining Germany.

### Billion Dollar Navy Program

The House recently approved overwhelmingly the administration's \$1,000,000,000 naval expansion bill.

The new warships, estimated to cost \$731,095,000, include three battleships, two aircraft carriers, nine cruisers, twenty-three destroyers, and nine submarines.

The twenty-two auxiliary vessels include five destroyers' tenders, three submarine tenders, eleven sea-plane tenders and three repair ships. They would cost approximately \$246,451,000.

Officials estimate the 950 airplanes, which would give the navy a minimum of 3,000 planes, would cost \$106,000,000.

The bill also authorizes the navy to spend \$30,000,000 on experimentation with small swift "mystery" ships, aircraft, bombs, torpedoes and other devices of war.

### 2,000,000 to Mobilize in Case of War

Army and navy officers are studying plans to put more than 2,000,000 men under arms within four months of a declaration of war.

### Second Sunday School Convention

(Continued from page 2)

splendid management, of the time of precious fellowship one with the other, but we believe it will be more profitable to pass on to our readers some of the gleanings, so that they who were not privileged to be with us, might receive encouragement and that the planting of the seed might be done more according to His plan.

Leaders and teachers, study your soil. The farmer does not try to grow wheat in unprepared ground; even so, the Sunday School teacher should look well to the cultivation of the pupils' ground. This may be done by acquainting himself with the predominant needs in the lives of the boys and girls. Make the Sunday School session, from its very inception, a time of sowing and planting by having the songs, the prayer, the story, even in the opening period, so freighted with the touch of God, so one in theme and aim with the lesson itself, that all shall unite in driving home the one great truth you are seeking to implant on that particular day.

Then, too, we were enjoined to take great care

that our youth should not be steeped in traditional doctrines but, in this day and age, when our young people are thinking for themselves perhaps more than in any other age, we must be careful to present the Gospel in a clear and reasonable manner and be able to prove all that we teach by the Word of God.

The missionary phase was not forgotten and we were brought face to face with the fact that perhaps the decrease in missionary giving of today is due to our lack of teaching in the days when the men and women of today were tots in the Sunday School. And it depends on our attitude today, the stress we lay on this important phase, as to whether the rising generation shall meet the challenge which the mission field presents. Encourage the pupils to give systematically and liberally; let them know where their money goes and what it accomplishes and the missionary problem of tomorrow will be solved.

Do you ever measure your teaching, to prove whether it is a success or not? Do it. The test is not whether your pupils have listened; it is not that they have sat perfectly still and stared at you. The Three T's for Teachers are: Telling, Teaching, Training, and your ultimate aim in teaching should be to have the truth *lived out* in the lives of the pupils.

But the stress was not all laid on methods and means, for unless we first of all get in the boys and girls there is not much use in knowing the "how" of teaching. Outside the door of the Sunday School, in the United States alone, there is an audience of 36,000,000 boys and girls. In your city, in your very community, is a portion of this thirty-six million, probably hundreds and in some cases, thousands. What pastor does not covet to increase his congregation 100%, and yet it is comparatively easy to gather in these boys and girls. And they are all around our doors, just waiting for a bit of special effort on our part to get them in; then when we get them, know how to teach so that we will *hold* them.

If we as workers together with God, who have the imperishable seed, the seed which carries the guarantee that it shall never return void—if we can but learn how to plant it and then nurture the soil—what a golden harvest shall be ours, for the work among the children is the most profitable in all of God's whitened harvest field, for Dr. Geo. W. Bailey has said that "observation and experience justify the declaration that less time and effort are necessary for the winning of twenty children to Jesus

Christ than one adult, of, say fifty years of age. And, other things being equal, a child won to Him at *ten*, is worth more in the extension of the kingdom than many adults converted at *fifty* years of age."

These are but gleanings of the convention; full reports of messages are to follow in the July issue; they are inspiring and instructive and should be in the hands of every Sunday School worker and those who are non-interested now in Sunday School work, for they cannot fail to stir them. Those who were present at the convention are already saying they must have these articles for reference in days to come and those who were deprived of the privilege of attending will want them still more.

Are you longing to "preach" the Gospel? Then invest a dollar in 16 copies of *The Latter Rain Evangel*; we will send them out to the

names you give—8 June issues and 8 July issues. By this method you may increase some Sunday School 100% and best of all, get the Gospel to boys and girls who are not now getting it.

We are also making a special offer of a seven month subscription for *The Latter Rain Evangel*—June - December issues, for only 60c—less than half the regular price, and these issues will contain some of the choicest articles we have ever had; a number will contain special articles on Sunday School work, two issues will bring the personal life story of one of our outstanding Bible teachers and is entitled, "My Journey to the Unknown Sanctuary." This alone is worth the price of the seven months' subscription. Send in the names of your friends now and let *The Evangel* do the preaching. We get scores of papers but we doubt if any of them have more stimulating articles than we are promising you for the next seven months.

## How to Get the Community into the Sunday School

REV. S. J. REID

At the Fourth Annual Convention of the Calumet District, May 7, 1938

THIS AFTERNOON in the street car, sitting beside a mother, was her little daughter, the picture of innocence, little yellow curls and blue eyes, sitting there with her hands folded; she was sweetness personified. But in ten years from now what will you have? What becomes of these sweet, innocent children? When you walk down the streets of this city and see them play, do you ask yourself, What will be the condition of these boys and girls ten years from now?

Some time ago it came to my heart that the time had come to demonstrate in my own territory the possibilities and the opportunity of reaching children. We ministers become so absorbed in the routine of our own work that we do not see what is taking place outside of the limitations of our own ministry. So I promised myself: I will do something different. I will break through the traditions and the customs of years. I will go after the God-forsaken children in my neighborhood. There is no money in it, no romance about it, nothing sensational in speaking to the little boy or girl, but *God is in it*.

The Master said, "Suffer the little children to come unto Me." I think we have been holding them back. See the mothers bringing their children, and hear the objection of the disciples. Do you think the Master spoke quietly and

apathetically? Ah no! I think I see the love-light in His eyes, and feel His heart thrilling with compassion as He utters those beautiful words—it was the Master-heart throbbing with a Master-passion for the child!

We Christian people of America have neglected our children. Mind you, I am not talking about the parents neglecting *their* children. There is no use blaming the public schools for not teaching religion. According to the constitution of our country it will never become compulsory, so Christianity rests with the church.

Now we have had so many addresses on Christian education and on our young people, I will not add another. People tell you the facts, as I am telling you, but they do not tell you *how* to reach the children. When you go to another religious conference, keep that little word "*How!*" before you. "Yes, sir, that is all wonderful, but *how* are we to do it?" If the speaker can not answer the question, How? Why is he talking? That is why I am here tonight, to tell you *how* it is done.

If you have a large church, you will have a large Sunday School. Therefore when you read statistics of Sunday Schools, bear in mind that a large Sunday School is a reflection of a large congregation. But where are the statistics of the children who are not in the Sunday School?

The Christian Church must go outside of the Sunday School to save the *neglected* children, where the parents do not care. Some of us think if we are getting our own children into Sunday School we are doing something wonderful. That is not accomplishing anything. What are you doing for the children who are living in almost paganism? There is the problem, stated simply. There are millions of them!

We must get those growing boys and girls under the influence of the church and Sunday School, or when they have grown up and reached manhood and womanhood they will hate you and your church. They will have no use for religion, for they are growing up in a hard city in the midst of crime and immorality.

I thought the time had come for me to take a chance and I got my workers together and started in. This is the first thing we did: We drew up a map showing the streets contiguous to our church, put the church in the center of that map, and then blocked off the streets, for one square mile.

The next thing was, how to sell the Sunday School to children whose parents do not care for religious influences. The first thing you have to do is to get into their hearts. They will not always open the door and you cannot blame them when they are suspicious. We wanted to do something to advertise our church. If you want to advertise a sewing machine, why not put a picture of a machine on the calendar. No one wants a picture of a factory. I said I'd sell my Sunday School, so I had a picture made of it. I said, 'I am from the Tabernacle Baptist Sunday School. I want to talk to you about your children.' Then she would open the door, and by and by she'd say, 'I'd like to see my Tommy over there.'

We have put out one thousand of these calendars in our territory. They will not throw away the calendar; it is for 1938. The next thing, I had to teach young men the technique of calling. You may think that is easy, but it is the hardest thing you ever did. I am teaching you people how to do it, and if I can make it go, why cannot you?

When you call on people do not ask them questions. People do not like to be asked questions. You do not know what those people have for a background. They may not want people to know their whereabouts. Our young men are well trained. They go into a house and say: "This is a wonderful Sunday School. We have splendid teachers; we give them good instruction. We want your children. Our pastor

preaches the Bible. Our church is open to everybody."

Now supposing the lady is interested. She tells the young man all she thinks. "We used to live down in Hicksville and go to church every Sunday, but since we have come here we haven't gone anywhere." I hear that all the time. They never missed a Sunday until they came to Chicago. She will tell what church she belonged to down in Hicksville, and my young man has his little registration card in his hand, for her name and address. He generally lets her write it down. Then there is no argument. He writes the number of persons over sixteen, and the number under. We always make an appeal for children who go to no Sunday School. If they go elsewhere we do not want them.

We have two important points. First, our mission is to children who are not connected with any Sunday School. Is there a finer mission field in the world than reaching the unchurched children? I met a young girl living within two blocks of a High School who didn't know who Jesus Christ was. I asked, "Are you Protestant or Catholic?" "I don't know." "Have you ever been in Sunday School?" "No." "Wouldn't it be nice to sit with another nice girl and listen to a lovely teacher telling about Jesus?" You can teach your nice group of children whose parents belong to the church and have no idea there are children who know nothing about the Lord. Children are natural believers. They can take a truth in their hearts clearly and succinctly. You make the biggest mistake in the world if you do not know that God created the children for His glory. "With trailing clouds of glory" they come. The most attractive thing to me in all the world is a little boy or girl whom I can bring up in the nurture and fear of the Lord.

I haven't a large Sunday School. I will not boast of numbers in my school, but I will boast of this one thing, that 80% of children in my school come from homes without any religious belief, and they are fine, well-behaved children. We started with 250 on the roll a year ago. We have now 436. The Roman Catholic Church indoctrinates their children in the parish school every day in the week, and we Protestants do not tell our children anything about God in our schools. They are left with twenty or thirty minutes on Sunday morning, and if the teacher doesn't understand the Bible they get nothing. And that is what we expect to make American citizens out of!

We opened our church on Friday afternoons for religious instruction. They tell me there are a thousand Protestant churches in Chicago. If every one of them had only forty children for one hour during the week, there would be 40,000 children getting religious instruction. And if our big churches are closed all week God knows what we have to answer for! Imagine putting four hundred thousand dollars in a building and then locking it up! If we want to save our children we must open up our churches during the week.

Now what do you intend to do? Will you go after the children outside of your Sunday School? If you do not, you are a lot of failures. I would not give a snap of my finger for a Sunday School which takes no interest in little children who are the victims of the parents' neglect. Oh the cruelty of our modern civilization! What do they say to the boys? "We cannot employ you until you are sixteen." A boy is fourteen. His parents will not give him any money. Where will he get it? He has to steal it. And a boy of fifteen or under says, "What would you do if you haven't a nickel in your pocket? I'd get it somehow." The law says, "Thou shalt not steal," and the law says, "Thou shalt not work," but the law doesn't say, "Thou shalt not starve." That is your privilege. Alongside of this we see another condition. The public school says, "We will not teach religion." The parents say, "We do not believe in the church." The church says, "We have a wonderful Sunday School, 750 children." How many come from the outside? There is a weakness in our missionary spirit if we do not incorporate it in our church life at home.

The other point I want to drive in as hard as I can is this: The Sunday School has missed the whole meaning of childhood. The child is not put into the Sunday School but in the church. When I was a boy they used to let me know that the church was not for boys and girls but for grown-up people. We were told to sit back and behave ourselves, but we didn't belong to the church. The very center of childhood is the church, for Jesus took a little child and sat him in the midst, and He intended that they should build the church around the child. In the Sunday School the teacher should be working for the conversion of the children, and if you think you are doing your duty by teaching the children and stopping there, you are not. The Bible is only a means to an end, which is evangelism. Therefore a teacher's duty is not only to teach the Word but to bring the child to Christ. And

the minister and the deacons are to take that child in the church and let it grow up inside.

When my young men come back with the record of people on whom they have called, I send those people form letters, thanking them for allowing my assistant to talk to them. That proves to the person whose child we are getting that this is no bluff. I am actually behind him. Then the child comes to school, and the Superintendent writes a letter thanking the parents for sending the children. I took a little girl into my church from the Sunday School, and as I was about to accept her, down came her father, then her mother, and then her brother and sister. I got the whole family.

The laborer of today will soon feel the shadows of the evening calling him home, but the child remains and he must be trained. His moral and spiritual outlook and training must not be forgotten by us. What he is the race will be. Let the child life be unprotected, uninspired, untaught, undeveloped, and the whole race gravitates toward degeneracy and decay. But that little child, "around whom heaven with all its splendors lies," so sweet, so pure, so divine; for God is in and with the child—that little one holds within its tiny grasp the leadership of the future. It is for us to do our duty in every way to child life, to make straight in the desert a highway for tiny feet, to remember that the Dayspring from on High visited us as a little Child.

### The Get Acquainted Page

(Continued from Page 13)

manifest forth His glory. A number of capable and spirit-filled workers are planning to be with us in the camp meeting days and we are assured in our hearts that the Lord will work as we gather in His Name. Our announcements will be out soon and further details of the work and meetings will be announced. The grounds are located about 22 miles northeast of Indiana, Penna., and about four miles from Cherry Tree, where the monument stands where William Penn bargained with the Indians for all the territory he could traverse on foot in a given period of time. Penna concrete highway No. 843 runs right by the grounds entrance as well as Penna Route No. 580 which comes in from the rear of the grounds. As you lay this article aside look to God in earnest prayer for us that a deep flowing tide of spiritual blessing shall be our portion to bring blessing to the thousands and tens of thousands in this section and throughout the world.